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THE BEQUEST OF  
CLARKE GAYTON PICKMAN,  
OF BOSTON, MASS.  
(Class of 1811).

Received 13 July,

1860.







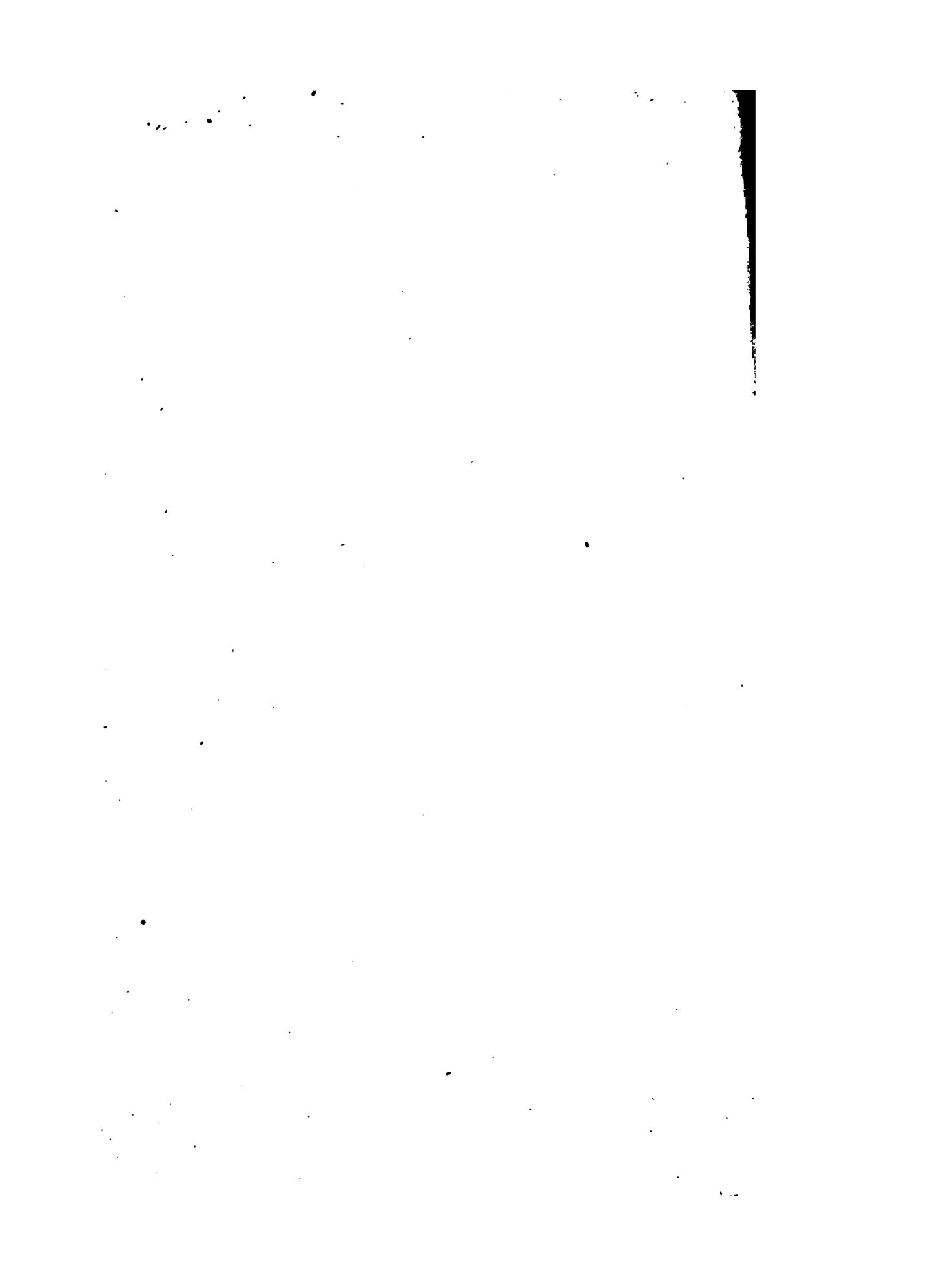






L. Gayton Pickman

22: Nov. 1952 -





**The New Testament**  
**John Wycliffe**



**Pickering**

1848







pe euangelie of Ioon

c. 4.

A ye by gyvynge lwas ye  
lborde vatis goddis sole  
and ye lborde lwas at god. &  
god lwas ye lborde vis lwas  
in ye bigymyng at god/  
alle yngis been made by hym.  
and lby ouren hym is ma-  
de nouȝt/ yat yng yat is  
made in hym lwas hys/ and  
ye hys lwas ye hys of men/  
and ye hys shynes in dirke-  
nessis, & durteneiss compre-  
henden or taken, not it a-  
man lwas sente fro god. to  
whom yeaue lwas ȝoon/  
vis man came into lbituel-  
lyng yat he shulde bere  
lbitessyng of ye hys. yat alle  
men shulden bueue by hym, he  
lwas not ye hys, but yat he shulde  
bere lbitessyng of ye hys/ it lwas  
verrey hys ye whiche hyseney eche  
man comyng into vis lborde,

Bible - N. T. Eng. (Wycliffe.) (1848.)

# The New Testament in English translated by John Wycliffe Circa Mcccxxx

Now first printed from a contemporary Manuscript  
formerly in the Monastery of Sion Middlesex late  
in the Collection of Lea Wilson F S A



Printed at Chiswick by Charles Whittingham for  
William Pickering Piccadilly London  
M DCCXLVIII

Bi 53.848

1860, 1863,  
Hector's  
Bequest.



## Preface.



HE Manuscript from which the following *Version in English of the New Testament* is now for the first time printed, was formerly in the collection of the late Lea Wilson, Esq. of Norwood, and is thus described by him in the Catalogue of his Bibles and Testaments.

MANUSCRIPTS. No. I.

“ **The New Testament.** MS. Super membr.  
4to. forma major. Circa 1380.

“ The translation of this beautiful volume is *not* that usually known as Wickliffe’s. In the Historical Account of the Saxon and English Versions, prefixed to the Rev. H. H. Baber’s edition, p. lxix, he says, ‘ Though all these MS. lay claim to the title ‘ of Wiclf’s English Version of the Bible, yet there ‘ are a few amongst them which differ so materially ‘ from the rest, as to warrant the assertion, that we ‘ enjoy two ancient English translations of the Scrip-  
b

## Preface.

‘ tures. In some places we trace no other similarity  
‘ betwixt these versions, than that which arises from  
‘ the circumstance of their being made from one  
‘ common original, the Latin vulgate; but in general  
‘ we discover features of resemblance between them  
‘ so numerous and so striking, that it is most clear,  
‘ that the author of the later translation not only  
‘ saw, but copied very freely from that which had  
‘ been previously completed.’

“ Judging from the greater rudeness of the language, I conceive this to be the earlier: and I think it very probable that it was Wickliffe’s first attempt, and subsequently revised and polished by himself or his disciples; which would account for the ‘features of resemblance’ above remarked. If this opinion be correct, it leaves with him the whole merit of first translating the Scriptures into English.

“ The Volume is beautifully written, and the initial letters of each Book and Chapter are illuminated. There are no prologues. It ends, ‘ here  
‘ endiþ þe apocalips Blessed be þe holy trinitie Amē.’ It has been in the possession of Reynolds, Bishop of Norwich, 1670, as appears by his autograph on the first page, ‘ Ed. Reynolds. Ex dono D. Gulielmi Simonson. Coll: Merton Socii.’ On the reverse of the last leaf is engrossed as follows—

“ Good M'. Confesso' of Sion w<sup>h</sup> his brethren.

“ Dame Anne Danvers Widowe Sūtyme Wyffe to  
Sr Willm Danvers knyght (hoose Soule god assoyle)  
hathē

## Preface.

hathe gevyn this p̄sent Booke vnto mastre confessor  
and his Bretherne encloosed In Syon entendyng  
therby not oonly the hono' laude and preyse to al-  
myghty god but also that she the moore tenderly  
may be cōmytted vnto the mercy of o' lord god by  
the hoōly demerytes of mastre confessor and his  
Bretherne aforseid. Which she hertly defyrethe. and  
specyally to remembre the lyves and the soulys of  
fuche p̄sons hooſe names heeaſter be wryten

“ The good aſtate of Dame Anne Danvers.

Thoms	Itm̄ p̄ aīabz	Ioh̄is pury
Willm	hir childeſne	Isabelle
Anne	alyve	Elizabeth } vxor' ei'
Alys		Willi Danvers milit'
Isabell		Joh̄is } filior' ei'
		Joh̄is } defunctor'
		margarete }
		Joh̄is } frūor' ei'
		Thome }
		margarete langford.

“ The aforſeid Dame Anne Danvers hathe dely-  
verd this booke by the hond' of her ſon Thoms  
Danvers on myddellent ſunday. In the viij yeere of  
the reigne of kyng Henry the Eytethe. In the  
yeere of o' lord god a m fyve hundred and ſeven-  
teene.

Deo ̄cias.

“ Mr. Thomas Duffus Hardy, the keeper of the  
Records in the Tower, ſays the MS. is of the time

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of Richard II. or Henry IV. and therefore certainly coeval with Wickliffe. The volume measures  $10\frac{1}{4}$  inches by  $7\frac{1}{4}$ . The Acts of the Apostles follows the four Gospels; then the Epistles of James, Peter, John and Jude; those by S. Paul, and the Apocalips concluding the book.

“ \* \* This is supposed to be the earliest version of the New Testament in the English language.”

Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to the foregoing No. 1, “ The following specimens from chance openings of the volume, will shew the difference between the two versions.”

### No. 1. Luke Ch. 8. Nos. 2 and 3.

Forsore he was a floc of many hoggis leswynge in an hil/ and he preyeden hym y<sup>e</sup> he schulde suffre hem forto entre into hem/ and he suffride hem. peresore he deuelis wenten oute fro he man. & entriden into hoggis/ & wiþ birre he floc wete hedelynge into he lake of water. and is stranglid.

And here was a floc of many swyne leswynge in an hil/ and he praieden hym þat bee schulde suffre hem to entre into hem/ and he suffrid hem. & so he deuelis wenten out fro y<sup>e</sup> man & entridē in to y<sup>e</sup> swyne and wiþ a bire he floc wente hedlynge into he pool & was drenchid.

### Ch. 20.

And it is done in one of he dayes. hym techyng he puple in he temple and euangelizynge.

And it was doon in oo of he dayes whanne hee tautzte he peopple in he temple & prechide he gospel.

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No. 1.

Ch. 21.

Nos. 2 and 3.

Forsohe he bisholdynge siȝe  
hem̄ þat senten her ȝiftis into  
þe tresorie riche men. forsohe  
he siȝe & sum litil pore widowe  
sendynge two mynutis or fer-  
þingis:

And hee bisheldȝ saȝ þe riche  
men þat castiden here ȝiftis  
in to þe tresorie/ but hee saȝ  
also a litil pore widowe cast-  
inge tweye serþingis

Mr. Wilson had with much care prepared a transcript, and passed it through the press to the end of the Gospels.

Some reasons should perhaps be here offered why our Title page entitles this “Wiccliffe’s version, now first printed,” there being already two imprints bearing the name, that of Lewis, 1731, reprinted by Mr. Baber in 1810, and “The Wiccliffe version” of Bagster’s Hexapla.

Besides the parallel passages given in the above extracts from Mr. Wilson’s Catalogue, a more extended comparison of Mr. Baber’s imprint, usually termed Wiccliffe’s version, with the corresponding text of our copy,\* will still further shew that while there is sufficient resemblance to connect them together, they are so far from identical, that a very considerable difference exists, and being, as is evidently the case, equally translations from one original, namely, the

\* Take also, as immediately at hand to every reader, the specimen in the preface to Dr. Johnson’s Dictionary.

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Vulgate, this difference is the more remarkable, certainly justifies Mr. Wilson's decision, that "translation is *not* that usually known as Wicliff. So also comparison with the version employed Mr. Bagster in his Hexapla, there given as the Wicliff text, and which is taken from a MS. formerly the collection of the Duke of Sussex, but subsequently possessed by Mr. Wilson, shows at once the said difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

"**T**he bigynnge of þe gospel of iþu c̄st þe sone of ḡ as it is writun in Isaiæ þe profete/ lo I sende myn aungel for hi face/ þat schal make redi hi weye before þee/ þe vois a crier in desert/ make ze redi þe weye of þe lord/ make hise pahis riȝt/ Ioon was in desert/baptisynge and prechyr þe baptism of penaunce in to remyssiou of synnes/ and al cuntrē of iudee wenten out to hym/ and al men of Jerusale and þei weren baptised of hym in þe flū Jordan/ and kno lechiden her synnes/”

Of these several versions, for it is evident that one is not the same with either of the above, it only remains to inquire which is the earliest, and then determine to whom belongs the merit of such *earliest* translation of the New Testament into English.

An accurate and careful investigation of each, can alone *settle* the question of priority of the version, and this is not the place to attempt it; but some few grounds for a conclusion may be indicated.

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The writing of the MS. itself, which at that period is so nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this version is, as has been stated above, “ruder,” that is, it is older.) The orthography varies; so much so, that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language.\* Moreover, a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others are explained.†) Many words indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or com-

\* We think that the various spelling of the same word in MSS. of this period may be accounted for by the transcribers living in different districts, and conforming each to the prevailing rule of his own division. There is still extant a Northumbrian version of the Gospels, which illustrates this adherence to a provincial orthography; besides which there was no uniform standard, and many words were evidently written according to their sound.

† Take as an instance of this gloss, not found in the other versions, the words *proselite* and *filateries*; after the first we find, in a parenthesis, “*þat* is a convertide to *þour ordre*,” and after the second, “*þat* ben *smale scrowis*.”

## Preface.

pound equivalent, of the original, and this often-times in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate, is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections in the others which mark this as the earliest. The prologues of S. Jerome are added to all the other versions, but are not found with this.

Now upon all the particulars indicated above, which manifestly bespeak a first attempt, and on the internal evidence of the language, no hesitation can be felt in deciding that Mr. Baber's reprint from Lewis, and the text of the Hexapla, are each of them later than the following version ; the language at their date had then become more fixed, and we must not fail to remember that in all transcripts at that period the transcriber did not scruple to change or modernize an obsolete word so as to suit it to his own day.

With respect to the other question proposed, to whom belongs the merit of this, the earliest translation into English of the New Testament, Mr. Wilson's remark that it remains with Wicliffe, appears correct. Mr. Baber in his " Historical Account," pp. 68-72, may be considered to have settled the point, and the sum of the arguments is here given in his own words. " Some authors have " doubted whether Wiclif ever translated the Scriptures.

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“ tures. When Hus, a martyr to Wiclit's principles, and one nearly his contemporary, speaks of such a production; when amongst the accusations brought against the reformer by Knyghton, this pious labor seems in the opinion of this author to be his highest offence; when Wiclit in one of his homilies mentions the severe usage he met with because he dared to enable the people at large to read in their own tongue the revealed word of God; and when in every list given of his works by his numerous biographers, mention is always made of his having translated the Scripture into English, every doubt upon this point must, one would think, for the future vanish.”

Mr. Baber says, “ John de Trevisa, who flourished towards the end of the fourteenth century, enjoys the reputation in the estimation of some men of letters of having produced an English translation of the Bible; but his title to this fame has hitherto eluded all attempts I have made to trace it.” It may however be considered to rest solely on the authority of Caxton, who, in the Preface to the Polychronicon of Higden, translated by this same John de Trevisa, and the most popular book in that age, says, that he also translated the Holy Scriptures; but no part of such translation is known to exist, and it is thought that the translation ascribed to him consisted only of texts painted on the walls of the chapel at Berkeley Castle, and the church at

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Berkeley, where Trevisa was Chaplain and V and where he died about thirty years after Wic.

It may be added that no copy of an Eng version of the entire New Testament of a date terior to Wiccliffe is known.

It is not however meant to be asserted either Wiccliffe was alone and unassisted in this great w or that he did not make use of such materials for version as he had at hand; it is certain that he ceived assistance from others, and it is probable he gathered together the various portions of versi already made. It only needs this most natural planation to reconcile with the fact that he first p duced the entire version, many matters as to wh there need at no time have been much controve When More, for example, says that Wiccliffe's tra lation was needless, as there was one before his da we may readily allow it, so far as portions of Bible, and in particular as respects the Gospels. I quite allow the extent and importance of the lab of Nicholas de Hereford, and we think it even p bable that he rendered direct assistance to Wicliffe his version. We may even admit that there w translations in use and authorized by the Chur Fox himself, though for quite another purpose, in t dedication of Archbishop Parker's Gospels to Que Elizabeth, freely allows this. And we are told th Archbishop Arundel, in his funeral sermon for A Queen of Richard II. " did avouch that she had

" t

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“the four Gospels in the vulgare tongue with divers  
“expositions of the same.”

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,\* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

\* Mr. Westwood, *Palæog. Sacra*, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wicliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.

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in 1349, with either of the versions mentioned, the utmost interval between them being twenty-five or thirty years.

We think then that we have here the earliest version in English of the entire New Testament; that which followed, though at long interval, the Saxon, connecting itself, it may be, as by succession, with the translation of St. John's Gospel which occupied the last hours of the Venerable Bede; and also that this is the true translation of Wicliffe, that very translation which gave occasion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpose of suppressing it, but which was rejected through the influence of the Duke of Lancaster, John of Gaunt, Wicliffe's chief patron, who solemnly declared, "We will not be the dregs of all. Seeing "other nations have the Law of God, which is the "law of our faith, written in their own language, "I will maintain our having this law in our own "tongue, against those, whoever they be, who first "brought in this Bill." That success it was, which encouraged Wicliffe's followers, and another, and in some respects a more correct translation followed, attributed to Wicliffe's curate, Purnay or Purvay, and it is this version which has hitherto been published as that of Wicliffe.\* Transcripts or copies were how-

\* "Of whose translation (i. e. Wicliffe's) *no* part has hitherto been published." *Palæographia Sacra. Title, Early Engl. Biblical MSS.*

ever

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ever so rare that according to the registry of William de Alnewick, Bishop of Norwich in 1420, the price of one of Wicliffe's Testaments, for so they were all called, was not less than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.\*

For the first time, then, is the reproach of Fabricius removed, (*Mirum est apud Anglos eam, i. e. versionem Wiclivitanam, tam diu neglexisse*) so far at least as respects the printing of the New Testament; and this version, so interesting from the circumstances under which it was made, and its connection with one of the great names of our country, so curious a monument of the language at that period,† of so much philological importance, illustrating, as it does, the formation of our own mother tongue, and exhibiting it in its transition state, and also so valuable, as showing incidentally, and therefore the more surely, how certain questions of theology were regarded by him whom we term our earliest reformer, and what was, in his day, and by him, con-

\* It is not a little singular that though printing was introduced into England in 1474, no English Bible or Testament was printed till 1526, and then at a foreign press, viz. Tyndal's 4to New Testament at Cologne, and his 12mo at Antwerp. The constitutions of Archbishop Arundel in the Convocation at Oxford (1408) forbidding the translation of Holy Scripture into English, and the reading "any book of this kind composed lately in the time of John W. since his death," were not only enforced at the time but long

† Fabricius, speaking of the Wicliffe version, continues, "causa in pretio esse debeat." Bibl. Lat. 12*v.* 1*o.* *et infr.*

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considered the most authentic as a standard, and, were, an original text—this,—the earliest tra-  
tion of the Testament into English, is now pri-  
for the first time, and it is believed with that si-  
pulous accuracy which is the first and most need-  
though very humble requisite, for passing suc-  
volume through the pres.

London,  
March, 1848.

## The Order of the Books.



Atheu

Mark

Luke

Joon

þe dedis of þe apostlis  
þe pistel of James  
þe firſte pistel of petre  
þe secounde pistel of petre  
þe firſte pistel of Joon  
þe secounde pistel of Joon  
þe þridde pistel of Joon  
þe pistel of Jude  
þe pistel to romayns  
þe firſte pistel to corrinþeis  
þe secounde pistel to corrinþeis  
þe pistel to galahēis  
þe pistel to ephesies  
þe pistel to philipenses  
þe pistel to colocenses  
þe firſte pistel to tessalonicenses  
þe secounde pistel to tessalonicenses  
þe firſte pistel to tymothe  
þe secounde pistel to tymothe  
þe epistel to tyte  
þe pistel to philomon  
þe pistel to ebrues  
þe apocalips

1925年1月24日

## Matheu



Ere bigynnes he gospel of mathew. The C<sup>m</sup> 1<sup>m</sup>  
booc of he generacion of ihū crist he sone  
of dauid he sone of abraham/ Abraham  
gendride (or bigate) Isaac/ Isaac for-  
sohe bigate Jacob. Jacob forsohe bigate  
Judas & his breheren/ Judas forsohe  
bigate Phares and Zaram of thamar/  
Phares forsohe bigate Esrom/ Esrom  
forsohe bigate Aram/ Aram forsohe bigate Amynadab/ Amyna-  
dab forsohe bigate naason/ Naason forsohe bigate Salmon/  
Salmon forsohe bigate booz of raab/ Booz forsohe bigate obeth  
of ruth/ Obeth forsohe bigate iesse/ Jesse forsohe bigate dauyd  
he kyng/ Dauyd forsohe he kyng: bigate salamon of hat (wom-  
man) þ<sup>r</sup> was uries wiſe/ Salomon forsohe bigate roboam/ Ro-  
boam forsohe bigate abias/ Abias forsohe bigate asa/ Asa for-  
sohe bigate iſaphath/ Iſaphath forsohe bigate Joram/ Jo-  
ram forsohe bigate osias/ Osias forsohe bigate Joathan/ Joa-  
than forsohe bigate achaz/ Achaz forsohe bigate ezechie/ eze-  
chie forsohe bigate manasses/ Manasses forsohe bigate amon/  
Amon forsohe bigate iſias/ Iſias forsohe bigate Jeconyias  
and his breheren: into the transi-  
astir he transmygracion  
latiel/ Salatiel forsohe  
bigate abiud/ Abyud for-  
sohe bigate azor/ Azor for-  
bigate achym/ Achym for-  
gate eliazar/ eliazar forsohe  
bigate iacob/

## Matheu

marye/ of whiche (marie) ih̄c is borne : þat is clepide c  
¶ And so alle generacōns from abraham til to dauyd :  
fourtene generacōns/ and fro dauyd til to þe transmygr  
of babyloynē : ben fourtene generacōns/ and fro þe tran  
gracōn of babyloynē til to crist : ben fourtene generacōns/  
soþe þe generacōn of c̄st was þus/ whanne marie his m  
was spouside to Joseph : bisore þat þei shulden come to ge  
sche is founden hauyng in wombe of þe holy gost/ Josep  
housbond whan he was a iuste man (or riztful) : & wolde  
puplische hire (or leede hir forher) wolde pruely forlase  
soþely hym henkyng þes hingis : lo þe aungel of þe lord  
peride in sleep (or swenene) to hym seyinge/ Joseph þe son  
dauyd nyl thou dredē : to take marie hi wiſ/ forsoþe þat þ  
þat is borne in hire : is of þe holy gost/ and sche schal be  
sone: and thou schalt clepe his name Jesus/ for he schal m  
saaf: fro here synnes/ forsoþe al þis hing was done ha  
schulde be fulfilde þat hing þat was seyde by þe prophete  
inge/ lo a virgyn schal haue in wombe: & sche schal bere a so  
and his name schal be clepide emanuel þat is interpretide  
expounyde) god wiþ us/ soþely Joseph rysyng up fro sle  
dide as þe aungel of þe lord comaundide hym: & took  
wiſ/ and he knewe hir not : til sche hadde borne hir firſte  
goten sone: & clepide his name ih̄c/

Cm 2<sup>m</sup>  Herfore whanne ih̄c was borne in bethlem of Ju  
in þe dayes of kyng heroude: lo kyngis or (wisem  
camen fro þe este to irl̄m seyinge/ where is he þa  
borne: kyng of iewes/ forsoþe we haue seen i  
sterne in þe este : & we comen forto worschip hym/ soþely ky  
heroude herynge is turblide: and al irl̄m wiþ hym/ and  
gederynge togedir alle þe prynces of prylis & scribis of  
puple enqueride of hem: where crist schulde be borne/ and  
seiden to hym/ In bethlem of Juda/ so forsoþe it is wryten  
þe prophete/ & thou bethlem þe lande of Juda: thou art n  
lea

## Matheu

leaste in he prynces of Iuda/ for of hee a duke schal gone oute:  
hat schal gourne my puple of isrl/ hanne heroude pruely he  
kyngis clepide to hym/ bissly lernyde of hem/ he tyme of he  
sterre hat apperide to hem/ and he sendyng hem into bethlem:  
seyde/ go zee & are zee bissly of he childe/ and whā zee hane  
sounden/ telle azen to me/ hat I comynge worship hym/ he  
whiche whanne hei hadden herde he kyng/ wenten awey/ and  
lo he sterre/ he which hei sizen in he este/ wente before hem:  
til hat it comynge/ stode aboue where he childe was/ forsoþe  
hei seinge he sterre/ ioyeden wiþ a ful greet ioye/ and hei en-  
trynge he hous/ sounden he childe/ wiþ marie his modir/ and  
hei fallynge doun/ worshipedē h̄y/ and here tresours open-  
yde/ hei offerden to hym zittis/ golde/ encens/ & myr/ and an-  
swere taken in sleep/ hat hei schulden not turne azen to he-  
roude/ hei ben turnyde by another weye into here cuntry ¶ And  
whanne hei hadden gone awey/ lo he aungel of he lorde/ ap-  
peride in sleep to ioseph/ rise vp/ and take he childe & his modir/  
and flee into egypte/ & be thou here/ til hat I seye to hee/ soþely  
it is to come/ hat heroude seek he childe for to leese hym/ he  
whiche Joseph risynge vp/ took he childe & his modir vp  
nyȝt/ & wente into egypte/ and was here til he deþ of heroude/  
hat it schulde be fulfilde/ hat þing hat was seyde of he lorde  
by he prophete/ seyinge/ fro egypte I haue clepide my sone/  
hanne heroude seinge hat he was scornyde (or deceyued) of he  
kyngis was gretely wroþe/ and he sendyng slowe alle he  
children hat weren in bethlem & in alle he ēdis of it/ fro two  
zeer age and wiþin/ aftir he tyme hat he had souȝte oute of  
he kyngis/ hanne it was fulfilde hat þing hat was seyde by  
Jeremye he prophete/ seyinge/ a voyce is herde an hize/ we-  
pynge & myche weylynge/ rachel wepynge hire sones/ & sche  
wolde not be comfortide/ for hei ben not/ soþely heroude  
deade/ lo he aungel of he lorde apperide in sleep to Joseph in  
egipte seyinge/ rise vp & take he childe & his modir/ and go in-  
to he lande of isrl/ for hei hat souȝten he lise of he childe/ ben  
deade

## Matheu

deade/ he whiche Joseph rynginge vp: took he childe & his  
dir: & came into he lande of israel: forsohe he herynge hat  
chelaus regnyde in Jude for heroude his fadir: dredde fo  
go hidir: and he monestide in sleep: wente into he partie  
galilee/ and he comyge dwelte in a cytee hat is clepide i  
areth/ hat it schulde be fulfilde hat hing: hat is seyde by i  
phetes forwhy: he schal be clepide of nazareth//

C<sup>m</sup> 3<sup>m</sup>

**M** the ilke dayes came ioon baptist: prechynge  
deserte of Jude seyng/ do zee penaunce: for  
kingdom of heuenes schal nyȝ (or comenyȝ): for  
his is he of whom it is seyde by ysaie he prophet  
voyce of a crynge in desert/ make zee reedy he weyes of  
lorde: make zee riztful he paves of him/ forsohe hat ilke is  
hadde clothe of he heres of camels: and a girdel of skyn abo  
his leendis/ sohely his mete weren locustis & hony of he wo  
hanne irfm wente oute to hym: & al Judee: & al he c  
tre aboute iordan: & hei weren cstenyde of hym in Jordane  
knowelechynge here synnes/ sohely he seyng many of he p  
risees & of saduceis comyng to his baptym: seyde to hem/ g  
eracōns of neddris: who schewide to zou: for to flee he wi  
to comynge/ þerfore do zee worhi fruytis of penaunce: and  
zee seye wiþinne zou: we haue he fadir abraham/ sohely I s  
to zou: forwhy god is myȝty to reþle vp of hes stones: he son  
of abraham/ for nowe he are is putte to he roote of he tr  
sohely euery tree hat makȝ not good fruyte: schal be ki  
doun: & schal be sente into he fir: forsohe I cristen zou  
water into penaunce: forsohe he hat is to come astir me:   
strenger han I/ whos schoon I am not worhi to beere/ he sch  
baptise (or cristen) zou in he holy goost & fir/ whos wenewyn  
cloþ: in his hande/ and he schal fully clense his floor: & sch  
gedir his corne into his berne: but he chaffes he schal brenn  
wiþ fir unquenchable (orhat neuer schal be quenchide) han  
ihe came fro galilee into iordan to Ioon: forto be cristen

## Matheu

prophete/ he lande of zabolon & he lande of neptalym  
weye of he see · ouer iordan of galilee of heben men · he  
ple hat dwelte in dirkenesses: size a greet lizt/ and men syc  
in he cuntry of schadowe of deþ: lizt is sprungen to hem  
hens ih̄c bigan for to preche · and seye do ȝee penaunce:  
soþe he kyngdom of heuenes schal come nyȝ/ soþely ih̄c w  
ynge bisidis he see of galilee: size two breþeren · symount  
is clepide petre & andrew his brother: sendyng a nette  
he see/ forsoþe hei weren fischers · & he seyd to hem/ c  
zee astir me: and I schal make zou to be made fischers of m  
and anone here nettis forsaken: hei sueden hym/ and he goi  
forsoþe fro he place: size two oþer breþeren · James of zebe  
& Ioon his brother · in he schippe wiþ ȝebede here fadir: i  
kyng azen (or beetyng) herenettis/ and he clepide hem/ soþ  
anone he nettis forsaken & he fadir: hei sueden hym/ and  
enuyrounde al galilee techynge in he synagogis of hem  
prechynge he gospel of he kyngdom · & helynge al forowe  
ache): and al seekenesse in he puple/ and his opynyon (or sam  
wente into al syrie/ and hei offerden to hym alle (men) hau  
euyl: taken wiþ dyuerse forowis & turmentis/ and hem  
hadden deuylis & lunatik men · & men in palesie · and he hel  
hem/ and here sueden hym many cumpanyes of galilee & of  
capoly · & of irl̄m & of Judee & of bizonde iordan//

C<sup>m</sup> 5      **J**h̄c forsoþe seinge he cumpanyes: wente vp into  
hil and whanne he hadde settē: his disciplis  
men nyȝ to hym/ and he openyng his mouȝ: tau  
hem seyinge/ blesſide be he pore in spirit: for  
kyngdom of heuene is heren/ blesſide be mylde (men): for  
schulen welde he erhe/ blesſide be hei hat mournen: for  
schulen be comfortide/ blesſide be hei hat hungren & hrist  
riȝt wesnesse: for hei schulen be fulſilde/ blesſide be mercy  
(men): for hei schulen gete mercy/ blesſide be hei pat ben of cle  
herte: for hei schulen se god/ blesſide be peesible (men) for  
schul

## Mattheu

schulen be clepide he sones of god/ blesside be hei hat suffren  
persecucion for riȝtweiſnesse: for he kyngdom of heuenes is  
heren/ ȝee ben blesside whanne men schulen curse ȝou & pur-  
sue ȝow: & schulen seye al euyl azenes ȝou · lizinge · for me:/  
ioyze ȝee (wihine forhe) · & glade ȝee (wihoute forh): for ȝour  
mede is plenteuous in heuenes/ forsohe so hei hane pursuede &  
prophetis: hat weren before ¶ ȝee ben salte of he erhe/ hat ȝif  
he salte schal vanyſche aweye: wherin schal it be saltide/ to no  
ȝing is it worhi ouer: no but hat it be sente outh: & defoulide  
of me/ ¶ ȝee ben lizte of he worlde/ a cyte putte on an hize  
hil: may not be hid/neher(men) tenden a lanterne & putten it  
vndir a buschel: but on a candilstik: hat it ȝyue lizt: to alle  
hat ben in he hous/ so schyne ȝoure lizte bifore men: þt hei se  
ȝoure good werkis: & glorifie ȝoure fadir hat is in heuenes//  
¶ Myl ȝee gesse (or deme): hat I came to vndo (or distruye) he  
lawe or he prophetis/ I came not to vndo he lawe: but to ful-  
ſille it/ forsohe I seye to ȝou treuhe: til heuene & erhe passe:  
one I (hat is he leeste letter): or a title: schal not passe fro he  
lawe: til alle ȝingis be done/ perfore he hat vndoþ (or brekeþ)  
one of þes leeste maundementis & techisþ þus men: schal be cle-  
pide he leste in he kyngdom of heuenes/ forsohe þis hat doþ  
& techisþ: schal be clepide grete in he kingdom of heuenes//  
¶ forsohe I seye to ȝou: but ȝif ȝoure riȝtweiſnesse be more  
plenteuouse: þan of scribis & pharesees: ȝee schul not entre  
into he kyngdom of heuenes/ ¶ ȝee hane herde hat it is seyde  
to olde men: þou schalt not flee/ forsohe he hat fleeþ: schal be  
gilty of doom/ but I seye to ȝou: that eueryche hat is wroȝe  
to his broþer: schal be gilty of doom/ forsohe he that schal seye  
to his broþer racha (hat is a worde of scorne): schal be gilty of  
counseyl/ soþely he hat schal seye fool (hat is a worde of dis-  
pysynge): schal be gilty of he fir of helle/ perfore ȝif þou  
offerist hi ȝiste at he auter: & here schalt byþenke hat hi broþer  
hat sumiþat azenes hee: leeue here hi ȝiste bifore he auter:  
& go firſte & be recounseylide (or accorde) to hi broþer/ and  
hanne

## Matheu

þanne þou comynge: schalt offre þi ȝift/ be þou consentyn  
to þin aduersarie soone: þe while þou art in þe weye wiþ hy  
lestie parauenture þin aduersarie take þee to þe domesman  
þe domesman take þee to þe mynystre: & þou be sente into þ  
soune/ treuly I seye to þee: þou schalt not go þens: til þ  
ȝilde þe laste serþing ¶ zee hane herde for it was seyde to ol  
men: þou schalt [not] do leccherie/ forsoþe I seye to zou: se  
whi euery man hat seþ a womman for to coueyte hit: now  
hat done leccherie wiþ hire in his herte/ hat ȝif þin rizt y  
sclaundre þee: pulle it oute & caste it fro þee/ for it spedijt þ  
hat one of þi membres perische: han all þi body go into helle  
and ȝif þi rizthande schlaundre þee: kutte it awey & caste  
fro þee/ for it spedijt þee hat one of þi membres perisch  
hat hat al þi body go into helle/ forsoþe it is seyde/ who eu  
schal leeue his wife: ȝyue he to hire a libel/ (hat is a litil book  
forsakyng): soþely I seye to zou hat every man that schalleen  
his wife: outaken cause of fornicacion: he makijt hir to do le  
cherie/ and he that weddijt þe forsaken wijs: doijt auoutery  
¶ ȝestone zee hane herde/ hat it was seyde to olde men: þe  
schalt not forswere/ soþely to þe lorde þou schalt ȝelde þi  
þes: forsoþe I seye to zou: to not swere on al maner: neþer  
by heuene: for it is the trone of god: neþer by erþe: for it  
þe stool of his feet: neþer by irlan: for it is a cytee of a gre  
kyng: neþer þou schalt swere be þin heed: for þou mayst n  
make one heer whiþt or blacke/ but be ȝoure worde: ȝhe ȝhe  
nay nay/ forsoþe hat is more han his: is of euyl/ ¶ zee hane  
herde hat it is seyde/ ȝe for ȝe: to þe for to þe/ but I seye to  
zou: to not azenstonde euyl/ but ȝif any schal smyte þee in þ  
rizt cheek: ȝyue to hym & þe toþer/ and to hym hat wole stry  
wiþ þee in doom: & take awey þi coote: leeue þou to hym & þi  
ouer cloþ/ and who euer constreyneþ þee a housande paas  
go þou wiþ hym oþer/ to hym forsoþe hat ariþ of þee ȝyue: an  
turne þou not awey fro hym: hat wole borowe of þee/ ¶ zee  
hane herde hat it is seyde/ þou schalt loue þi neizebore: an  
hat

## Matheu

hate þin enemys/ but I seye to þou loue ȝee ȝoure enemys do  
ȝee wel to hem þat haten ȝou/ & prey ȝee for (men) purlynge  
ȝou falsly chalengyng ȝou/ þat ȝee be þe lones of ȝoure fadir  
þat is in heuenes/ þat makis his sunne to sprynge vpon good  
& euyl men/ and reyneþ vpon iuste men [*& uniuiste*]/ for ȝis  
ȝee louen hem þat louen ȝou/ what mede schulen ȝee hane/ȝ  
wheher & puplicans done not his hing/ȝ and ȝis ȝee gretin  
(or saluten) ȝoure breþeren onely/ what more ouer schulen  
ȝee do/ȝ wheher & paynyme done not his hing/ȝ þersore be ȝee  
parfite/ as & ȝoure heuenely fadir is parfite/take ȝee heed/ leste  
ȝee done ȝour riȝt wesnesse before men/ þat ȝee be sene of hem/  
ellis ȝee schulen not haue mede at ȝoure fadir/ þat is in heuenes/  
þersor whan þou doiste almes/ nyl þou synge before þee in a  
trumpe as ypocritis done in synagogis & stretis/ þat þei ben  
made worshipful of men/ forsoþe I seye to þou/ þei hane re-  
ceyuede here mede/ but þee doinge almes/ knowe not þi list  
hande/ what þi riȝt hande dois/ þat þin almes be in hidels/ and  
þi fadir þat seel in hidels/ schal ȝilde to þee//



¶d whanne ȝee schulen prey: ȝee schulen not be as Cm 6<sup>m</sup>  
ypocritis/ þe whiche stondyng ȝouen to prey in  
synagogis/ & in corners of stretis/ þat þei be seen of  
men/ treuly I seye to þou/ þei hane receyuede here  
mede/ but whanne þou schalt prey: entre into þi couche/ & þe  
vore schitte/ prey: þi fadir in hidels/ & þi fadir þat seel in  
hidels/ schal ȝilde to þee/ soþely preying/ nyl ȝee speke myche/ȝ  
as heben men done/ for þei gessen þat þei ben herde/ in here  
myche speche/ þersore nyl ȝee be made liche to hem/ for ȝoure  
fadir woot what is nede to ȝou/ before þat ȝee aren hym/ for-  
soþe þus ȝee schulen prey: ¶ Dure fadir þat art in heuenes/  
halowide be þi name/ þi kyngdom come to/ be þi wille done/ as  
in heuene & in erthe/ ȝis to vs his day/ ȝoure brede ouer oþer sub-  
staunce/ and forȝue to vs ȝoure dettis/ as we forȝuen to ȝoure  
dottours/ and leede vs not into temptacion/ but delyuer vs fro

## Matheu

al euyl amen/ (hat is so be it) forsohe zif zee schulen forzyu-  
men here synnes: And zoure heuenely fadir schal forzyue  
zou zoure trespassis/ sohely zif zee schulen not forzyue to m-  
neher zoure fadir schal forzyue to zou zoure synnes/ but what  
zee fasten: nyl zee be made as ypocritis sorowful/ for hei p-  
ten here faces (oute of kyndely termes): hat hei seeme fasty-  
to men/ treuely I seye to zou: hei hane receyuede here mede/ i  
whanne you fastist: anoynte hin hede & wasche hi face: hat hi  
be not seen fastynge to men: but to hi fadir hat is in hidels/ a  
hi fadir hat seeþ in hidels: schal zyue to hee/ ¶ Nyl zee t-  
soure to zou tresours in erþe: where ruste & mouzte distruy-  
and where heues deluen oute & stelen/ but tresoure zee to z-  
tresours in heuene: where neher ruste ne mouzte distruyeh-  
where heues deluen not oute: (or vndirmynen not) ne stelen  
forsohe where hi tresoure is: per & hin herte is/ he lanterne  
hi body: is hin eyze/ zif hin eyze be symple: al hi body schal  
liztful/ but zif hin eyze be waywarde: al hi body schal be diri-  
ful/ perfore zif he lizte hat is in hee: be dirkenessis: howe gr-  
schulen he ilke dirkenessis ben/ ¶ Roman may serue to ti-  
lordin/ forsohe ouher he schal hate the toon & loue he toher: o-  
her he schal susleyne he toon & dispise he toher/ zee mowne n-  
serue to god & richessis/ perfore I seye to zou: hat zee be not bi-  
to zour liȝt what zee schulen ete: ouher to zoure body wiþ wh-  
zee schulen be clohde/ wher zoure liȝt is not more han mete.  
zoure body more han cloþ/ biholde zee he fleinge foulis of  
eire: for hei sownen not ne repen: neher gederen into berne  
and zoure fadir of heuene feediþ hem/ wher zee ben not mo-  
worþe han hei: sohely who of zou henkyng may putte to h-  
stature one cubite/ and of clohinge what benzee besye/ bihol-  
zee he lilies of he feelde: how hei waxen/ hei traueylen no-  
neher spynnen/ trewely I seye to zou: for whi neher salome  
in al his glorie was coueride as one of hes/ for zif god cloh-  
þus he hey of he feelde hat to day is: & to morowe is lente in  
he sourneys: how myche more zou of litil seih: perfore n-

## Matheu

wey hat ledis to liss: and her ben fewe hat synden it/ ¶ ¶  
seyue & flee fro false prophetis · he whiche comen to zon  
cloinges of sheep: but wijnne hei ben rauyschynge woli  
of here fruytis zee schulen knowe hem/ wheher men gede  
grapis of hornes: or figis of breris/ so every good tree: ma  
good fruytis/ sohely an euyl tree: makiþ euyl fruytis/ a g  
tree may not make euyl fruytis: neher an euyl tree make g  
fruytis/ every tree hat makiþ not good fruyte: schal be ki  
doune & schal be sente into he fijr/ herfore of here fruytis  
schulen knowe hem/ not eche man hat seij to me lorde lor  
schal entre into he kyngdome of heuenes: but he hat doih  
wille of my fadir hat is in heuenes · schal entre into he ky  
dome of heuenes/ many schulen seye to me in hat day · lo  
wheher we hane not propheciede in hi name · & hane caste o  
deuylis in hi name: & hane done many vertues in hi name  
and hanne I schal knoweleche to hem for I knewe zon neu  
departe awey fro me · zee hat wirchen wickednesse/ her  
eche man hat heres hes my wordis & doih hem: schal be ma  
liche to a wise man · hat haf bilden his hous vpon a stoon  
and reyne came doune · & floodis camen · & windis blewen  
ruscheden into hat hous: and it fel not doune · for it w  
founded on a stoon/ and euery man hat heris hes my wor  
& doih hem not: is lyche to a man fool · hat haf bilden  
hous on grauel (or sonde) and reyne came doune · & floo  
camen · & wyndis blewen · and hei hurleden into hat hous  
it fel doune · & he fallynge doune herof was greet/ ¶ And  
is made whanne ih̄c hadde endide hes wordis: he cumpany  
wondreden on his techynge/ sohely he was techynge hem  
(aman) hauyng power: and not as he scribis of hem & he pl  
riseis//

Forso

## Matheu

nessis/ sohely ih̄c seinge manye cumpanyes aboute hym: bad his  
disciplis go ouer he water/ and one scribe (or a man of lawe.)  
comynge to: seyde to hym/ mayster I schal sue ȝee whidir ever  
þou schalt go/ and ih̄c seyde to hym/ foris hane dichtis (or do-  
rowis) & briddis of he eyre hane nessis: but mannes sone had  
not wher he reste his heed/ sohely another of his disciplis seyde  
to hym/ lorde suffre me to go firsfe & birie my fadir/ forsoþe ih̄c  
seyde to hym/ sue þou me: & lete deade men birie here deade  
men/ and ih̄u steyzinge into a litol schippe: his disciplis sueden  
hym/ and lo a greet syryng was made in he see: so þat he litol  
schippe was hilide wiþ wawis: but he slepte/ and his disciplis  
camen nyȝ to hym: and reyzeden hym seyng/ lorde sauue vs:  
we perischen/ and ih̄c seyde to hem/ what ben ȝee of litol seþ  
agaste/ þanne he risyng comaundide to he wyndis & he see:  
and a greet peesiblenesse is made/ forsoþe men wondreden:  
seyng/ what maner (man) is (he) his: for he wyndis & see  
obeschen to hym/ and whanne ih̄c had comyn ouer he water:  
into the cuntree of men of genazareth: two men hauyng  
deuelis runnen to hym goinge oute fro biriels: ful seerse (or  
wickide): so þat noman myȝte passe by he weye/ and lo þei  
crieden seyng/ what to vs & to þee ih̄u: he sone of god: hast  
þou comen hidir before he tyme: for to turmente vs/ sohely a  
flocke (or droue) of many swyin hoggis lesowynge: was not  
fer fro hem/ but he deuelys preyeden him: seyng/ ȝif þou  
caſtis vs oute hens: sende vs into he droue of hoggis/ and he  
seþ to hem/ go ȝee/ and þei goinge oute: wenten into swyin/  
and lo in a greet birre: al he droue wenten hedelynge into he  
see: & þei ben deade in wattris/ forsoþe he herdis fledden aweye:  
and comynge into he cytee: tolden alle þes þingis: and of hem  
þat hadden he fendifis/ and lo al he cytee wenten azens ih̄u:  
metyng hym/ and hym sene þei preyeden þat he schulde passe  
fro here coostis//

And

## Matheu

**M**nd ihū goinge vp into aboot: passide ouer he water: Cm 9<sup>m</sup>  
& came into his cytee/ and lo hei offredento hym a  
man sikk in palesie: liggynge in a bedde/ forsohe ihē  
seinge he seih of hem: seyde to he man sikk in palesie/  
sone haue thou triste: hi synnes ben forzouen to hee/ and lo  
summe of he scribis seyden wiþinne hem self/ his blasphemē/  
and whanne ihē had seen here pouztis: he seyde/ wherto henke  
zee euyl hingis in zoure hertis/ whatis lizter to seye: hi synnes  
ben forzouen to hee: oþer to seye: rise thou & walke/ forsohe  
hat zee wite: hat mannes sone haþ power to forzyue synnes  
in erþe: hanne he seyde to he sikk man in palesie: rise vp  
take hi bed: & go into hi hous/ and he roos & wente into his  
hous/ soþely he cumpanyes seeinge: dredden & glorifieden god:  
hat zaue suche power to men/ and whanne ihē passide þens:  
he size a man sittyng in a tolboþe: matheu by name/ and he  
seyde to hym/ sue thou me/ and he risyng: folowide hym/  
and it is done hym syttinge at he mete in he hous: lo many  
puplicans & synful men comynge: saten at he mete wiþ ihū &  
his disciplis/ and pharisees seinge: seyden to his disciplis/ whi  
etih zoure mayster wiþ puplicans & synful men/ and ihē  
herynge: seyde a leche is not nede to men hat faren wel: but  
to men hauyng euyl/ soþely zee goinge: lerneh what it is: I  
wole mercy & not sacrifice/ forsohe I came not to clepe riztful  
men: but synful men/ **H**anne he disciplis of Ioon camen  
nyȝ to hym seyinge/ whi we & pharisees fasten ofte: but hi dis-  
ciplis fasten not/ and ihē seyde to hem/ wheþer he sones of he  
spouse (or housbonde) mowne weyle (or mourne) how longe  
he spouse is wiþ hem/ soþely dayes schulen come: whanne he  
spouse schal be taken awey fro hem: and hanne hei schulen  
faste/ soþely no man sendih in a medelynge of rude (or newe)  
cloþ: into an olde cloþ: & a worse kuttyng is made/ neþer  
men senden newe wijn into olde botels (or wijn vessels)/ elles  
he wijn vessels ben broken: & he wijn is sched oute: and he  
wijn

## Matheu

wijn vessels perischen/ but men senden newe wyne into i  
wijn vessels: and bohe ben kepte/ ¶ Ihū spekyng hes hi  
to hem: lo one prynce came to · & worschipide him · seyi  
lorde my douzter is now deade · but come þou & putte  
hande vpon hit: and sche schall lyue/ and ihē risyng suede  
& his disciplis/ and lo a womman hat suffride þe flure (or  
nyng of blood) twelue zeer: came to byhynde · & touchid  
hemme of his cloob/ sohely sche seyde whynne hit self/ z  
touche onely þe cloobes of hym: I schal be saaf/ and ihē turi  
& seinge hire: seyde douzter hane þou triste: hi seip haf n  
þee saaf/ and þe womman was made saaf fro þat houre/  
whanne ihē came in to þe hous of þe prynce · & size mynſ  
& þe cumpayne makyng noyse: he seyde go zee aweye/ fo  
wenche is not deade: but slepiþ/ and þei scorneden hym/  
whanne þe cumpayne was caste oute: he entride in þelde  
hande/ and þe wenche roos vp/ and his fame wente oute i  
al þe lande/ ¶ And ihū passyng þens: two blynde men sue  
hym · cryinge & seyninge/ þou sone of davyd: hane mercy of  
sohely whanne þei camen hoom: þe blynde men camen  
to hym/ and ihē seip to hem/ what wolен zee þat I do to þo  
and þei seyden lorde: þat oure eyzen ben openyde/ and  
seyde/ billeue zee: þat I may do þis þing to þou: þei se  
sohely (or þe) lorde/ þanne he touchide her eyzen: seyninge  
þoure seip: be it done to þou/ and þe yzen of bohe: ben op  
yde/ and ihē þretenyde to hem: seyninge/ se zee þat no n  
wite: but þei goinge oute: defameden hym hourz al þat lan  
¶ Sohely þei gone oute: lo þei offreden to hym a doun  
man hauyng a deuyl/ and whanne þe deuyl was caste ou  
þe dounbe man spac/ and þe cumpaynes wondriden seyin  
it apperide never so in isrl: but þe pharisees seyden/ in  
prince of deuylis he castiþ oute deuylis/ and ihē cumpass  
aboute alle cytees & castels techynge in synagogis of hem  
prechynge þe gospel of þe kyngdom helynge alle langwischyr  
(or ache): and al seekenesse/ forsohe ihē seyng þe cumpayni  
hadd

## Matheu

hadden reuhe on hem: for hei weren traueylide & liggynge as  
schepe not hauyng a scheperde/ hanne he seyde to his disci-  
plis/ sohely þer is myche riþ corne: but fewe werkemen/ þer-  
fore preye zee he lorde of he riþ corne/ þat hesende werkemen  
into his riþ corne//

**A**nd he twelue disciplis gederide to gedir: he ȝyue to C<sup>m</sup> 10<sup>m</sup>  
hem power of unclene spiritis: þat hei schulden  
caste hem oute: and þat hei schulden heele al ache  
& al sekenesse/ þes ben he names of twelue apostolis/  
he firste Symount þat is clepide Petre & Andrewe his broþer/  
Philip & Bartholomeu/ James of zebede & ioon his broþer/  
Thomas & Matheu puplican & James alþhei & Tadée/  
Symount canane & Judas scarioth: he whiche bitrayede cristi/  
Ihc sente þes twelue: comaundynge to hem & seyng/ go ȝee  
not into he wey of heben men & entre ȝee not into he cytees  
of samaritans: but raper go ȝee to he scheep of he hous of isrl.  
þat perischiden/ Sohely ȝee goinge: preche seyng/ for he  
kyngdom of heuenes schal neyze/ heele ȝee seeke men: vpreyse  
ȝee deade men: clense ȝee mesels: caste ȝee oute deuelis/ frely  
ȝee hanie taken: frely ȝyue ȝee/ nyl ȝee welden golde neher sil-  
uer in ȝoure girdels: not a scrippa in he weye: neher two  
cootis: neher schoon: neher zerde/ for a werkeman is worþi  
his mede/ into what euer cytee or castel ȝee schulen entre:  
arip who þerinne is worþi & here dwelle ȝee til þat ȝee gone  
oute/ forsoþe ȝee entrynge into an hous: grete ȝee (or salute  
ȝee) it: seyng pees to his hous/ and sohely ȝis þat hous be  
worþi: ȝoure pees schal come on it/ forsoþe ȝis þat hous be not  
worþi: ȝoure pees schal turne azen to ȝou/ and who euer schal  
not receyue ȝou: neher here ȝoure wordis: ȝee goinge forþe  
sro þat hous or cytee: smyþiþ awewe he duste sro ȝoure feet/  
trewely I seye to ȝou: it schal be more suffrable to he lande of  
men of sodom & gomor in he day of iugement: han to þat cy-  
tee/ lo: I sende ȝou as scheep: in he mydil of wolues/ þerfore

D

be

## Matheu

be ȝee war (or wise bisore ') as serpentis: and sympli-  
douues/forsophe be ȝee war of men/sor hei schulen take ȝe  
counseylis: and hei schulen beete ȝou in here synagogis/  
to presidentis (or mayres) & to kyngis · ȝee schulen be i  
for me: into witnessyng to hem & heben men/ but wha  
hei schulen take (or bitraye) ȝou: nyl ȝee henke how or i  
þing ȝee speken/forsophe it schal be ȝouen to ȝou in þat ho  
what ȝee schulen speke/ for it ben not ȝee þat speken: bu  
spirit of ȝoure fadir þat spekeþ in ȝou/ sohely ye broþer i  
take he broþer into deþ: & he fadir he sone/ and sones schi  
rise azenes fadir & modir: and schulen turment hem by  
and ȝee schulen be in hate to alle men: for my name/ for  
he þat schal dwelle stille vnto he ende: his schal be saaf/ so  
whanne hei schulen pursue ȝou in his cytee: flee ȝee into a  
þer/ treuly I seye to ȝou · ȝee schulen not ende he cytee  
isrl: til þat mannes (sonne) come/ ye disciple is not aboue  
mayster: ne he seruaunt · aboue his lorde/ ȝis hei hane cleþ  
þe housbonde man (or fadir of meyne) belzebub: how my  
more his housholde meyne/ þersore drede ȝee not hem/  
noþing is coueride (or hid): þat schal not be schewyde/  
no þing is pruyey þat schal not be wiste/ þat þing þat I  
to ȝou in dirkenessis: seye ȝee in he lizte and preche ȝee v  
roues · þat þyng þat ȝee heren in ere/ and nyl ȝee drede he  
þat sleen he body: trewely hei moune not flee he soule/  
raþer drede ȝee hym þat may leese soule & body into he  
wheþer two sparowis ben not solde for one halpenye · &  
of hem schal not falle on he erþe · with outen ȝoure fal  
forsophe alle he heres of ȝoure heede ben nowmbride/ þers  
nyl ȝee drede: ȝee ben better han many sparowis/ þersore eu  
man þat schal knoweleche me bisore men: and I schal kno  
leche hym bisore my fadir þat is in heuenes/ sohely he þat sc  
denye me bisore men: & I schal denye hym bisore my fadir  
is in heuenes/ ¶ Nyl ȝee deme þat I came to sende pees in  
he erþe · I came not to sende pees into he erþe: but swer  
soh

## Mattheu

þan a prophet/ for his is he of whom it is written/ lo I send  
myn aungel bisore hi face/ þat schal make teedþ he weye bi  
sore þee/ trewely I seye to you þer roos none more þan Ioon  
baptist/ amonge children of wymmen/ forsoþe & he þat is last  
in he kyngdom of heuenes/ is more þan he/ soþely fro þe daye  
of Ioon baptist til now/ þe kyngdom of heuenes suffri  
strengþe (or violence) & violent men raugschen it/ for all  
prophetis & þe lawe til Ioon baptist prophecielen/ and ȝis ze  
wolen receyue/ he is belie þat is to come/ he þat hab eris o  
bertynge/ here he/ but to whom schal I gesse his generacion  
lichey it is liche to children sitynge in a cheþyng/ þe which  
tryinge to here peccis/ seyn/ we hane sungen to you/ and ze  
hane not lippide (or daunsid)/ we hane mournyde to you/ and ze  
and ze hane not weylide/ soþely Ioon came/ neþer etyng  
ne drynckyng/ and hei seyn he hab a deuyl/ þe sone of mai  
came etyng & drynkyng/ and hei seyn/ lo a man deuoure  
(or gloton) & drynker of wijn/ & frende of puplicans & synfu  
men/ and wisdom is iustifiede of here sones/ ¶ hanne ih̄ d̄  
gan to seye reproue to cytees/ in whiche ful manye vertues  
of hym ben done/ for hei diden not penaunce/ Woo to hei  
corozaym/ wo to þee bethsayda/ for ȝis þe vertues þat ber  
done in you/ hadden ben done in tyre & sydon/ sumtyme þe  
hadden done penaunce in heþre & asche/ neþeles I seye/ i  
schal be softer (or leſſe peyne) to tyre & sydon þan to you/ ir  
þe day of doom/ and þou capharnaum/ wheret til into heuenes  
þou schalt be reride up/ þou schalt go doun til into helle/ for  
ȝis þe vertues þat ben done in þee/ hadden ben done in sodom/  
þat schal be harder (or leſſe penaunce) in he day of doom/ þan to þee/ I knoweleschi  
to þre fadir lorde of heuene & erþe/ for þou hast hidde þe  
þingis fro wisse men & war (or worldly size men)/ and has  
þeþelwisse hem to littil men/ so fadir/ for whi so it was plesyngi  
þeþere þee/ alle þingis been taken to me/ of my fadir/ and ne  
mar

## Matheu

man knowiþ he sone: no but he fadir/ ne any man knewe he  
fadir no but he sone: and to whom he sone wolde schewe/  
¶ Alle zee þat traueylen & ben chargide: comeþ to me: & I  
schal refresche (or fulfille) zou/ take zee my þok vpon zou: &  
lerne zee of me: for I am mylde & meke in herte: & zee schulen  
synde reste to zoure soulis/ for my þok is swete (or softe): and  
my charge lizte (or esy)//

**S**o þat tyme ih̄c wente by cornes on he saboth day/ C<sup>m</sup> 12<sup>m</sup>  
forsoþe his disciplis hungryng: bygunnen to plucke  
eris of corne & to ete/ soþely pharesees seyng: sey-  
den to hym/ lo þi disciplis done þat þing þat is not  
leueful to hem: for to do in sabotis/ and he seyde to hem/ whe-  
þer zee hane red what daud dide whanne he hungride: & þei  
þat weren wiþ hym/ how he entride into he hous of god: & ete  
loues of proposition (or puttynge forþ): he whiche loues was  
not leueful to hym to ete: neþer to hem þat weren wiþ hym:  
no but to prissis onely/ or wheþer zee hane not red in he lawe:  
for in sabotis: prissis in he temple desoulen he sabotis: & þei  
ben wiþouten grete synnes/ soþely I seye to zou: for his is  
more han he temple/ forsoþe zif zee wisten what is his: I  
wole mercy & not sacrifice: zee schul never hane condempnyde  
innocentis/ treuely mannes sone is þe lorde: of he saboth/  
and whanne he passide þens: he came into he sinagoge of hem  
and lo a man hauyng a drie hande: & þei areden hym seyng:  
zif it is leueful to heele in he saboth: þat þei schulden accuse  
hym/ soþely he seyde to hem/ who schal be a man of zou þat  
þah one scheep: & zif it schal falle doun into a dyche in he sa-  
botis: wheþer he schal not holde: and lifte it vp: how myche  
more is a man better han a scheep: and so it is leueful to do  
good in he saboth/ þanne he seyde to he man/ stretche forþe  
þin hande/ and he strauȝte forþ: and it is restoryde to helþe:  
as he toþer/ forsoþe he pharisees goinge oute/ maden a coun-  
seyl azenes hym: how þei schulden leese hym/ soþely ih̄u wit-  
yng: 

## Matheu

ynge: wente awey hens/ and many sueden hym: and he he  
hem alle/ and he comaundide to hem: hat hei schulden  
make hym opyn (or knowen): hat hat hing schulde be fulfi  
hat was seyde by ysaie he prophete: seyinge/ lo my ch  
childe whom I hane chosen: my derlynge: in whom it  
wei pleside to my soule/ I schal putte my spirit on hym:  
he schal telle doom to hehen men/ he schal not stryue ne c  
neher any man schal heere his voyce in stretis/ he schal  
breke to gedit a schaken reed: & he schal not quenche si  
kyng flare: til hat he caste oute doom to victorye & hehen n  
schulen hope in his name/ hanne a blynde man & a doun  
hauyng a deuyl: was offride vp til hym/ and he heelide hym  
so hat he spac & size/ and alle he cumpanyes wondriden & i  
den: wher his be he sone of dauyd: but he pharisees heryn  
seyden/ he his castiȝ not oute sendis: no but in belzebub pry  
of sendes/ sohely ihc witynge here houztis: seyde to hem/ e  
kyngdom departide azenes hym self: schal be desolate (or i  
confortide)/ and eche cytee or hous departide azenes itse  
schal not stonde/ and zif sathanas caste oute sathanas: he  
departide azenes hymself/ perfore how schal hys kyngd  
stonde: and zif I in belzebub caste oute deuylis: in whom  
whos myzte) zoure sones casten oute: perfore hei schul  
zoure domesmen/ forsohe zif I in he spirit of god caste o  
fendis: perfore he kyngdom of god is comen into zou  
(amonge zou)/ oþer how may any man entre into he hous  
a stronge man: & take awey his vessels: no but firste he sc  
bynde he stronge man: & hanne he schal rauysche his hous/  
hat is not wiȝ me: is azenes me/ and he hat gederiȝ not  
gedit wiȝ me: scateriȝ abrood/ perfore I saye to zou al syn  
sempe: schal not be forzouen/ and who euer schal seye a wor  
azenes mannes sone: it schal be forzouen to hym/ forsohe  
hat seye a worde azenes he holy gost: it schal not be forzou  
to hym: neher in his worlde ne in he toþer/ oþer make ȝee

## Matheu

tree good & his fruyte good: oþer make ȝee he tree euyl: & his  
fruyte euyl/ forþoþe a tree is knownen of he fruyte/ ȝee gene-  
racōn of neddis how mown ȝee speke goode ȝingis whanne  
ȝee ben euyl/ soþely he mouhe spekiþ: of he greet plente of he  
herte/ a good man bryngiþ forþ good ȝingis/ of good tresoure/  
forþoþe I seye to ȝou/ for whi of euery ydil worde hat men  
speken: hei schulen ȝilde resoune her of in he day of doom/ for  
of hi wordis ȝou schalt be iustifiede: and of hi wordis ȝou  
schalt be dampnyde/ ¶ hanne summe of hes scribis & phari-  
sees answereden to hym/ seyinge/mayster we wolen se a token  
of hee/ he whiche answerynge/ seih to hem/ an euyl generacōn  
and aboutrer: seekiþ a token/ and token schal not be ȝouen  
to it: no but he token of ionas he prophet/ for as Jonas was  
in the wombe of a whalle pre dayes & pre nyztis: so mannes  
sone schal be in he herte of he erþe: pre dayes & pre nyztis/  
men of nyngue schulen rise in doom wiþ his generacōn & hei  
schulen condempne it: for hei diden penaunce in he prechynge  
of Jonas/ and lo heere more han Jonas/ he queen of he south  
schal rise in doom wiþ his generacōn & schal condempne it:  
for sche came fro he endis of he erþe: for to heere he wisdom  
of salamon/ & lo heere (is) more han salamon/ forþoþe whanne  
an vnclene spirite schal go oute fro a man: he goiþ bi drye  
places seekynge and he findiþ not/ hanne he seih/ I schal turne  
azen into myn hous: fro whens I came oute/ & he comynge  
syndiþ it voyde: clenlide wiþ besemes & mayde fayre/ hanne  
he goiþ & takiþ sevene oþer spiritis wiþ hym: worse hanne hym-  
self: and hei entrynge in dwelle here/ and he laste ȝingis of  
hat man ben made worse han he former/ so it schal be into his  
werste generacōn/ ¶ zit hym spekyng to he cumpanyes of  
puple: lo hys modir & his breþeren stoden wiþ oute forþ: se-  
kyng for to speke to hym/ soþely sum man seyde to hym/ lo hi  
modir and hi breþeren stonde wiþ oute: sekyng hee/ and he  
answeryng to he man seyinge to hym: seih/ who is my modir:  
his

## Matheu

his disciplis: seyde/ lo my modir • & my breþeren/ treþeþ whoeuer doþ þe wille of my fadir þat is in heuenes: he is broþer & sister & modir//

Cm 13<sup>m</sup>

**M**þat day ih̄c goinge oute of þe hous: satte biþe see/ and manye cumpanyes of þuple ben gedeþ to hym: so þat he steyzinge up into a boote/ satte al þe cumpanye stood in þe brinke/ and he spaþ hem many þingis in parablis: seyng/ lo he þat sowisþ/ oute to lowe his seed/ and þe while he sowisþ/ summe seedis he weye/ and briddis of þe erþe\* camen: and eten heþe soþely oþer (seedis) felden into stonye places: where þei hadden not myche erþe and anone þei ben sprungen up: for hadden not depnesse of þe erþe/ soþely þe sunne sprungeþ þei swaleden (or brennten for heete) • & for þei hadden root þei drieden up/ forsoþe oþer (seedis) fellen amoþ hornes: & þe hornes weren up/ and strangeliden hem/ but oþer (seedis) felden into good lande: and zauen fruyte/ summe hundride folde • & anoþer forty folde • & anoþer þirty folde: þat haþ eris of herynge: here he/ and disciplis comynge seyden to hym/ whi spekist thou in parablis to hem/ þe whi answerynge: seith to hem/ for to zou it is zouen for to knoþe mysterie (or pryuete) of þe kyngdom of heuenes: but it is not zouen to hem/ for it schal be zouen to hym þat haþ: and schal haue plente/ treulþ who þat haþ not: þat þing þat he seen to haue/ schal he taken awey fro hym/ perfore I speke hem in parablis/ for þei seinge seen not • & þei herynge he not neþer vndirstonden: þat þe prophecie of þslaye seyng fulfilde in hem/ wiþ herynge zee schulen here: & zee schulen not vndirstonde/ and zee seinge schulen see: & zee schulen se/ for þe herte of þis þuple is infattide/ and þei herden guously wiþ eris • & þei hane closide þer yzen: þat sumtyme seen wiþ yzen • & wiþ eris heren • & vndirstonde in herte • & be to gedir turnyder & I heele hem/ forsoþe zoure yzen þe

[\* Sic in MS.]

## Matheu

Item ben blessede: and zoure eris hat heren/ forsohe I seye  
treuhe to zou/ for many prophetis & iuste men coueystiden to  
se ho hingis hat zee seen: & hei sizen not/ and to here he hingis  
hat zee heren: and hei herden not/ perfore here zee he parable  
of he sowynge (man) • eche hat herib he worde of he rewme &  
vndirstondib not: he yuyl spirit comeib and rauyschib hat: hat  
is sownen in his herte: his is hat is sownen in his herte: his is  
hat is sownen bisidis he wey/ sohely he hat is sownen on he stoon:  
his it is hat hereib he worde of god • & anone wiþ ioy takib it/  
forsohe he hab no root in hym self: but it is temporal • (hat is  
it lastib not but a litol tyme) • forsohe tribulacion and persecu-  
cion made for he wordes: anone he is sclauderide/ but he hat  
is sownen in hornes: is his hat herib he worde • & he blynesse  
of his worlde • & he falsenesse of richessis: strangelib he worde:  
and it is made wiþouten fruyte/ but he hat is sownen into  
good lande: is his hat herib he worde • & vndirstondib &  
bringib forþ fruyte/ and sohely sum makib an hundrib folde:  
treuly another sixty folde • forsohe another hritty folde/  
¶ Another parable ih̄c put forþ to hem: seyinge/ he kingdom of  
heuenes is made liche to a man • hat lewe good sede • in his  
feelde/ but whanne men slepten: his ennemye came • & lewe  
aboue darnel (or cockel) • in he mydel of wheet: and wente  
awey/ sohely whanne he erbe hadde growen & made fruyte:  
hanne he darnels (or cokkis) appereden/ forsohe he seruauntis  
of he housbonde man • comynge nyȝ: seyden to hym/ lorde  
wher thou hast not sownen good feed in hi feelde: wher of hanne  
hab it darnel (or cokkle): and he seip to hem/ he man ene-  
mye: hab done his hing/ treuely he seruauntis seyden to hym/  
wolte thou we go: and gaderen hem: and he seip/ nay leste  
parauentur zee gaderynge darnels (or cokkels): drawe up by  
he root to gedit wiþ hem & he wheat/ suffre zee hem bohe:  
ware til to ripe corne • & in tyme of riþ corne: I schal seye to  
repers/ firste gadir zee to gedit darnels (or cokkis) & bindib  
hem to gedit in knytkchis (or smale bundels) • for to be brentes:  
but

## Matheu

but gadir ȝee wheet into my berne/ Anoher parable ihc pur-  
forh to hem: seyinge/ he kyngdom of heuenes is lijk to a cor-  
of seneney · he whiche a man takyng: sewe in his feelde/  
whiche treuely is leste of alle seedis/ but whanne it hab ware  
it is most of alle wortis/ & is made a tree: so hat briddis of  
eyre comen & dwellen in bowis (or braunchis) herof/ ¶ An-  
per parable ihc spac to hem/ he kyngdom of heuenes is lijk  
sourdouȝ · he which taken: a womman hid in þre mesures  
mele: til it were al sourdowide/ ihc spac alle þes þingis in þ  
rabilis to he cumpanyes of puplis: and he spac not to he  
wihouten parabilis · hat it schulde be fulfilide hat þing hat  
seyde by he prophete: seyinge/ I schal open my mouȝ in þ  
rabilis: I schal bulke oute (or telle oute) · hid þingis fro m  
kyng of he worlde/ hanne he cumpanyes leste: he came in  
an hous/ and hys disciplis camen nyȝ to hym: seyinge expou-  
to vs he parable of darnels (or cockels) of he felde/ he whiche  
answerynge: seip/ he hat sowȝ good seed: is mannes son  
sohely he feelde: is he worlde/ but he good seed: þes ben sonis  
of he kyngdom/ darnels (or cockels): forsohe þes ben eu-  
sones/ but he enemye hat sowȝ hem: is he fende/ but he riȝ  
corne: is he endyngre of he worlde/ sohely he repers: ben aui-  
gels/ herfore as darnels ben gederide to gedit & brennte i  
fijr: so it schal be in he endyngre of he worlde/ mannes son  
schal fende his aungels · & hei schulen gedit of his rewme all  
sclaunderers: and hem hat done wickidnesse/ and hei schule  
fende hem: into he chymney of fijr/ her schal be wepyngre an-  
betyngre togedir of teȝ/ hanne iuste men schulen shyne as þ  
sunne: in he rewme of here fadir/ he hat hab eris of heryng  
here he/ ¶ he kyngdom of heuenes is lijk to tresour hid in  
feelde/ he whiche a man hat syndȝ: hidȝ/ & for ioye of it h  
goȝ & sellȝ alle þingis hat he habȝ: and bieȝ he iske feelde  
¶ Estesone he kyngdome of heuenes is lijk to a man mar-  
chaunt: seekyng good margaritis/ sohely one precious mar-  
garite founden: he wente & selde alle þingis hat he hadde ani-  
bouȝti

## Matheu

bouzte it/ ¶ Este he kyngdome of heuenes is lisk to a nette  
sente into he see: and of al kynde of fysches gederynge/ he  
whiche whanne it was fulfilde· men leedyng eute· & settynge  
bisidis he brynde· cleniden he good into here vessels: but hei  
senten eute he euyl/ so it schal be in he endyng of he worlde/  
Aungelis schulen go eute· & schulen departe euyl men· fro he  
mydel· of iuste men: and hei schulen sende hem into he chym-  
ney of fyr/ here schal be wepyng & betynge togadir of teþ/  
hane zee vndirstonde alle hes þingis/ hei seyn to hym/ þe/  
he seþ to hem/ herfore euery writer tauzte in he kyngdome  
of heuenes: is lisk an housbondeman· þat bryngih forþ of his  
tresour: newe þingis and olde/ ¶ And it is done whanne ih̄c  
hadde endide hes parablis: he passide fro hens/ and he comyng  
into his cuntr̄: tauzte hem in here synagogis: so þat hei  
wondriden & seyden/ wher of to hym þis wisdom & vertues/  
wheþer is not his he sone of a smyth (or carpenter)/ wher his  
modir be not seyd marie· & his breþeren James & Joseph &  
Symount & Judas/ and his sistris: wher hei alle ben not at  
vs/ herfore wheros to hym: alle hes þingis/ and so hei weren  
sclaunderide in hym/ forsoþe ih̄u seyde to hem a prophet is  
not wiþ eute worschipe: no but in his owne cuntr̄· & in his  
owne hous/ and he dide not here many vertues: for he vnb-  
leue of hem//

**H**at tyme heroude tetrarchs hat is prynce of he C<sup>m</sup> 14<sup>m</sup>  
furþe parte· herde he fame of ih̄u: and seyde to his  
children/ his is Jon baptist/ he hath risen fro deade:  
and herfore vertues wirchen in hym/ forsoþe he-  
roude heelde Joon· & bonde hym· & putte hym into prisounen:  
for herodias he wife of his brother/ for Jon seyde to hym/ it is  
not biseueful to hee: for to haue hir/ and he willynge to flee  
hym· dredde he puple: for hei hadden hym as a prophet/ for-  
soþe in he day of heroudis birþe· he douzter of herodias lepte  
in he mydil: and pleside to heroude/ wherfore wiþ an oþe he  
bihizte

## Matheu

bihizte for to ȝyue to hyr: what euer hyng sche had aride  
hym/ and sche bisore monestide (or warnyde) of hire mod-  
seij/ ȝiue þou to me hidir: he heede of ion baptist in a disci-  
and he kyng was sorowful for he oþe · and for hem hat sat  
to gedir at he mete: he comaundide to be ȝouen/ & he sente:  
bihedide Ioon in he prisoun/ and his hede is brouȝte to in-  
dische · & it is ȝouen to he wenche · & sche bare it to hir modi  
and his disciplis comen to · token hys body & bryeden it/ an-  
hei comyng: tolden to ihū/ ¶ he whiche þing whanne ihē ha-  
herde: he went fro þens in a boot into deserte place bisidi  
and whanne he cumpaynes of puple hadden herde: hei folot  
iden hym & on here seete fro cytees/ and ihē goinge oute size  
greet multitude of puple · & hadde reuþe on hem: & heelide þ  
sijk men of hem/ soþely he euenyng maad: his disciplis cam-  
nyȝ to hym: seyinge/ þe place is deserte: and he houre haþ no  
passide/ leefe he cumpaynes of puple · hat hei goinge into ca-  
tels · bigge metis to hem/ forsoþe ihē seyde to hem: hei ha-  
not neede/ ȝyue ȝee hem for to ete/ hei answeriden/ we ha-  
not here: no but syue looues & two fyschis/ þe whiche seyþ  
hem/ brynge ȝee hem hidir to me/ and whanne he hadde con-  
aundide he cumpaynes for to sitte on he hey · syue looues  
two fyschis taken: he biholdyng into heuenes · blesseide brab  
& ȝauë to his disciplis/ soþely he disciplis ȝauen to he cumpa-  
nynes/ and alle eten & weren fulfilde/ and hei token he relife  
of broken gobitis (or metis) · twelue cofyns ful/ forsoþe þ  
nowmbr of men etyng: was syue housande of men · out te-  
ken wymmen & litil children/ ¶ And anone ihū compellid  
(or comaundide) he disciplis for to go into a boot · & go bisor  
hym ouer he see: til hat he leste he cumpaynes/ and he cum-  
panynes leste: he steyzed up into an hil al one for to preye  
soþely he euenyng made: he was þere al one/ soþely he bo-  
in he mydel see: was þrowen wiþ wawis/ forsoþe he wind  
was contrarie/ but in he furþe wakinge of he nyȝt: he came to  
hem walkyng upon he see/ and hei seinge hym walkyng

vpon

## Matheu

Upon he see: weren dislourblide seyinge/ for it is a fantium/ and  
for drede hei cryeden/ and anone ih̄c spac to hem: seyinge/  
haue zee triste/ I am: nyl zee drede/ sohely petre answeryng:  
seyde/ lorde zif thou art: comaunde me for to come to thee upon  
he wattris/ and he seij come thou/ and petre goinge doun fro  
he boot: walkide on he wattris for to come to ih̄u/ treuly he  
seyng a stronge wynde: was aferde/ and whanne he bigane  
for to be drenchide: he criede seyinge/ lorde make me saaf/  
and anone ih̄c holdynge forþ he hande: cauzte hym: and seij  
to hym/ thou of litil feij: whi hast thou doutide/ and whanne  
he hadde steyzede vp into he boot: he winde ceeside/ sohely hei  
hat weren in he boot: camen & worschipeden hym seyinge/  
verreyly thou art goddis sone/ ¶ And whanne he had passide  
ouer he see: hei camen into he lande of genezar/ and whanne  
men of hat place had knowen hym/ hei senten into al hat cun-  
tre: & hei offreden to hym alle hauynge euyl/ and hei preyeden  
hym hat hei schulde touche ouþer he hemme of his cloþinge/  
and whoeuer toucheden: ben made saaf//

**T**hanne scribis & pharisees camen nyȝ to hym fro Cm 15<sup>m</sup>  
irl̄m: seyinge/ whi hi disciplis ouerpassen (or bre-  
ken) he tradiciouns (or statutis) of eldre men: for  
hei waschen not handis: whanne hei eten breed/  
sohely he answeryng: seij to hem/ and whi breken zee he  
maundement of god: for zoure tradicōn: for whi god seyde/  
honoure hi fadir & hi modir/ & he hat curseþ fadir or modir:  
die he by deþ/ but zee seyn/ who euer schal seye to fadir or  
modir: what euer zifte is of mee: it schal profite to hee/ and  
he hat not worschipide his fadir or his modir: & zee hane  
made he maundement of god voyde (or ydil) for zoure tradi-  
cōn/ ypocritis ysaie he prophete propheciende wel of zou: sey-  
inge/ his puple honoureþ me wiþ lippis: forsoþe here herte is  
far fro me/ treuely hei worschiper wiþ ouþe cause: techynge  
he doctrynes and maundementis of men/ and he cumpanyes  
of

## Matheu

of puple clepide togedir to hym: he seyde to hem/ here zee &  
vndirsonde/ not hat hing hat entriþ into he mouþ desouliþ a  
man/ but hat hing hat comeþ forþ fro he mouþ desouliþ a  
man/ ¶ hanne his disciplis comynge nyȝ: seyden to hym/  
þou woste hat his worde herde: pharisees ben sclauderideþ  
and he answerynge seïþ/ eury plautynge· whiche my fadir  
of heuene hat not plautide: schal be drawen vp bi he root/  
suffre zee hem/ hei ben blynde: & leders of blynde men/ soþely  
ȝif a blynde man ȝise leedynge to a blynde man: boþe fallen  
down into he dicke/ petre forsoþe answerynge· seyde to hym/  
expoune to vs his parable/ and he seyde/ zit & zee ben wiþ-  
outen vndirsondyng/ wher zee vndirsonden not· hat alle  
hing hat entriþ into he mouþ: goþ into he wombe · & is sente  
oute into he goinge/ but ho hingis hat comen forþ fro he mouþ  
gone oute of he herte/ and ho hingis: desoulen a man/ for of  
he herte gone oute euyl þouȝtis· mangleingis· auoutries· for-  
nycacōns· þestis· false witnessis· blasphemys/ þes hingis it  
ben hat desoulen a man soþely for to ete wiþ handis not was-  
chen: desouliþ not a man/ ¶ And ih̄c gone fro þens: wente  
into he parties of tyre & sydon/ and lo a womman of canane: gon  
oute of he coostis· criede seyninge to hym/ lorde he sone of dauyd  
haue mercy of me/ my douȝter is euyl traueylide of a deuyl/  
he whiche answereide not to hire a worde/ and his disciplis ca-  
men to: preyeden hym seyninge/ leue þou hire: for sche criþ  
astir vs/ forsoþe he answerynge seïþ/ I am not sente: no but  
to he scheep of he hous of ist þat perischiden/ but sche came &  
worchipide hym seyninge/ lorde helpe me/ he whiche answerynge:  
seïþ/ it is not for to take he breed of sones: and sende  
to houndis/ and sche seyde/ þe lorde for whi & litil whelpis  
eten of he crummis: hat fallen doun fro he borde of here  
lordis/ hanne ih̄c answerynge: seïþ to hire/ a þou womman:  
þi seïþ is greet/ be it done to hee as þou wolte/ and hire douȝ-  
ter was heelide: fro hat houre/ ¶ And whanne ih̄c had passide  
þens: he came bisidis he see of galilee/ and he steyzinge into

an

## Matheu

an hil satte here/ and manye cumpanyes camen nyȝ to hym:  
hauyng wȝ hem manye doumbe men & crokide feble &  
blynde: and many oþer/ and hei castiden hem doun at his feet/  
and he helide hem: so hat he cumpanyes wondriden: seinge  
doumbe men spekyng: & crokide goinge: blynde men seinge:  
and hei magnysfieden god of isrl/ ¶ Soþely ihc his disciplis  
gaderide togedit: seyde I haue reuþe of he cumpayne of ye  
puple: for nowe he þridde daye hei dwellen stille wȝ me: &  
hei hane noþing hat hei schulden ete/ and I wole not leeue hem  
fastynge: leste hei saylen in he waye/ and he disciplis seyn to  
hym/ þersore wher of so manye looues to vs in desert: hat we  
fulsille so greet a cumpayne of puple/ and ihc seij to hem/ how  
many looues hane zee: and hei seyden seuene: and a fewe  
smale fischis/ and he comaundide to he cumpayne: hat hei  
schulden sitte to meeþ upon he erþe/ and he takynge seuene  
looues & he fischis: & doinge hankyngis: brake & zaue to his  
disciplis: and disciplis zauen to he puple/ and alle eten &  
weren fulfilde/ and hei token hat hat was ouer of relises:  
seuene lepis ful/ forsoþe hei hat eten: weren fourre housande  
of men: wihouten litil children & wymmen/ & he cumpayne  
of puple leste: he steyzede vp into a boot: & came into he  
coostis of magedon//

**A**nd pharisees & saduceis temptyng camen nyȝ to C<sup>m</sup> 16<sup>m</sup>  
hym/ and preyeden hym for to schewe to hem a to-  
ken fro heuene/ and he answerynge: seij to hem/  
he euenyng made: zee seyn: it schal be cleer: for he  
heuene is lijk to reed/ and the morowe: to day tempest/ for  
heuene schyneþ heup (or sorowful)/ þersore zee hane knoweto  
deme wisely he face of heuene: but zee mowe not wite he to-  
kenes of tymes/ he euyl generaþon & auoutrer: sekiþ a token/  
and a token schal not be zouen to it: no but he token of Jonas  
he prophet/ and hem forsaken: he wente awey/ ¶ And whanne  
hys disciplis camen ouer he see: hei forzaten for to take looues/  
he

## Matheu

þe whiche seyde to hem/ biholde ȝee & bewar / of þe sourdo  
of pharisees & saduceis/ and þei þouȝten amonge hem / & i  
inge/ for we hane not taken looues/ forsoþe ih̄c witynge / se  
to hem/ what þenken ȝee amonge zou of litil feiȝ / for ȝee ha  
not looues / / zit ȝee vndirstanden not never hane mynde  
syue looues into syue housande of men & how manye cosyns /  
tooken/ treuly never of seuene looues to soure housande of me  
and how many of leepis ȝee tooken/ why vndirstonde ȝee nu  
for I seyde not to zou of breed / / be ȝee war of þe sourdowȝ  
pharisees & of saducees/ þanne þei vndirstoden / þat he sey  
not to be war of sourdowȝ of looues/ but of þe techyng of ph  
risees & saducees/ ¶ Soþely ih̄c came into þe parties of cesar  
of philip / and aride his disciplis/ seyinge/ whom seyn men  
be mannes sone / and þei seyden/ summe ion baptist/ oþ  
seyden helie / but oþer Jeremye/ or one of þe prophetis/ ¶  
seiy to hem/ soþely whom seyn ȝee me to be / Symount pet  
answerynge / seyde/ þou art c̄st þe sone of god lyuyng/ fo  
soþe ih̄c answeryng / seyde to hym/ blesseide art þou Symou  
bariona (þat is sone of culuer) for fleyſche & blood schewide ne  
to þee / but my fadir þat is in heuenes/ and I seye to þee se  
þou art petre / and vpon his stoon/ I schal bilde my chirche/ an  
þe ȝates of helle schulen not haue myȝte (or strenghe) aȝene  
it / and to þee I schal ȝyue þe keyes of þe kyngdom of heuenes  
and what euer þou schalt bynde vpon erþe / schall be bounden  
in heuenes / and whateuer þou schalt vnbýnde vpon erþe  
schal be vnbýunden & in heuenes/ þanne he comaundide to hym  
disciplis þat þei schulden seye to no man / þat he was crist/ fr  
þat time ih̄c bigane for to schewe to his disciplis/ þat it bi  
houȝ hym go to irl̄m / & suffre many þingis of þe eldris & o  
scribis & prynces of pristis / and be slayne / & he hredday ris  
aȝen/ and petre takyng hym to/ bigan for to blame hym/ sey  
inge/ fer be it fro þee lorde/ his þyng schal not be to þee/ þe  
whiche turnyde/ seyinge to petre/ go astir me sathanas/ þou  
art felaunder to me/ for þou sauorist not (or vndirstondest) þe  
þingis

## Matheu

hingis þat ben of god: but ho hingis þat ben of men/ ¶ þanne  
ih̄c seyde to his disciplis/ ȝif any wole come astir me: denye  
he hym self: & take his crosse & sue me/ for he þat wole make  
his soule saaf/ (þat is his liſe) schal leese it/ forsoþe he þat  
schal leese his soule (þat is his liſe) for me: schal fynde it/  
sohely what profitiþ it to a man/ ȝif he wynne al þe worlde:  
treuely he suffre peyrynge of his soule/ or what chaungynge  
schal a man ȝyue for his soule/ for mannes sone is to come in  
glorie of his fadir wiþ his aungels: and þanne he schal ȝilde  
to euery man astir his werkis/ treuely I seye to you· þere ben  
summe (of men) stondynge heere: þe whiche schulen not taste  
deþ til þei seen mannes sone comynge in his kyngdom//

**T**nd astir sire dayes· Ih̄c took & James & Jon his C<sup>m</sup> 17<sup>m</sup>  
broþer· and ledde hem asidis into an hize hil· & was  
transfiguride (or turnyde into another lickness) be-  
fore hem/ and his face schone as þe sunne: forsoþe  
his cloþes weren made white as snowe/ and lo moyse & helie  
appereden to hem: spekyng wiþ hym/ sohely petre answer-  
yng: seyde to ih̄u/ lorde it is good: vs to be heere/ ȝif þou  
wolte: make we heere þre tabernaclis/ to þee one· to moyse  
one· and one to helie/ ȝit hym spekyng: lo a liȝty cloude:  
schadowide hem/ and lo a voyce of þe cloude seyng: þis is  
my derworþe sone· in whom I hane wel pleside to me: here  
ȝee hym/ and þe disciplis heryng: sellen downe into here facis·  
and dredden gretely/ and ih̄c came nyȝ & touchide hem: & seyde  
to hem/ rise vp: nyl ȝee drede/ forsoþe þei rydinge vp· here  
ȝzen sizen no man: no but ih̄c alone/ and hem comyn e doune  
fro þe mounteyne: Ih̄c comaundide to hem seyng: sey ȝe to  
no man he ȝsionue: til mannes sone rise aȝen fro deade// And  
his disciplis areden hym seyng: what þersore seyn scribis:  
þat it bihoueþ helye firſte to come/ and he answerynge seiþ to  
hem/ forsoþe helie is to come: and he schal restore alle hingis/  
treuely I seye to you· þat helie is nowe comen· & þei knewen

## Matheu

hym not: but þei diden in hym what euer þing þei wolden/ and so mannes sone is to suffer of hem/ þanne þe discipulis vndirstoden: þat of Ion baptist he had seyde to hem/ ¶ And whanne he came to he cumpayne of puple: a man came to hym foldide on knees before hym · seyngre lorde haue mercy on my sone · for he is lunatik · & suffriþ euyl/ for why ofte tymes he falliþ into fyr: and ofte tymes into water/ and I offride hym to þi discipulis: and þei myȝten not heele hym/ Ihesus answerynge seip: a you generacion vnbileueful (or oute of seip) & weywardie: how longe schal I be wiþ you · how longe schal I suffre youȝ brynge ȝee hym hider to me/ and ihesus blamyde hem: and þe deuyl wente oute fro hym/ and þe childe is heelide fro þat houre/ þanne þe discipulis camen nyȝ to thū pruely: and seyden to hym/ whi myȝten not we casten hym oute/ Ihesus seip to hem/ for ȝoure vnbileue/ trewely I seye to ȝou · ȝif ȝee schulen haue seip as a corne of seneuey: ȝee schulen seye to his hil · passe you hens: and it schal passe/ and no þing schal be impossible to ȝou/ forsoþe his kinde is not caste oute: no but by preyinge & fastynge/ ¶ treuely hem lyuyng togodir in galilee: Ihesus seyde to hem/mannes sone is to be vitrayede into þe handis of men · & þei schulen flee hym: and þe yridde day he schal rise aȝen/ and þei ben made ful sory// ¶ And whanne he came to capharnaum · þei þat token tribute camen to petre: & seyden to hym/ ȝoure mayster: payeþ he not tributeȝ and he seip/ ȝhe/ and whanne he had entride into an hous: ihesus came before hym · seyngre Symount: what semeh to þeeȝ of whiche takeþ þe kyngis of erþe tribute (or rente)ȝ of here owne sones: or of aliensȝ and he seyde/ of aliens/ Ihesus seyde to hym/ þerfore sones ben free/ forsoþe þat we sculauder not hem: go you to þe see · and lende an hooȝ · & take þe ilke fische þat firsþe comeþ up/ and his mouȝ openyde: you schalt fynde a statere (þat is a certayne of money/) you takynge it: ȝyue to hem for me & for þee//

In

## Matheu

**D**2 hat houre he disciplis camen nyȝ to ih̄c: seyinge/ C<sup>m</sup> 18<sup>m</sup>  
who gessist thou is more in he kyngdom of heuenes/ and ih̄c clepyng to a litol childe: putte hym in he  
mydil of hem: & seyde/ I seye treuhe to zow: no  
but ȝif ȝee schulen be turnyde & made as litol children: ȝee  
schulen not entre into he kyngdom of heuenes/ before who  
euer mekiȝ hym as his litol childe: he is more in the kyngdome  
of heuenes/ and he hat receyueȝ one suche litol in my name:  
receyueȝ me/ forsohe who schal scalaundre one of hes leste  
smale hat bileyen in me: it spedis to hym hat a mylnestone of  
assis: be hangide in his necke: and he drenchide into he dep-  
nesse of he see/ wo to he worlde for scalaunderis/ treuly it is  
nede: hat scalaunderis comen/ neytes wo to he ilke man: by  
whom scalaundre comeȝ/ forsohe ȝif þin hande or þi foot  
scalaunderis þee: kitte it of & caste awey fro þee/ it is good to  
þee to entre into liȝ feble or crokide: þanne hauyng two  
handes or two feet: to be sente into euerlastynge fijr/ and ȝif  
þin eyȝe scalaunderis þee: pulle it oute & caste awey fro þee/ it  
is good to þee wiȝ one eyȝe to entre into liȝ: þan hauyng  
two eyȝen to be sente into he fijr of helle/ se ȝee hat ȝee dispise  
not one of hes litol/ treuly I seye to zow hat he aungels of  
hem in heuenes: seen euermore he face of my fadir hat is in  
heuenes/ forsohe mannes lone came for to saue hat hing hat  
perischide/ ¶ what seemeȝ to zow: ȝif þere weren to summan  
an hundride scheep: and one of hem schal erre: wher he schal  
not leefe nynty & nyne in deserte: & schal go for to seek hat hat  
erride: and ȝif it bifalle hat he fynde it: treuly I seye to zow:  
for he schal ioye heron: more han on nynty & nyne hat erred-  
en not/ so it is not wille before zoure fadir hat is in heuenes:  
hat one of hes litol perische/ ¶ forsohe ȝif þi broþer schal  
synne in þee: go þou & reproue hym (or synbbe) bitwix þee &  
hym alone/ ȝif he schal her: þou hast wonne þi broþer/ treuly  
ȝif he schal not heere þee: take to wiȝ þee one or two hat euery  
worde

## Matheu

worde stonde in he mouȝ of two or þre witnessis/ þat ȝif  
schal not heere hem: seye thou to he chirche/ forsohe ȝif he sch  
not heere he chirche: be he to hee as an heben man and pup  
can/ I seye to ȝou treuely: what euer þingis ȝee schulen byn  
upon erþe: þo schulen be bounden & in heuenes/ and wh  
euer þingis ȝee schulen vnbynde upon erþe: þo schulen be v  
bounden & in heuenes/ eftesone I seye to ȝou: þat ȝif two  
ȝou schulen consente on erþe of euery þing whateuer heis ch  
len are: it schal be done to hem: of my fadir þat is in heuene  
for where two or þre schulen be gederide in my name: þer  
am in he mydel of hem/ ¶ whanne petre comynge nyȝ to hyn  
seyde/ lorde how ofte schal my broher synne in me: and I sch  
forȝue hym/ wheþer to seuene tymess/ ih̄c seip to hym/  
seye not to hee til seuene siþes: but til seuenty siþe seu  
niþes/ perfore he kyngdom of heuenes is lickenyde to a ma  
kyng: þat wolde putte resoun wiþ his seruauntis/ and whi  
he bigan for to putte resoun: one was offride to hym ten þo  
sande of besauntis (or talentis)/ treuely whanne he had  
not wherof to zilde: his lorde comaundide hym to be solde  
his wife & sones: & alle þingis þat he had: and to be payed  
forsohe he ilke seruaunt fallynge doun preyede hym seying  
haue pacience in me: and alle þingis I schal zilde to he  
soþely he lorde hauynge mercy of þat seruaunt: leet hym (suffrider): & forȝaue to hym he dette/ treuely he ilke seruaun  
gon oute: fonde one of his euen seruauntis: þat auȝte hym  
hundride pens/ and he holdynge hym: stranglide hym seying  
zilde þat þat thou owest/ and his euen seruaunt: preyede hym  
seyinge/ haue pacience in me: and alle þingis I schal quy  
to hee/ forsohe he wolde not: but wente & sente hym into pi  
soun: til þat he payede al he dette/ soþely his euen seruaunt  
seinge þo þingis þat weren done: gretely hadde sorowe/ & þ  
camen & tolden to here lorde: alle þingis þat weren don  
whanne his lorde clepide hym: and seyde to hym/ weywar  
seruaunt: I forȝaue to hee al he dette: for thou preyedest in  
herfo

## Matheu

perfore wher it bihouede not & hee to hane mercy on thin euen  
seruaunt: as & I hadde mercy on hees/ and hys lorde wrothe:  
toke hym to tormentours: til he payede al he dette/ so & my  
fadir of heuene schal do to zou: zif zee forzyuen not euery  
man to his brother: of zoure hertis//



¶d it is done whanne ih̄c had endide þes wordes C<sup>m</sup> 19<sup>m</sup>  
he passide fro galilee: & came into he endis of Jude  
ouer Jordan/ and manye cumpanyes (of men) sue-  
den hym: and he helide hem þere/ and pharisees  
camen nyȝ to hym temptynge hym & seyng/ wher it be  
leuesful to a man for to leeue (or forsake) his wife: of whateuer  
cause/ þe which answerynge: seij to hem/ hane zee not redde:  
for he hat made men at the bygynnyng: male & female he  
made hem: and he seyde/ for his hing a manschal leeue fadir &  
modir: & he schal cleeue (or drawe) to his wiȝ: & þei schulen  
be two in one sleysche/ and so þei ben not now two: but one  
sleysche/ perfore a man departe not hat hing hat god enioynede  
(or knytte togedir/) þei seyn to hym/ what hanne comaundide  
moyses to ȝyue a litil booc of forsakyng: and to leeue of: and  
he seij to hem/ for moyses: at he hardenesse of zoure hertis:  
suffride zou forsake zoure wiȝes/ forsoþe at he bygynnyng  
it was not so/ treuely I seye to zou: hat who euer leeueþ his  
wiȝ: no but for fornycacōn: & weddiȝ another: doȝ auoutrie/  
and he hat weddiȝ he forsaken (wiȝ): doȝ auoutrie/ his disci-  
plis seyn to hym/ zif he cause of a man wiȝ a wife is so: it  
spediȝ not to wedde/ þe whiche seij to hem/ not alle men taken  
his worde: but to whom it is zouen/ soþely þer ben geldyngis:  
þe whiche ben þus borne of he modris wombe/ & þere ben  
geldyngis: þat ben made of men/ and þere ben geldyngis:  
þat hane geldyde hem self: for he kyngdom of heuenes/ he  
hat may take/ take he/ ¶ hanne litil children weren offride  
up to hym þat he schulde putte handis to hem & preye/ soþely  
his discipulis blameden hem/ but ih̄c seij to hem/ suffriȝ litil  
children

## Matheu

children come to me: and nyl zee forbede hem for to com  
me/ for of lufe is he kyngdom of heuenes/ and whanne  
had putte to hem handis: he wente hens/ and lo one comy-  
to: seij to hym/ gode mayster what of good hing schal I  
hat I haue euerlastynge lijs/ he whiche seij to hym/ whr<sup>a</sup> a  
hou me of gode hing/ her is one gode god/ for zif you we-  
entre into lijs: kepe he comaundementis/ he seij to hy-  
whiche/ trewely ih̄c seyde/ hou schalt not do mansleinge/ I  
schalt [not] do auoutrie/ hou schalt not do pest/ hou sch-  
not seye false witnessyng/ worschip hi fadir & hi modir: a  
hou schalt loue hi neyzebore as hi self/ he zonge man seij  
hym/ I haue kepte alle hes hingis fro my zouhe/ what  
fayleth to me/ ih̄c seij to hym/ zif you wolte be parfite: gi-  
felle alle hingis hat you hast & zyue to poore men & h-  
schalt haue tresoure in heuene: & come & sue hou me/ forso-  
whanne he zonge man had herde hes wordis: he wente aw-  
forowful/ for he was hauyng many possessionis/ forsohe i-  
seyde to his disciplis/ I seye to zou treuhe/ for a richeman  
harde schal entre into he kyngdom of heuenes/ and eftesone  
seye to zou/ it is lizter (or esier) a camel for to passe hou-  
an eedelis yze/ han a richeman to entre into he kyngdom  
heuenes/ trewely hes wordis herde: he disciplis wondrid  
gretely seyng/ who persone may be saaf/ forsohe ih̄c bihol-  
yng/ seyde to hem/ anentis men his hing is impossible: b-  
anentis god alle hingis ben possible/ hanne petre answeryng  
seyde to hym/ lo we forsaken alle hingis & suen hee: wh-  
perfore schal be to vs/ ih̄c forsohe seyde to hem/ trewely I se-  
to zou/ hat zee hat hane forsake alle hingis & suen me: in r-  
generacon (or genderynge azen) whan mannes sone sch-  
fitte in he feet of his mageste: and zee schulen fitte on tweli-  
feetis/ demyng he twelue kynredis of isrl/ and every ma-  
hat schal forsake hous or breheren or sistren/ or fadir or modi-  
or wiſ or sones/ or feeldis/ for my name/ he schal take a  
hundriderfolde/ & schal welde euerlastynge lijs/ forsohe man-  
firſte schulen be laſte: and he laſte he firſte//

## Matheu

He kyngdom of heuenes is lijk to an houſbonde C<sup>m</sup> 20<sup>m</sup>  
man: þat wente oute firſte erly (or by þe morowe)  
to hijre werkemen into his vynezerde/ forſoþe þe  
couenaunt made wiþ werkemen· of a peny for þe  
day: he ſente hem into his vynezerde/ and he gone oute aboue  
þe briddre houre: ſize oþer ſtondynge ydil in þe chepynge/ and  
he ſeyde to hem/ go & ȝee into my vynezerde: and þat þat ſchal  
be riȝtful· I ſchal ȝyue to you/ ſoþely þei wenten forþ/ for-  
ſoþe eftesones he wente oute· aboue þe ſixte houre & þe  
nynþe: and dide on liche maner/ but aboue þe elleueneþ  
houre he wente oute· & ſonde oþer ſtondynge & he ſeyde to  
hem/ what ſtonden ȝee heere ydil al dayȝ þei ſeyn to hym/ for  
no man haþ hijride vs/ he ſeȝ to hem/ go ȝee into my vyne-  
zerde/ forſoþe whanne euenyng was made/ þe lorde of þe  
vynezerde ſeȝ to his procuratour/ clepe þe werkemen/ ȝilde  
to hem here hijre: bigynnyng at þe laſte/ til to þe firſte/ þer-  
fore whanne þei weren comen þat camen aboue þe elleueneþ  
houre: and þei token ſynguler pens (þat is euery man a penye)·  
treuely & þe firſte comynge/ demeden þat þei weren to take  
more/ treuely & þei token echone· by hymſelf a penye/ and  
þei takynge grucciden aȝen þe houſbondemen/ ſeyinge/ þes  
laſte diden (worche) one houre: and þou haſt made hem euene  
to vs· þat hane borne þe charge of þe day & þe heete: and  
he anſwerynge to one of hem/ ſeyde/ frende: I do þee no  
wrongs/ wheþer þou haſte not acordide wiþ me for a penyeȝ  
take þat þing þat is þin· and go/ forſoþe I wole ȝyue & to  
þis laſte (man): as & to þee/ wher it is not leueful to me· for  
to do þat þat I wole/ wheþer þin yze is wickide for I am  
good/ so þer ſchulen be ye laſte men firſte: and þe firſte men  
laſte/ for manye ben clepide: but fewe ben chosen/ ¶ And ih̄c  
ſteyzinge vp to irl̄m· toke his twelue diſciplis in pryuete· &  
ſeȝ to hem/ lo we gone vp to irl̄m & mannes ſone ſchal be bi-  
taken to þe prynces of prifis & ſcribis· & þei ſchulen con-  
dempne

## Matheu

dempne hym to deþ/ and hei schulen bitake hym to heþ  
men: for to be scornyde & scourgide & crucifiede/ and he þri  
day he schal rise azen/ þanne he modir of he sones of ȝebet  
came nyȝ to hym wiþ hire sones honouryng & axinge c  
hing of hym/ þe whiche seyde to hire/ what wolte þouȝ c  
seij to hym/ seye þat þes two my sones sitten: one at hiȝ  
halfe & one at hiȝ listehalfe in hiȝ kyngdom/ forsoþe ih̄c answ  
ynge: seyde/ ȝee witen not what ȝee aren (or schulen at  
may ȝee drynke he cuppe: þat I am to drynke/ þei seyn  
hym/ we mowne/ he seij to hem/ forsoþe ȝee schulen dryn  
my cuppe: but to sitte at he rizthalfe & or listehalfe is not m  
to ȝyue to zou: but to whom it is made reedy of my sadir/ a  
þe ten herynge: hadden indignacion of he two breheren/ soþ  
ih̄c clepide hem to hym: and seij/ ȝee witen for prynces  
heben men be lordes of hem: and hei þat ben more hauni  
power into hem/ it schal not be so amoneg zou: but who ei  
wole be made more amoneg zou: be he zoure mynystre/ a  
who euer amoneg zou wole be firste: he schal be zoure s  
uaunt/ as mannes sone came not for to be seruyde & but for  
serue & for to ȝyue his soule (or liȝ) redempcion for mani  
and hem goinge oute of Jericho: manye cumpanyes of pu  
sueden hym/ and lo two blynde men sittynge bisidis he we  
herden þat ih̄c passide: and hei crieden seyng/ lorde he so  
of dauyd: haue mercy of vs/ forsoþe he cumpanye blamy  
hem for to be stille/ and hei crieden more & more: seyng  
lorde he sone of dauyd: haue mercy of vs/ and ih̄c stode & c  
pide hem: & seij/ what wolen ȝee þat I do to zou: hei seyn  
hym/ lorde þat oure ȝzen ben openyde/ forsoþe ih̄c hauyn  
mercy on hem: touchide here ȝzen/ and anone hei sizen & si  
den hym//

## Matheu

**M**od whanne ih̄c came nyȝ to irl̄m̄ · and came to C<sup>m</sup> 21<sup>m</sup>  
bethsage · to he mount of oliuete · hanne ih̄c sente  
his two discipliss seyinge to hem/ go ȝee into he  
castel þ is azenes ȝou · anone ȝee schulen synde a  
sche asse tiede · & a colte wiȝ hire/ unbynde ȝee · and bryngē to  
me/ and ȝis any man schal seye to ȝou any þing · seye ȝee þat  
he lorde þaþ nedē to hem · & anone he schal leeue hem/ treuely  
al his was done · þat þat þing · þat was seyde by he prophete ·  
schulde he fulfilde · seyinge/ seye ȝee to he douzter of sion · lo  
þi kyng comeþ to hee homely (or mekely) sittynge on an asse &  
a fool · (the sone of a beest vndir zok) forsoþe disciplis goinge ·  
diden as ih̄c comaundide hem/ and hei brouzten to a sche asse  
& he fool · & puttiden here cloþes on hem · & maden hym sittē  
aboue/ forsoþe ful myche cumpayne · strewide here cloþes in  
he wey/ soþely oþer kuttiden braunchis of trees · & strewiden  
in he weye/ but he cumpanyes þat wenten bisore & þat sueden ·  
crieden seyinge/ Osanna (þat is I preye faue) · to he sone of  
dauyd · blesside is he þat comeþ in name of he lorde · osanna  
in hizest (þingis) · ¶ And whanne he had entride into irl̄m̄ ·  
al he cytee was stired · seyinge/ who is his/ treuely he puplis  
seyden/ þis is ih̄c he prophete of naȝereth of galilee/ and ih̄c  
entride into he temple of god · and caste oute of he temple · alle  
sellynge & byinge · & he turnyde vpsodoune he bordes of he  
chaungers · and he chayers of men sellynge culuers and he  
seis to hem/ it is writhen/ myn hous schal be clepide an hous of  
preyer · forsoþe ȝee hane made it a denne of heeues/ and blynde  
& crokyde camen nyȝ to hym in he temple · and he helide hem/  
forsoþe he prynces of prissis and scribis · seinge he meruey-  
lous þingis þat he dide · & children cryinge in temple · & seyinge  
osanna to he sone of dauyd · dedeyned & seyden to hym/  
herest þou what þes seynȝ soþely ih̄c seis to hem/ þe/ wher  
ȝee hane not redde · for of he mouȝ of children (þat kunnen not  
speec) or of loukyng mylke · þou hast made parsite berynge/

¶

and

## Matheu

and hem forsaken: he wente forþ oute of he cytee into be  
anye/ and here he dwellyde: and tauȝte hem of he kyngdom  
god/ ¶ forsoþe on he morowe he turnyng aȝen into he cyte  
hungride/ and he seinge a fijge tree bisidis he weye: came  
it/ and sonde no þing her inne: no but leeues onely/ and he si  
to it/ neuer be fruyte borne of þee: into wiþ outen/ and ano  
he fijge tree was drieðe up/ and he disciplis seinges/ we  
driden seyinge/ how anone drieðe it/ soþely ih̄c answeryng  
seis to hem/ treuely I seye to þou· ȝif ȝee schulen haue seis  
a corne of seneuey & doute not: not onely ȝee schulen do of  
fijge tree: but & ȝif ȝee seyn to his hil· take þee & caste þee in  
þe see: and so it schal be done/ and alle þingis what euer ȝ  
schulen are in preyer bileuyng: ȝee schulen take/ and whan  
he came into he temple he prynces of pristis & eldremen of  
puple camen ȝyȝ to hym techynge· seyinge/ in what pow  
doist þou þes þingis: and who zaue to þee his power/ ih̄c a  
swerynge seyde to hem/ and I schal are ȝou aworde·  
whiche ȝif ȝee schulen seye to me: and I schal seye to ȝou  
what power I do þes þingis/ of whens was he baptym  
Ioon: of heuene or of men: & hei houȝten wiȝhine hem sei  
seyinge/ ȝif we schulen seye of heuene: he schal seye to v  
whi þersore bileue ȝee not to hym/ soþely ȝif we schulen  
men: we dreden he cumpayne of puple· for alle hadden Ioo  
as a prophet/ and hei answerynge to ih̄u: seyden/ we wit  
not/ and he seis to hem/ neþer I seye to ȝou: in what power  
do þes þingis/ forsoþe what seemeþ to ȝou/ summan had  
two sones/ and he comynge ȝyȝ to he firste· seyde/ sone· go  
to wirche his day: into my vynezerde/ soþely he answeryng  
seis/ I nyl/ forsoþe astirwarde he stirede by penaunce (or so  
þynkinge): wente/ forsoþe he comynge to he toþer· seyde  
liche maner/ and he answeryng: seis/ lorde I go/ and  
wente not/ who of he two: dide he faderis wille: hei seyn  
hym/ he firste/ ih̄c seis to hem treuely· I seye to ȝou· for pu  
licans & hooris schulen go before ȝou· into he kyngdom of go  
forsoþe

## Matheu

C<sup>m</sup> 22<sup>m</sup>

**A**nd ihē answerynge: seyde estesones in parablis t  
hem · seyinge/ þe kyngdom of heuenes is made lij  
to a man kyng · þat made weddyngis to his sone  
and he sente his seruauntis for to clepe men bide  
to þe weddyngis: and þei wolden not come/ estesone he sent  
over seruauntis seyinge/ seye ȝee to þe men beden to þe feest · l  
I haue made reedy my mete/ my booris & volatilis ben slayne  
and alle þingis reedy: come ȝee to þe weddyngis/ sohely þe  
despiseden (or recken not) and þei wenten awey · one into hi  
vynelerde: forsohe another to his marchaundise/ but þe oþe  
helden his seruauntis & slewen hem: punyschide wiþ kontek  
forsohe þe kyng whanne he hadde herde: was wroþe/ and hi  
ooste sente: he loste (or distruyede) þe manquellers and brent  
here cytee/ þanne he seid to his seruauntis/ sohely þe weddyngi  
ben reedy: but þei þat weren clepide to þe feest · weren not wor  
þi/ þerfore go ȝee to þe oute goinge of weyes · & whom euer ȝe  
schulen fynde: clepih to þe weddyngis/ and his seruauntis gon  
into þe weyes · gederiden to gedir alle þat þei founden: good  
euyl/ and þe weddyngis of men sittynge at þe mete: ben fulfilde  
forsohe þe kyng entride þat he schulen se men sittynge at þ  
mete: and he lize her a man not clohide wiþ bride cloþes/ ani  
he seid to hym/ frende how entredist thou hidir · not hauyng  
brisde cloþes/ and he was doumbe/ þanne he kynge seyde to þ  
mynystris/ his handes and feete bounden · sende ȝee hym inti  
þe vttirmore dirkenesses/ here schal be wepynges: & betynge ti  
gedir of teþ/ forsohe many ben clepide: but fewe chosen/ þann  
pharisees goinge aweye token counseyl: þat þei schulden tak  
ihū in worde/ and þei senten to hym here disciplis wiþ hero  
dians · (þat ben men of heroudis): seyinge/ mayster we wite  
þat thou art sohfast & thou techist · in treuþe þe weye of god  
and here is no cure (or charge) to þee of any man/ for thou bi  
holdist not to þe persone of men/ þerfore seye to vs: wheþer i  
seemþ to þee · is it leuesul to ȝyue to cesar (or emperour) tri  
but

## Matheu

bute (or rente) / forsohe he wickidnesse of hem knownen: ih̄c seih/ ypcritis what tempten zee me / schewe zee to me he prynte of he money/ and hei offreden (or token) to hym a peny/ and ih̄c seih to hem/ whos is his ymage: and he wrytyng aboue: hei seyn to hym/ of cesar/ hanne he seih/ before zilde zee to cesar ho hingis pat ben of cesar: and to god ho hingis pat ben of god// ¶ And hei herynge wondriden/ & hym leste: hei wenten awey/ in pat day saduceys pat seyn her is no risyng azen: camen nyȝ to hym & axiden hym seying/ mayster moyses seyde/ zif any man be deade not hauynge a sone: pat his broþer wedde his wiȝf / & reyse seede to his broþer/ forsohe seuene breþeren weren at vs/ and he firsþe a wiȝf weddide: is deade/ and he not hauynge seed: leste his wiȝf to his broþer/ also he seconde & he þridde: til he seueneþ/ forsohe he laste of alle: and he womman is deade/ before in he risyng azen: whos wife of he seuene schal sche be: for alle hadden hire/ soþely ih̄c answerynge seih to hem/ zee erren / neþer knowynge he scriptures: neþer he vertue of god/ forsohe in he risyng azen neþer hei wedden neþer ben weddide: but hei ben as aungels of god in heuene/ soþely of he risyng azen of deade men zee hane not redde/ pat it is seyde of he lord: seyinge to zou/ I am god of abraham & god of ysaac: and god of iacob/ he is not god of deade men: but of lyuyng men/ and he cumpanyes of purle herynge: wondriden in his techyng/ forsohe pharisees herynge pat he had putte silence to saducees: camen to gedir into one/ and one of hem a techer of he lawe: axide ih̄c temptyng hym/ mayster: whiche is a greet maundemente in he lawe: ih̄c seih to hym/ you schalt loue he lord hi god of al hi herte & in alle hi soule: & in al hi mynde: his is he firsþe and he moste maundement/ forsohe he secounde is lijk to his/ you schalt loue hi neȝzebole as hi selfe/ in his two maundementis: hangiȝ al he lawe & prophetis/ soþely he pharisees gederide togedir: ih̄c axide hem seyinge/ what seemeþ it to zou of c̄st: whos sone is he/ hei seyn to hym of dauyd/ he seih to hem/ before how in spirit clepiȝ dauyd

## Matheu

dauyd hym lorde: seyinge/ þe lord seyde to my lorde · sitte on  
my riȝthalke: til þat I putte þin enemys a stool of hi feet/  
þerfore ȝif dauyd clepiȝ hym lorde: how is he his soneȝ and  
no man myȝte answere a worde to hym: neþer any man was  
hardy fro þat day · for to axe hym more//

C- 23<sup>m</sup>



Hanne ih̄c spac to þe cumpanyes of puple · & to his  
disciplis: seyinge/ upon þe chayre of moyles: scribis  
& pharisees saten (redyng he lawe)/ þerfore kepe  
ȝee & do ȝee · alle þingis whateuer ȝingis þei schulen  
seye to ȝou: but nyl ȝee do astir here werkis/ soþely þei seyn &  
done not/ soþely þei bynden to greuous chargis & vimportable  
& þat mowne not be borne and putten into schulders of men:  
but wiþ here synger þei wolen not moue hem/ þerfore þei  
done alle here werkis þat þei be seen of men/ forsoþe þei a-  
laren here filateries (þat ben smale scrowis): and magnysien  
here hemmes/ soþely þei louen he firsþe sittynge places in so-  
pers · & þe firsþe chayers in synagogis: and salutacons in þe  
cheþynge · & to be clepide of men maystris/ soþely nyl ȝee be  
clepide maystris: for one is ȝoure mayster/ forsoþe alle ȝee ben  
þreþeren/ and nyl ȝee clepe to ȝou fadir on erþe: for one is  
ȝoure fadir þat is in heuenes/ neþer be ȝee clepide maystris:  
for one is ȝoure mayster ȝit/ he þat is more of ȝou: schal be  
ȝoure mynyste/ forsoþe he þat schal bize hym self: schal be  
mekide/ and he þat schal meke hym self: schal be enhaunſide/  
soþely wo to ȝou scribis & pharisees ypocritis: for ȝee closen  
þe kyngdom of heuenes bisore men/ soþely ȝee entren not: ne  
luffre men entrynge for to entre/ ¶ Wo to ȝou scribis & pha-  
risees ypocritis · þat eten he houses of widowis: in longe  
preyer preyngiȝe/ for his ȝing ȝee schulen take he more doom/  
¶ Wo to ȝou scribis & pharisees ypocritis · þat cumpassen he  
see & þe lande · þat ȝee make one proselite (þat is a conuertide  
to ȝour ordre)/ and whanne he schal be made: ȝee maken  
hym a sone of helle · double more þan ȝou/ ¶ Wo to ȝou  
blynde

## Matheu

blynde leders hat seyn · who euer schal swere by he temple of god · no hing is · sohely he hat schal swere in he golde of he temple · owh (or is dettoure) to paye it · zee foolis & blynde · forsohe what is more he golde or he temple · hat halowih he golde · and who euer schal swer in he auter · no hing is · but he hat schal swere in he zifte hat is on he auter · owh it · blynde men · forsohe what is more he zifte · or he auter · hat halowih he zifte · forsohe he hat swereh in he auter · swerih in it · and in alle hingis hat ben heron · and he hat swerih in he temple · swerih in it · & in hym hat dwelih in he temple · and he hat swerih in heuene · swerih in he trone of god · & in hym hat sittih her on · ¶ Wo to zou scribis & pharisees ypo-critis · hat tiken myntte & annet & comyn · and hane leste ho hingis hat ben greouuser (or of more charge) of he lawe · (as) doom & mercy & feiþ · and hes hingis it behouede (or needide) for to do · & not to leeue hem · blynde leders · clensyng a knatte · but swolowyng a camel · ¶ Wo to zou scribis & pharisees ypo-crites hat maken clene hat hing of he cuppe & of he plater hat is wiþ outen forþ · forsohe wiþinne hei ben ful of raueyne & vnclemness · pou blynde pharisee · clense firste hat hing of he cuppe & plater · hat is wiþine forþ · hat & hat hing hat is wiþ oute forþ · be made clene · ¶ Wo to zou scribis & pharisees ypo-critis · hat ben lijk to sepulcris made whijt · he whiche wiþ outen forþ seemen sayre to men · sohely wiþinne · hei ben ful of boones of deade men & al fishe · so & zee forsohe wiþ outen forþ apperen iuste to men · but wiþinne zee ben ful of ypo-crisie & wickednesse · ¶ Wo to zou scribis & pharisees ypo-critis · hat bilden sepulcris of prophetis · and maken sayre he biriels of iuste men · & seyn · zif we hadde ben in he dayes of oure faderis · we schulden not haue ben here felowis in he blood of prophetis · and so zee ben in witnessyng to zoure self · for ze ben he sones of hem hat frowen he prophetis · and zee fulfillen he mesure of zoure faderis · zee ser-pentis scruytis or buriounyngis of eddis (hat sleen here mo-deris

## Matheu

deris): how schulen ȝee flee fro he dome of helle; before  
sende to you prophetis & wysemen & scribis (or writers)/ an  
of hem ȝee schulen flee & crucifie: & of hem ȝee schulen bee  
in ȝoure synagogis: & ȝee schulen pursue fro cytee into cytei  
hat al he iuste blode come vpon you. hat was sched on þ  
erþe. fro he blood of iuste abel. til he blood of zacharie he son  
of barachie. whom ȝee slowen bitwix he temple & he auter  
treuely I seye to you: alle þes þinges schulen come on hi  
generacion/ Irlan̄ hat sleest prophetis: and stonest hei  
hat ben sente to þee/ how ofte wolde I gader to gedir hi sones  
as a henne gaderij to gedir hit chykyngs vndir hit wengis: an  
þou woldist not/ lo ȝoure hous schal be leste to you deserte (o  
forsaken) forsoþe I seye to you ȝee schulen not see me fr  
hens forþ: til hat ȝee seyn/ blesseide (is) he hat comij in þ  
name of he lorde//

C<sup>m</sup> 24<sup>m</sup>

**A**nd ih̄c gone oute of he temple: wente/ and his di  
ciplis camen nyȝ to hym: hat hei schulden schew  
to hym he bildyngis of he temple/ forsoþe he an  
sweryng: seij to hem. se ȝee alle þes þingis  
treuely I seye to you/ a stoon schal not be leste heere on  
stoon: he whiche schal not be distruyede/ soþely hym sittynge  
on he hil of olyuete. he disciplis camen nyȝ to hym: pruel  
seyinge seye to vs whanne þes þingis schulen be: and wha  
token of hi comyng & of endyng of he worlde / and ih̄c an  
sweryng: seyd to hem/ se ȝee hat no man deceyue you/ man  
schulen come in my name seyinge: I am cristi/ and hei schulen  
deceyue manye/ soþely ȝee ben to heere battaylis & opynyoun  
of bataylis/ se ȝee hat ȝee be not distourblide/ forsoþe it bi  
houȝ þes þingis for to be done: but not zit is he ende/ fol  
schulen rise azenes sole: & rewme into rewme: and pestylence  
þes þingis: ben bigynnyngis of sorowis/ hanne hei schulen  
bitake you into tribulacōns/ & hei schulen flee you & ȝee schulen

b

## Matheu

be in haate to alle folkis for my name/ and hanne many schulen be sclaunderide & to gedit vitraye (eche oþer): and in hate haue to gedit/ and many false prophetis schulen rise: and deceyue many/ and for wickidnesse schal be plenteuous: þe charite of manye schal ware colde/ forsoþe he hat schal dwelle stable vnto þe ende: he þis schal be saaf/ and þis gospel of kyngdom/ schal be prechide in al þe worlde · into witnessyng to alle folkis: and hanne þe ende schal come/ þerfore whanne ȝee schulen se þe abhomynacōn of discoumforþ hat is seyde of danyel þe prophet · stondyng in holy place · he hat reedis vndirstonide/ hanne þei hat ben in Judee: flee þei to mountaynes/ and he hat (is) in þe hous rooþ: come he not doun to take any þing of his hous/ and he hat is in þe feelde: turne not azen to take his coote/ forsoþe wo to wymmen wiþ childe & norischyng: in þo dayes/ forsoþe preye ȝee hat ȝoure fleinge: be not made in wynter or in saboh/ forsoþe hanne schal be greet tribulacōn · what maner was not fro þe begynnyng of þe worlde til now: neþer schal be made/ and no but ȝif þe dayes hadden ben breggide: al fleysche (hat is mankynde ·) schulde not be made saaf/ but þo dayes schulen be made schorte: for þe chosen men/ hanne ȝif any man schal seye to ȝou · lo heere is ȝest or here: nyl ȝee bileue/ forsoþe false cristis & false prophetis schulen rise · & þei schulen ȝyue grete tokenes: & wondris: so hat þe chosen be led into errore · ȝif it may be done/ lo I haue before seyde to ȝou · ȝif þei schulen seye to ȝou · lo he is in deserte: nyl ȝee gone outh/ lo in pryue chaumbbris (or places) he is: nyl ȝee bileue/ soþely as lepte gos outh fro he este · & apperis til into þe weste: so schal be in þe comynge of mannes sone/ where euer þe body schal be: and þe eglis schulen be gederide hidir/ forsoþe anone astir þe tribulacōn of þe dayes: þe sunne schal be made dirke · & þe mone schal not ȝyue hir lizt/ and sterres schulen falle doun fro heuene · & þe vertues of heuenes schulen be mouede/ and hanne þe token of mannes sone schal appere in heuene: and hanne alle þe kynredis (or

## Matheu

lynagis) of erþe schulen weyle/ and hei schulen se mannes sone  
comyng in cloudis of heuene: wiþ myche vertu & mageste/  
and he schal sende his aungels wiþ a trumpe and greet voyces:  
and hei schulen gedir his chosen fro foure wyndis of heuene:  
fro þe hizeste hingis of heuenes: til to þe termes (or endis) of  
hem/ lerne ȝee a parable of a fijge tree/ whanne his bowe (or  
braunche) is nowe tendre & leeues sprungen: ȝee witen þat somer  
is nyȝ/ so & ȝee whanne ȝee schulen se alle þe hingis: wiþ þat  
it is nyȝ in þe zatis/ trewely I seye to ȝou: for his generacion  
schal not passe: til þat alle hingis ben done/ heuene & erþe schu-  
len passe: but my wordis schulen not passe/ forsohe of þe ilke  
day & hour no man woot: neher aungels of heuenes: no but  
þe fadir alone/ Forsohe as it was in þe dayes of noe: so schal be  
& þe comyng of mannes sone/ for as in þe dayes bisore þe greet  
flood: hei weren etynge & drynkyng/ weddynge & takynge to  
weddynge til into þat day: in þe whiche noe entride into þe  
schip/ and hei knewe not til þe greet flood came & toke alle men:  
so schal be þe comyng of mannes sone/ þanne two men schulen  
be in þe feilde: one schal be taken to: & another leste/ two  
(wymmen) schulen be gryndynge in one querne: one schal be  
take to: & þe toþer forsaken/ two in one bed: þe tone schal be  
taken to: & þe toþer forsaken/ þerfore wake ȝee: for ȝee witen  
not in what houre: ȝoure lorde is to come/ soþely þat hing wite  
ȝee: for ȝis he housbonde man wiste in what houre he heef were  
to come/ treuely he schulde wake: & suffre not his hous to be  
vndirmyndyde/ and þerfore & ȝee be reedy: for in what houre  
ȝee gessen not mannes sone is to come/ who gessist ȝou is a  
trewe seruaunt & prudent (or war): whom his lorde has or-  
deynyde on his meyne: þat he ȝyue to hem mete in tyme:  
blesside is þat seruaunt whom his lorde whan he schal come:  
schal synde so doinge/ treuely I seye to ȝou: for upon alle his  
goodis he schal ordeyne hym/ forsohe ȝis þe ilke euyl seruaunt  
schal seye in his herte: my lorde makis dwellynge (or tarp-  
inge) to come: & bygynnesþ to smyte his euene seruauntis: soþely

## Matheu

zif he ete and dryncke wiþ drunken lewe mens he lorde of he  
iske seruaunt schal come in he daye in whiche he hopiþ not · &  
in houre þat he knowiþ not & schal departe hym · and putte hys  
parte wiþ ypocritis / here schal be wepynge & beetynge togedit  
of teþ//

**T**hanne he kyngdom of heuenes schal be lijk to ten C<sup>m</sup> 25<sup>m</sup>  
virgyns · he whiche takyng here laumpis wenten  
oute metynge he spouse (or housbonde) · and he  
spouse (or wiþ) / for syue of hem weren foolis · and  
syue prudent / but he syue foolis here laumpis taken · tooken  
not oyle wiþ hem / forsohe he prudent tooken oyle in here ves-  
tels · wiþ laumpis / forsohe he spouse (or housbonde) makynge  
dwellynge · alle nappiden & slepten / soþely at mydnyȝt a crie  
was made · lo he spouse comeþ · go þee oute metynge to hym /  
hanne alle he virgyns risen vp · & anourneden here laumpis /  
soþely he fooles seyden to he wiſemen / zife zee to vs of zoure  
oyle · for oure laumpis ben quenchide / he prudent auffwer-  
yng / leſte parauenture it ſuffice not to vs & to zou / go rāher to  
men ſellynge · & bye to zou / forsohe he while hei wenten for to  
bye · he spouse come / and ho þat weren reedy entreden in wiþ  
hym to he weddyngis · & he zate is ſchitte / soþely at he laſte · &  
he oþer virgynes camen ſeyinge / lorde lorde open to vs / and  
he anſweryng · ſeip / trewely I ſeye to zou · I knowe not zou /  
and ſo wake zee & preye · for zee witen not he day ne he hour /  
soþely as a man going in pilgrimage clepide his seruauntis ·  
and bitoke to hem his goodis / and to one he zaue syue talentis  
(or besauntis) · forsohe to another one / to eche aftir his owne  
vertue · and wente forhe anone / forsohe & he þat hadde take  
syue talentis · wente forhe & wrouȝte in hem & wan oþer syue /  
also & he þat had taken one · goinge forþ value it into he erþe ·  
and hid he money of his lorde / but aftir myche tyme he lorde  
of he seruauntis came · and puttide resoun wiþ hem / and he  
þat had take syue talentis comyng to offride oþer syue · ſey-  
inge /

## Matthei

inge/ lorde þou bitokest to me syue talentis: lo I haue geten  
ouer syue oþer/bis lorde seþ to hym/wel be þou gode seruaunt  
& seþful · for vpon fewe þingis þou hast ben trewe I schal or-  
deyne þee vpon manye þingis · entre þou into ioye of hi lorde/  
forsoþe & he þat had taken two talentis: came to & seþ/ lorde  
þou bitokest to me two talentis: lo I haue geten ouer oþer two/  
bis lorde seþ to hym/ wel be þou good seruaunt & trewe ·  
for vpon fewe þingis þou hast ben trewe: I schal ordeyne þee  
vpon manye þingis · entre into he ioye of hi lorde/ forsoþe &  
he þat hadde taken one talent: comynge to seþ/ lorde I wote  
for þou art an harde man þou repest where þou hast not sowen ·  
& þou gederidist to gedir: where þou haste not sprad abroode/  
and I dredyng: wente & bid hi talent in he erþe/ lo þou hadde  
þat þat is þin/ soþely his lorde answeryng: seyde to hym/  
euyl seruaunt & slowe · wist þou þat I repe where I sowe  
not · & gedir to gedir where I sprad not abrood: þerefore it  
bihouede þee to sende (or bitake) my money to chaungers· þat  
I comynge schulde haue receyuede · forsoþe þat þing þat is  
myn: wiþ vsures/ and so takyn awey fro hym he talent: and  
syue it to hym þat þat þab ten talentis/ for to euery man haþyng  
schal be ȝouen: and he schal haue plente/ and so hym þat þab  
not · & þat þat he semelij to haue · schal be taken fro hym/ and  
caste ȝee oute he unprofitable seruaunt · & sende ȝee hym into  
vttirmore dirkeness/ þere schal he weþynge & heþynge to  
gedir of teþ/ forsoþe whanne mannes lone schal come in his  
magesse · & alle his aungelis wiþ him/ hanne he schal sitte on he  
sege of his magesse/ and alle folkis schulen he gediride bisore  
hym · & he schal departe hem atwynne: as a scheperde departyþ  
scheep fro kidis/ and soþely he schal sette he scheep on his riȝt-  
halse: he kidis forsoþe on his litlehalse/ hanne he kynge schal  
seye to hem: þat schulen he on his riȝthalse/ come ȝee he bles-  
sиде of my fadir · welde ȝee (or take ȝee in possession) he kyn-  
dom made reedy to ȝou: fro he makyng of he worlde/ forsoþe  
I was hungri: and ȝee ȝauen to me for to ete/ I þristide: & ȝee  
ȝauen

## Matheu

alabastre of precious oynement came nyȝ to hym & sche  
oute on he heed of hym resyngē/ and he disciplis seinge hadde  
dedeyn seyingē/ wherto his losse/ forsohe it myȝt be folde so  
myche/ & he zouen to poore men/ sohely ih̄c witynge/ seih to  
hem/ what ben zee heuy to his womman/ sohely a good werk  
sche has wrouz̄te in me/ for whi zee schulen euermore hau  
pore men wiȝ zou/ but zee schulen not algatis haue me/ for  
sohe his womman sendyngē his oynement into my body/ sch  
made for to birie me/ treuely I seye to zou/ where euer his gol  
pel schal be prechide in al he worlde/ it schal be seyde hat & hi  
womman vide into mynde of hym/ hanne one of he twelue ha  
was seyde Judas scarioth/ wente forȝ to he prynces of pristi  
hym to zou/ and hei ordeynyden to hym/ hritty platis of siluer  
and fro hat tyme he souȝte couenable/ for to bitake hym  
forsohe in he firsie day of he feeste of paske/ he disciplis camen  
to ih̄u/ seyingē/ where wolte you we maken reedy to hee/ for  
to ete paske/ and ih̄c seih/ go ȝee into he cytee to summan  
and seye ȝee to hym/ he mayster seih/ my tyme is nyȝ/ at hei  
I make my paske wiȝ my disciplis/ and he disciplis diden/ as  
ih̄c comaundide to hem/ and hei maden reedy paske/ forsohe  
euenyngē made/ he satte at he mete wiȝ his twelue disciplis  
and he seye to hem/ etynge/ treuely I seye to zou/ for one of  
zou is to bitraye me/ and hei ful soory/ bigunnen eche to  
seye/ lorde wher I am/ and he answeryng/ seih/ he hat wiȝ  
me puttih he hande in he plater/ schal bitraye me/ forsohe  
mannes sone goih/ as it writen of hym/ but wo to hat man  
by whom mannes sone schal be bitrayede/ it were good to hym  
zif hat man hadde not ben borne/ forsohe Judas hat bitrayede  
hym/ answeriden seyingē/ mayster wher I am/ he seih to hym  
you hast seyde/ forsohe hem soupyngē Ih̄c took breed & blesſide  
body/ and he takynge he cuppe/ dide hankyngis & ȝase to hem  
seyingē/ dryncke ȝee alle herof/ his is my blood of he newe tes  
tament

## Matheu

handis of synners/ rise zee: go we/ lo he hat schal traye me:  
schal nyȝ/ and zit hym spekyng: lo Judas one of he twelue · &  
wih hym came a greet cumpayne · wih swerdis & battis fente  
of he prynces of pristis · & of he eldre men of he puple /forsohe  
he hat bitrayede hym: zafe to hem a token seyinge/ whom euer  
I schal kisse: he it is · holde zee hym/ and anone he comynge  
nyȝ to ihū: seyde/ heyle mayster/ and he kiside hym/ and ih̄c  
seis to hym/ frende: wherto art thou comen/ þanne hei camen  
nyȝ: & castiden handis into ihū: and helden hym/ and lo one of  
hem hat weren wih ihū · holdynge oute he hande: drowe oute  
his swerde/ and he smytyng he seruaunt of he prynce of  
pristis: kitte of his lilit ere/ þanne ih̄c seip to hym/ turne hi  
swerde into his place/ sohely alle hat schulen take swerde:  
schulen perische by swerde/ wher gessist thou hat I may not  
preye my fadir: & he schal zyue to me now: more þan twelue  
legiouns of aungels/ how herfore schulen he scriptures be ful-  
filde/ for so it bihoueh to be done/ In hat houre ih̄c seyde to  
he cumpanyes of puple/ as to a peef zee hane gon oute wih  
swerdeis & battis for to catche me/ day bi day I satte at zou  
techyng in he temple: and zee hilden not me/ forsohe alle  
þing was done: hat he scriptures of prophetis schulden be ful-  
filde/ ¶ þanne alle he disciplis fledden: hym forsaken/ and  
hei holdynge ihū: ledden hym to cayphas prynce of pristis ·  
where scribis & pharisees & he eldre men of he puple hadden  
comen to gedir/ forsohe petre suede hym fer: til into he halle  
of he prynce of pristis/ and he gone wihinne: satte wih ser-  
uauntis hat he schulde se he ende/ forsohe he prynces of pristis  
& al he counseyl souȝten false witnessyng azenes ihū · hat hei  
schulden take hym to deþ/ & hei founden not: whanne many  
false witnessis hadden comen to/ treuly at he laste two false wit-  
nessis camen & seyde/ he his seyde/ I may distruye he temple of  
god: and astir he hridde day bilde it azen/ and he prynce of  
pristis ryȝinge: seip to hym/ answereste thou no þing to ho-  
pingis: he whiche þes wtnessen azenes þee/ forsohe ih̄c was  
stille/

## Matheu

stille/ and he prynce of pristis seij to hym/ I coniure thee by  
quycke god/ hat thou seye to vs/ zif thou be crist he sone of god/  
and ih̄c seyde to hym/ thou hast seyde/ neheles I seye to zou/  
anoher tyme/ (or fro his tyme forþ) zee schulen se mannes  
sone sittynge at he rizthalse of he vertue of god/ & comynge in  
cloudis of heuene/ hanne he prynce of pristis kitte (or to  
rente) his cloches/ seyng/ he hab blasphemye/ what zit nede  
hane we to witnessis/ lo nowe zee hane herde blasphemye/  
what seemeþ to zou/ and hei answerynge/ seyden/ he is  
gilty of deþ// **H**anne hei spittiden into his face/ and smy-  
ten hym wiþ buffetis/ forsoþe oþer zauen strokis wiþ he  
pawme of handis into his face/ seyng/ thou cristi prophecie  
to vs who is he hat smote thee/ soþely petre satte wiþ outen in  
he porche/ and one hande mayden came nyȝ to hym/ seyng/  
and thou were wiþ ih̄u of galilee/ and he denyede before alle  
men/ seyng/ I woote not what thou seyst/ forsoþe hym go-  
inge oute he zate/ anoher hande mayden size hym/ & seij to  
hem hat weren here/ and his was wiþ ih̄u of nazareþ/ and  
estesone he denyede wiþ an oþer/ for he knewe not he man/  
and astir a litol/ hei hat stoonen camen nyȝ/ and seyden to pe-  
tre/ treuely and thou art of hem/ for whiþ hi speche makih hee  
open/ hanne he bigan to warie & to swere/ hat he knewe not  
he man/ and anone he cocke crewe/ and petre bishouzte on  
he worde of ih̄u/ hat he had seyde/ before he cocke crowe/  
pries thou schalt denye me/ & he gone oute/ wepte bittirly//

**F**orsoþe he moroutide made/ alle he pryncis of pris- Cm 27<sup>m</sup>  
tis & eldre men of he puple token counseyl azenes  
ih̄u/ hat hei schulden take hym to deþ/ and hei led-  
den hym bounden/ and bitoke to pilate of pounce/  
mayre (or chief iustise)/ hanne Judas hat bitrayede hym/ se-  
inge hat he was dampnyde/ he ledde by penaunce (or for-  
þinkynge)/ brouzte azen þrity platis of siluer/ to he prynce of  
pristis & to he eldre men of he puple/ seyng/ I haue synned/  
I bytrayinge

## Machau

bytrayisige iuste blood/ and hei seydten what to us/ se þou/ and the platis of siluer cast awaye in þe templer he wente awaye/ and goinge awaye he bengive hymself wiþ a gerns/ forþoþe þe prytices of prisbis tooken þe platis of siluer/ seyden/ it is not leuerful to sende hem into þe tresourie/ for it is þe pris of blood/ soþely counseyl taken/ þei brouȝten wiþ hem þe feilde of a potter into bityngre of deade men/ for þis þing he ilke feilde is elepide acheldenak/ þat is feilde of blood/ til into his day/ þanne it is fulfilde þat is seyde by þe prophete Jeremye/ seyng/ and hei tooken britty platis of siluer/ þe pris of a man preysider/ whom hei preysiden of þe bones of iſt/ hei ȝauen hem into þe feilde of he potter/ as the lorde ordeynyd to me/ soþely ih̄c stode bisore þe mayre (or domesman) and he domesman aride hym seyng/ art thou kyng of iewis/ ih̄c sey to hym/ þou seyst/ and whanne he was accuseide of þe prynces of prisbis & eldre men of þe puple/ he answeride no þing/ þanne pilate sey to hym/ herist thou not how manye witnesyngis hei seyn aȝenes þee/ and he answeride not to hym to any worder/ so þat he domesman wondride gretely/ forþoþe bi a solemayne day/ þe domesman was wonter for to deþyuer to þe puple one bounden/ whom hei wolden/ soþoþe he had one noddleman bounden/ þat was seyde barrabas/ þerfore pilate seyde to hem gederide to geder/ whom wolen ȝee I leese (or deþyuer) to ȝou/ wher barrabas or ih̄c/ þat is seyde cristi/ soþely he wiste þat by enuye hei bitrayeden hym/ forþoþe hym bityngre for iustice (or domesman)/ his wiſſe sente to hym/ seyng/ no þing to þee/ and to þat iuste man/ soþely I haue suffride his day many þingis for hym/ by a vision (or swenene/ forþoþe þe prynces of prisbis & þe eldre men/ seyden (or counseyliden) to the puples þat þey schulden are barabas/ but ih̄u hei schulden leese/ forþoþe þe president answeryng/ sey to hem/ whom of þe two wolen ȝee to be leſte (or deþyueride) to ȝou/ and hei seyden barrabas/ pilate sey to hem/ what þerfore schal I do of ih̄u þat is seyde cristi/ alle seyn be he crucisſede/

## Mattheu

made oþer men saaf/ he may not make hym self saaf/ zif he is  
kyng of irst: come he now doun fro þe crosse: & we billeuen to  
hym/ he tristis in god: delyuer he hym nowe zif he wole/ for-  
soþe he seyde: for I am goddis sone/ forsoþe & he þees þat  
weren crucisfiede wiþ hym: puttiden to hym wiþ reprose þe  
same þing/ soþely fro þe firte houre dirknessis ben made on  
al þe erþe: til to þe nynþe houre/ and aboute þe nynþe houre:  
Ihc criede wiþ greet voyce: seyinge/ helþy helþy lamazabata-  
nye · þat is my god wherto (or why) hast þou forsaken me/  
soþely summen stondynge þere & herynge: seyden/ þis clepiþ  
helþie/ and anone one of hem rennyng/ fillide a spounge ta-  
ken wiþ eysel or vynegre · & puttide to a rede · & zaue to hym  
for to drinke/ but oþer seyden/ suffre þou· se we wheþer helþie  
come delyuerynge hym/ forsoþe ihc estesones crynge wiþ  
greet voyce: sente ouþe þe spirit/ and lo þe veyle of þe temple  
is kitte (or rente) into two parties: fro þe hizest til doun/  
and þe erþe is mouede · & stones ben cleste · & biriels ben  
openyde · & manye bodies of seynþes þat slepten (or weren  
deade:) rizen aȝen/ and þei goinge ouþe of here biriels· after  
his resurreccōn· camen into þe holy cytee: and apperiden to  
manye/ treuely centurio & þei þat weren wiþ hym keþyng  
thū· þe mouynge of þe erþe seen· & þo þingis þat weren done:  
dreddengretly seyinge/ verrepleþ þis was goddis sone/ forsoþe  
þere weren þere· manye wymmen afer: þat sueden Ihu fro ga-  
llie· mynystryng to hym/ amonge whiche was mary maþ-  
deleyn · & mary of James · & modir of ioseph · & þe modir of  
zebedees sones// ¶ Forsoþe whanne þe euenyng was made:  
þere came one riche man fro armathie Joseph by name· þe  
whiche & he was a desçiple of thū/ he wente to pilat· & aride þe  
body of Ihu/ þanne pilat comaundide þe body to be zolden/  
and þe body taken· Joseph wappide it in a clene sandel (or  
lynnen cloþ) & puttide it in his newe biryel· þat he hadde  
bewen in a stoon/ and he wadowide to a greet stoon at þe dore  
of þe birel: and wente awey/ forsoþe mary maþdeleyn & ano-  
þer

## Matheu

kepers camen into he cytee & telden to he prynces of prisiss:  
alle hingis hat weren done/ and hei gederide to gedir wiþ he  
eldre men & a counseyl taken: zauen to he knyȝtis plenteuous  
money & seyinge/ seye ȝee for his disciplis camen by nyȝt &  
hane stolne hym & slepynge/ and ȝif his be herde of he pre-  
sident (or iustice): we schulen counsel hym & make you siker/  
and he money taken: hei diden as hei weren tauȝte/ and his  
worde is puplischede at he iewis. til into his day// Forsohe  
elleuene disciplis wenten into galilee: into an hil where ih̄c  
hadde ordeynyde to hem/ and hei seyinge hym: wortschipiden/  
sobely summe of hem doutiden/ and ih̄c comyng to: spac to  
hem & seyinge/ al power is ȝouen to me: in heuene & in erþe/  
perfore ȝee goinge teche alle folkis: cristenynge hem in he  
name of he fadir & of he sone & of he holy gost/ techynge hem  
for to kepe alle hingis: what euer hingis I haue comaundide  
ȝou/ and lo I am wiþ ȝou in alle dayes: til to he endynge of  
he worlde//

## Mark

C<sup>m</sup> 1<sup>m</sup>



Ere bigynnes he gospel of mark. The  
bigynnyng of he gospel of ih̄u cr̄ist he  
sone of god: as it is writen in psaie he  
prophete/ lo I sende myn aungel before  
hi face: hat schal make reedy he weye  
before hee/ he voyce of one cryinge inde-  
serte: make ȝee reedy he weye of he lord: he  
make ȝee his pahes rȝtful/ Ioon was in  
desert baptisynge & prechynge he baptym of penaunce: in re-  
myssion of synnes/ and alle men of irl̄m wenten oute to hym:  
and al he cuntre of Jude/ and weren baptiside of hym in he  
flood of iordan: knowelechynge here synnes/ and Ioon was  
cloþide

## Mark

cloþide wiþ heeris of camels: and a girdel of skynne about his  
leendis/ and he ete locustis & honi of he wode: and prechide  
seyinge/ a strenger han I schal come aftir me: of whom I  
knelynge am not worhi for to vndo (or vnynde) he hwonge  
of his schoon/ I haue baptiside you in water: forsoþe he schal  
baptise you in he holy goost// ¶ And it is done in ho dayes: ih̄c  
came fro nazareþ of galilee: & was baptiside of Ioon in Ior-  
dan/ and anone he steyzinge vp of he water: size heuenes open-  
yde. & he holy goost comyng doun: as a culuer: & dwellynge  
in hym/ & a voyce is made fro heuenes/ you art my louede sone:  
in hee I haue pleside/ and anone he spirit puttide hym into de-  
serte and he was in deserte fourty dayes & fourty nyȝtis: and  
was temptide of sathanas/ and he was wiþ beestis: and aungels  
mynystriden to hym// forsoþe aftir þat Ioon was taken: Ih̄c  
came into galilee: prechynge he gospel of he kyngdom of god: &  
seyinge/ for tyme is fulfilde: and he kyngdom of god schal come  
nȝ/ forþinke zee (or do zee penaunce): and bileue zee to he  
gospel/ and he passinge bisidis he see of galilee: syze Symount  
& andrew his brother: sendyng nettis into he see/ soþely hei  
weren fischers/ and ih̄c seyde to hem/ come zee aftir me: I  
schal make you to be made fischers of men/ and anone he net-  
tis forsaken: hei sueden hym/ and he gone forþ hens a litil: size  
iames of zebedee: & Ioon his brother: & hem in he boot mak-  
yngе nettis: & anone he clepide hem/ and zebedee here fadir  
leste in he boot wiþ hijride seruauntis: hei sueden hym// ¶ And  
hei wenten forþ into capharnaum/ and anone in he sabotis he  
gon in: into he synagoge: tauȝte hem/ and hei wondriden on  
his techynge/ soþely he was techynge hem as hauynge power:  
and not as scribis/ and in he synagoge of hem was a man in  
an vnclene spirit: and he criede seyinge/ what to vs & to þee:  
þou ih̄u of nazareþ/ hast þou comen before he tyme for to dis-  
truye vs/ I woot þat þou art he holy of god/ and ih̄c þretenyde  
to hym: seyinge/ ware doumbe: and go oute of he man/ and  
he vnclene goost debrekynge hym & cryinge wiþ greet voyces:  
wente

## Mark

wente aweye fro hym/ and alle men wondriden: so hat hei  
souzten to gedit amonge hem seyinge/ what is his hing/ what  
is his newe techynges/ for in power he comaundid to  
vnclene spiritis: and hei obeschent to hym/ & he tale (or tyd-  
ynge) of hym: wenten forþ anone into he cuntry of galilee/ and  
anone hei goinge oute of he sinagoge: camen into he hous of  
symount & andrew: wiþ James and ioneer/ soþely he modir  
of symountis wife: restide (or laye sikk) in he feueres/ and  
anone hei seyn to hym of hit/ and he compyng to · reride hire  
up: he hande of hire taken/ & anone he feuer leste hire: and sche  
mynystride to hem/ forsoþe he euenyng made · whanne he  
sunne wente doun: hei brouzten to hym alle hauynge euyl ·  
& hauynge deuelis/ and al he cytee was gederide at he zate/  
and he helide many þ weren traueplide wiþ dyuerse sooris:  
and he castide oute many deuelis/ and he suffride hem not for  
to speke: for hei knewen hym/ and in he mornynge ful erly ·  
he risynge gone oute wente into deserte place: and preyede  
þere/ and Symount suede hym & hei þat weren wiþ hym/ and  
whanne hei hadden founden hym: hei seyden to hym/ for alle  
men seeken þee/ and he seip to hem/ go we into he nexte tounes  
& cytees: þat & þere I preche/ for to his hing I came/ and he  
was prechynge in he synagoges of hem & in al galilee: and  
castynge oute sendis// ¶ And a leprous man came to hym:  
bischynge hym/ and he kne solden: seyde/ ȝif þou wolte: þou  
mayste clense me/ and ih̄c hauynge mercy on hym: streyȝte  
oute his hande/ and touchynge hym: seip to hym/ I wole/ be  
þou made clene/ and whanne he had seyde: anone he lepre  
partide aweye fro hym/ and he is clenside/ and he pretenyde  
to hym/ and anone he putte hym oute: and seip to hym/ se þou:  
seye to no man/ but go schewe þee to he prynces of pristis · &  
offer for þi clensynge þo hingis þat moyles bad · into witness-  
ynge to hem/ and he gon oute: bigan to preche. & defame (or  
puplische) he worde: so þat now he myȝte not go into he cy-  
tees: but he wiþ oute forþ in deserte places/ and hei camen to  
gedit to hym on alle sidis//

## Mark

**A**nd este he entride into capharnaum: astir eyzte C<sup>m</sup> 2<sup>m</sup>  
dayes/ and it is herde þat he was in an hous: &  
manye camen togedit: so þat it toke hem not: neher  
at þe zate/ and he spac to hem a worde/ and þere  
camen to hym men bryngynge a sikk man in palesie: þe whiche  
was borne of soure men/ and whanne þei myȝten not offer hym  
to hym for þe cumpayne of puple: þei maden þe roof nakide  
where he was/ and makyng open: þei settent doun þe bed: in  
whiche þe sikk man in palesie lay/ soþely whanne ih̄c size þe  
seis of hem: he seis to þe sikk man in palesie/ sone: hi synnes  
ben forȝouen to þee/ forsoþe þere weren summe of þe scribis  
sittynge & penkyng in here hertis/ what spekiȝ he his þus/ he  
blasphemey/ who may forȝyue synnes: but god alone/ þe whiche  
þing anone knownen by þe holy gost/ for þei houȝten wiȝinne  
hemself: ih̄c seis to hem/ what henken zee þes thingis in zoure  
hertis/ what is lizter for to seye to þe sikk man in palesie/   
synnes be forȝouen to þee: or for to seye take hi bed & walke/  
soþely þat zee witen: þat mannes sone haþ power in erȝe to  
forȝyue synnes: he seis to þe sikk man in palesie/ I seye to þee  
rise vp: take hi bed: and go into þin hous/ and anone he roos  
vp/ and he bed taken vp he wente before alle men: so þat alle  
men wondriden & honoureden god: seyinge/ for we sizen neuer  
so// **C** And he went out estesones to þe see: & al þe cumpayne  
of puple came to hym: and he tauȝte hem/ and whanne he  
passide: he size leuy alþei sittynge at þe tolboȝe/ and he seis  
to hym/ sue me/ and he risynge/ suede hym/ and it is done  
whanne he satte at þe mete in his hous: many puplicans &  
synful men/ saten togedit at þe mete wiȝ ih̄u & his disciplis/  
soþely þere weren manye þat folowiden hym/ and scribis &  
pharisees seinge for he ete wiȝ puplicans & synful men: seyden  
to his disciplis/ whi etiȝ zoure mayster & drynkis wiȝ pupli-  
cans & synners/ his þing herde: ih̄c seis to hem/ hoole men  
hane no neede to a leche: but þei þathane euyl/ forsoþe I came  
not

## Mark

not to clepe iuste men: but synners// ¶ And he disciplis of ion  
(baptist) & he pharisees weren fastynge: & hei camen & seyn to  
hym/ whi he disciplis of Jon & of pharisees fasten: but hi dis-  
ciplis fasten not/ and ihc seip to hem/ wheþer he sones of wed-  
dynge mowne faste · as longe as he spouse is wiþ hem/ how  
longe tyme hei hane he spouse wiþ hem/ hei mowne not faste/  
forsoþe dayes schulen come · whanne he spouse schal be taken  
awey fro hem: and hanne hei schulen faste in þo dayes/ no  
man lewiþ a pacche of rude (or newe) clooþ · to an olde clooþ/  
ellis he takis supplyment (or pacche) and a more brekyng  
is made/ and no man sendis newe wijn into olde botels (or  
wijn vessels) ellis he wijn schal berste he wijn vessels · & he  
wijn schalbe heelde oute · & he wijn vessels schulen perische/  
but newe wijn schal be sente into newe wijn vessels/ and it is  
done estesones whanne he lorde walkide in he sabotis by he  
cornes · & his disciplis bigunnen to passe forþe & plucke eris/  
þoþelþ he pharisees seyden/ lo what hi disciplis done in sabotis  
þat is not leueful/ and he seip to hem/ redder ȝee never what  
dauid dide · whan he had nedes/ and he hungride/ and hei þat  
weren wiþ hym · howe he wente into he hous of god · vndir  
abiathar prynce of pristis · & ete looues of propoſicion · he  
whiche it was not leueful to ete · no but to pristis alone/ & he  
ȝaue to hem þat weren wiþ hym/ and he seyde to hem/ he sa-  
boþ is made for man: and not man for he saboþ/ and so  
mannes lone is lorde also of he saboþ/

C- 3<sup>m</sup>



¶ he entride estesone into he synagoge: and þer  
was a man hauyng a drie hande/ and hei aspieden  
hym · ȝif he heelide in sabotis: for to accuse hym/  
and he seip to he man hauyng a drye hande/ rise  
into he mydel/ and he seip to hem: is it leueful to do wel in he  
sabothis or euyly for to make a soule saaf: wher to leese/ and  
hei weren stille/ and he bisholdynge hem aboute wiþ wrabþe ·  
hauyng sorowe upon he blyndenesse of here herte: seip to he  
man/

## Mark

he is disperplide · & he schal not nowe stande · but hab ar-  
ende/ norman gon into a stronge mannes hous · may take-  
awey his vessells · no but he bynde firste · he stronge man/ and  
yanne he schal dyuersely · rauysche his hous// ¶ treuely I seye  
to zou · for alle synnes & blasphemis · by whiche þei haue blas-  
phemide · schulen be forzouen to þe sones of men/ soþely he þat  
schal blasphemie azenes þe holy goost · schal not haue remyssion  
into wiþ outen ende/ but he schal be gilti · of euerlastynge  
trespass/ for þei seyden/ he hab an unclene spirit/ and his mo-  
dir & breþeren camen/ and þei stondynge wiþ outen forþe-  
senten to hym · clepynge to hym/ and a cumpayne satte aboue  
hym/ and þei seyn to hym/ lo þi modir & þi breþeren wiþ outen  
forþ seeken þee/ and he answerynge to hem/ seib/ who is my  
modir & my breþeren/ and biholdynge hem aboue · þat saten  
in þe cumpas of hym/ he seib/ lo my modir & my breþeren/  
forþoþe who þat doþ þe wille of god/ he is my broþer & my  
sister & modir//

C-4-



¶d este ih̄c bigan for to teche at þe see · and myche  
cumpayne of purple is gederide to hym · so þat he  
sleyzinge into a boote · satte in þe see/ and al þe  
cumpayne of purple · was aboue þe see on þe lande/  
and he tauȝte hem in parablis · many þingis/ and he seyde to  
hem in his techyng/ here ȝee/ lo a man sowynge · goþ oute  
for to sowe/ and he while he sowþ · anoyer seede felde aboue  
þe weye · & briddis of heuene camen & eten it/ forþoþe anoyer  
felde doun on stony places/ where it hadde not myche erþe/  
anone it is sprungen vp · for it hadde not depnesse of erþe/ and  
whanne þe sunne roos vp · it welowide for heet/ and it dryede  
vp · for it had not root/ and anoyer felde doun into hornes/  
& hornes sleyzeden vp & strangliden it · and it ȝaue not fruyte/  
and anoyer felde doun into good lande · and it ȝaue fruyte  
sleyzinge vp & waringe/ and one brouȝte þritty folde fruyte ·  
& one sixty folde · & one an hundrid folde/ and he seyde/ he þat  
hab

## Mark

hath eris of herynge here/ ¶ And whanne he was synguler (or  
by hym selfe) he twelue hat weren wiþ hym · areden hym for  
to expoune his parable/ and he seyde to hem/ to zou it is zouen  
for to knowe he mysterie (or pryuete) of he kyngdom of god/  
soþely to hem hat ben with outen forþ: alle þingis ben made  
in parablis/ þat þei seinge se: and se not/ & þei herynge here:  
be forȝouen to hem/ and he seyþ to hem/ witen ȝee not his pa-  
rable · & how ȝee schulen knowe alle parablis/ he hat sowiþ:  
sowiþ a worde/ þes soþely ben hat ben aboute he weyewhere he  
worde is sownen · & whanne þei hane herde: anone comeþ sa-  
thanas · & takis away he worde · þat is sownen in here hertis/  
and so þes ben hat ben sownen on a stoon: he whiche whanne  
þei herden he worde: anone taken it wiþ ioye/ and þei hane not  
root in hemself: but þei ben temperal: (þat is lasten but a litil  
tyme)/ astirwarde tribulacioni sprungen vp & persecucion for  
he worde: anone þei ben sclaunderide/ and þer ben oþer hat  
ben sownen in hornes/ þes ben hat heren he worde & myseylsce  
of he worlde & deceyte of richessis · & oþer charge of coueytise  
entryng: in stranglen he worde · & it is made wiþ outen fruyte/  
and þes it ben hat ben sownen on good lande · he whiche heren  
he worde & taken it & maken fruyte · one þirty folde · one  
sixty folde · & one an hundride folde/ ¶ And he seyþ to hem/  
wher a lanterne come · þat it be putte vndir a buschel/ wher  
not hat it be putte: vpon a candilstickē/ forsoþe her is no þing  
hidde: þat schal not be made open/ neþer any þing is pryu-  
uey: he whiche schal not come into apeert/ zif any man hath  
eris of herynge here he/ and he seyde to hem/ se ȝee what ȝee  
heren/ in what mesure ȝee mesuren: it schal be meten · & be  
caste to zou/ soþely it schal be zouen to hym þat hath/ and it  
schal be taken awey · fro hym þat hath not · also & þat þat he  
hath/ ¶ And he seyde/ so he kyngdom of god is · as zif a man  
caste seede into he erþe · & it slepiþ & it risiþ vp in nyȝt & day &  
bryngiþ forþ seed · & waris faste: he while he woot not/ forsoþe  
þe

## Mark

þe erþe by his ownewirchyng: makþ fruyte/ firsþe an erþe  
grene corne)/ astirwarde an ere: astirwarde ful fruyte in  
ere/ and whanne of it self it hah brouȝte forþ fruyte: anone  
sendifþ a likel (or hook): for riȝp corne comeþ/ and he seyde/  
what þing schul we licken þe kyngdom · or to what paral  
schulen we comparisoune itþ as a corne of seneuey · he whi  
whanne it is sownen in þe erþe: is lesse þanne alle seed is þ  
ben in þe erþe/ and whanne it is bredde (or quykenyde ·)  
sleyȝeþ vp into a tree · & is made more þan alle wortis (·  
erbis)/ and it schal make greet braunchis · so hat briddis  
heuene mowne dwelle vndir þe schadowe her of/ and in man  
suche parables he spac to hem a worde · as þei myȝten her  
sohely he spac not to hem: wiþouten parable/ forsoþe he e  
pounyde to his disciplis alle þingis: on sidishonde (or by hem  
self)/ ¶ And he seiþ to hem in þat day whenne euenyngē wa  
made: passe we azenwarde/ and þei leeuyngē he cumpayne o  
puple: taken hym/ so hat he was in þe boote · & oþer boote  
weren wiþ hym/ and a greet stoorme of wynde is made: an  
sente wawis in þe boote · so hat he boote was ful/ and he was in  
þe hyndir parte of þe boote: slepynge on a pilowe/ and þei reyse  
hym: and seyn to hym/ mayster parteyneþ it not to þee: þa  
we perischen/ and he ryȝtyngeþ vp · manasside to þe wynde: an  
seyde to þe see/ be stille · ware doumbe/ and þe wynde ceeside:  
and greet peesiblenesse is made/ and he seiþ to hem/ what dreden  
zee: not zit hane ȝee seiþ/ and þei dredden wiþ grete drede:  
and seyde to eche oþer/ who gesilf þou is þis: for þe wynde &  
þe see obeschen to hym//

C<sup>m</sup> 5<sup>m</sup>



¶ And þei camen ouer þe wawe of þe see: into þe cuntry  
of genazareth/ and anone a man in vncle ne spiri  
tan oute of a briel: to hym goinge oute of þe boote/  
þe whiche man had an hous in graues (or brielis)/  
and neher wiþ cheynes nowe: myȝte any man bynde hym/ for  
oste tymes he bounden in stockis & cheynes: had broken þe  
cheynes

## Mark

thaynes and had broken he stockis to smale gobitis/ & no man  
myȝte daunte (or tame) hym/ and euermore nyȝt & day in bi-  
riels or hillis he was cryinge & betynge hym self wiȝ stones/  
sobely he seinge ihū afer: ran & worschipide hym/ and he cry-  
inge wiȝ greet voyce: seyde/ what to me & to thee · thou ihū þe  
sone of hizest god/ I coniure thee by god: þat þou turment me  
not/ forsoþe ihē seyde to hym/ þou vñclene spirit: go outh fro  
þe man/ and ihē aride hym/ what name is to thee/ and he seih  
to hym/ a legioune is name to me: for we ben manye/ and he  
preyede hym myche: þat he schulde not putte hym outh of he  
cuntrē/ forsoþe þer was here aboute he hil · a floc of hoggis  
lesowynge in feeldis/ and he spiritis preyeden ihū seyngē/  
sende vs into hoggis: þat we entre into hem/ and anone ihē  
grauntide to hem/ and he vñclene spiritis entreden into he  
hoggis/ and wiȝ greet birre (or hastē) he flocke was caste  
doun into he see · to two housande · & þei ben stranglida in he  
see/ sobely þei þat fedden hem: fedden & tolden into he cytee  
& into he feeldis/ and þei wenten outh for to see what was  
done/ & þei camen to ihū: and þei sizen hym þat was trauey-  
lida of he fende · fittyng clohida · & of hool mynde: and þei  
dredden/ and þei tolden to hem þat sizen · howe it was done  
to hym þat had a fende · & of he hoggis: & þei bigunnen for to  
preye · þat he schulde go aweye fro here coostis/ and whanne  
he steyzede into a boote: he þat was traueylida of he deuyl: bi-  
gan to preye hym þat he schulde be wiȝ hym/ sobely ihē recey-  
uede hym not: but seih to hym/ go thou into þin hous (to þi  
meyne ·) & telle hem how many þingis he lorde þaþ done to  
þee · & hadde mercy of þee/ and he wente forþ · & bigan for to  
preche in decapolie (þat is a cuntrē of ten cytees ·) how manye  
þingis ihē had done to hym · & alle men wondriden// ¶ And  
whanne ihē had steyzede into he boote estesone ouer he see:  
myche cumpayne of purle came togedir to hym: & was aboute  
he see/ and one of he prynces of synagogis: by name iayrus  
came/ and seinge hym sel doun at his feet: and preyede myche  
seyngē/

## Mark

seyinge/ forwhi my douzter is in he laste þingis/ come þou  
putte þin hande on hire þat sche be saaf & lyue/ and he wente  
forþ wiþ hym/ and myche cumpayne of purple suede hym/ and  
oppreßide hym/ and a womman þat was in he flure of blood  
twelue zeer/ & had suffride manye þingis of ful manye leechis/ &  
spendide alle hit þingis/ & no þing profittide/ but hadde more  
worse whanne sche hadde herde of thū/ sche came in he cumpa-  
nye byþynde/ and touchide his cloþ/ soþely sche seyde/ for  
ȝit I schal or touche or his cloþ/ I schal be saaf/ & anone he  
welle of hire blood is dryede up/ & sche feelide in body/ þat  
sche was heelide of he wounde (or seekenelle)/ and anone ih̄c  
knowyng in hym self he vertue þat had gone oute of hym/ he  
turnyde to he cumpayne/ seþ/ who touchide my cloþes/ and  
his disciplis seyde to hym/ þou seest he cumpayne oppresynge  
þee/ & seyst þou who touchide me/ and ih̄c lokide aboute/ for  
to se hit þat had done his þing/ forþoþe he womman dredyng  
& quakyng/ witynge þat it was done in hit/ came & felde  
doune bisore hym & seyde to hym al treuhe/ forþoþe ih̄c seyde  
to hire/ douzter þi seþ þat made þee saaf/ go in pees/ & be  
saaf fro þi seekenes/ ȝit hym spekyng/ messangeris camen to  
he prynce of he synagoge/ seyinge/ for þi douzter is deade/  
what traueylist þou he mayster forþer/ forþoþe he worde herde  
þat was seyde: Ih̄c seþ to he prynce of he synagoge/ nyl þou  
drede/ onely billeue þou/ and he receyuyde not any man to  
sue hym/ no but peter & iames/ & Ioon he broþer of iames/  
and þei comen into he hous of he prynce of he synagoge/ and  
he size noþe/ & men weþyng/ & weþlynge myche/ and he gone  
in/ seþ to hym/ what ben ȝee trublido & weþen/ he wenche is  
not deade but sleþþ/ & þei scorneden hym/ forþoþe alle caste  
oute/ he takid he fadir & modir of he wenche/ & hem þat weren  
wiþ hym/ & þei entren in/ where he wenche laye/ and he hold-  
ynge he hande of he wenche/ seþ to hire/ tabita cumy þat is  
interpretide (or expounyde) wenche to þee I seye rise/ and  
anone he wenche roos & walkide/ soþely sche was of twelue  
zeer/

## Mark

zeer: & hei weren abayschide wiþ greet stoneynge/ and he com-  
aundide to hem gretely: þat no man schulde wite it/ and he  
comaundide to ȝyue to hir for to ete/ and ih̄c gone oute þens:  
wente into his owne cuntrē & his disciplis folowiden hym//

**M**ad he saboth made: ih̄c bigan for to teche in a syn- Cm 6<sup>m</sup>  
agoge/ and many berynge: wondriden in his tech-  
ynge: seyng/ of whens to hym þis: alle þes þingis/  
& what is he wisdom þat is zounen to hym: & lufe  
vertues he whiche ben made by his handis/ wher þis is not  
þe smyth (or carpenter) þe sone of marye he broþer of James  
& Joseph & Judas & Symount/ wheþer & his sistres ben not  
here wiþ vs/ and hei weren sclaundideride in hym/ and ih̄c seyde  
to hem/ for a prophete is not wiþ outen honour · but in his  
owne cuntrē: and in his hous & in his kyn/ and he myȝt not  
make here any vertue· no but heelide a few seek men· þe handis  
putteto/ and he wondride for he vnbileue of hem/ and he wente  
aboute castels in enuyroune techynge/ & he clepide twelue · &  
bigan for to sende hem by two · & zaue to hem power of vn-  
clene spiritis/ and comaundide hem þat hei schulde not take  
any þing in he wey: no but a ȝerde onely/ not a scrippne ne  
brode neþer money in he girdel: but schodde wiþ sandalies  
(þat ben open abouen)/ and þat hei weren not cloþide: wiþ  
two cootis/ and he seyde to hem/ whider euer zee schulen entre  
into an hous: dwelle zee here til zee gone oute þens/ and who  
euer schal not receyue ne here zou: zee goinge oute fro þens:  
schakiþ aweye þe poudre/ fro zoure feet: into witnessyng to  
hem/ and hei goinge oute: prechiden þat men schulden do pen-  
aunce/ & hei castiden oute many fendes · & anoyntiden wiþ oyle  
many lisk men & hei weren heelide/ and kyng heroude herde/  
forsoþe his name was made open · & he seyde for ion baptist·  
hah risen azen fro deade men: and þersore vertues worchen  
in hym/ soþely oþer seyden: for it is helye/ but oþer seyden·  
for it is a prophete· as one of prophetis/ þe whiche þing herde:

L

heroude

## Mark

heroude seij/ whom I haue bihedede ion: his haþ risen si  
deade men/ forsoþe he ilke heroude sente & hilde Jon & boni  
hym into prisounen· for herodias þe wife of philip his broþer  
for he hadde weddide hir/ soþely Jon seyde to heroude/ it i  
not leueful to þee· for to haue þe wiſ of hi broþer/ herodias  
forsoþe leyde a spies to hym· and woldestee hym & myȝte no  
soþely heroude dredde Jon· witynge hym a iuste man & hooly  
and kepte hym/ and hym herde: he dide many þingis & gladl  
herde hym/ and whanne a couenable day had fallen· heroud  
in his birþe day made a soper to þe prynces & tribunes: and t  
þe firſte (or grettist) of galilee/ and whanne he douȝter of þ  
ilke herodias had entride in & lepte· & pleside to heroude·  
also to men restyng: þe kyng seyde to þe wenche/ are þou o  
me what þou wolte: & I schal ȝyue to þee/ and he swore ti  
hire· for what euer þou schalt are: I schal ȝyue to þee: þou  
þe halfe of my kyngdom/ þe whiche whanne sche hadde go  
oute: seyde to hire modir/ what schal I are: and sche seyde,  
þe heede of ion baptist/ and whanne sche hadde entride anone  
wih hast to þe kyng: sche axede seyng/ I wole þat anone þou  
ȝyue to me in a dische þe heed of ion baptist/ and þe kyng was  
soory for þe oþer/ and for men sittynge to gedir at þe mete: he  
wolde not hir be made soory· but a manqueller sente he com  
aundide þe heed of ion baptist for to be brouȝte/ and he bi  
bedide hym in he prisounen: and brouȝte his heede in a dische·  
& ȝaue it to þe wenche/ and þe wenche ȝaue to hire modir/ þe  
whiche þing herde: his disciplis camen & tooken his body: &  
puttide it in a biriel// ¶ And apostolis comynge to gedir to ihū:  
tolden to hym alle þingis þat þei hadden done & tauȝte/ & he  
seij to hem/ come ȝee by ȝou self into deserte place: reste a  
litil/ forsoþe here weren many þat camen & wenten azen: and  
þei hadden not space for to ete/ and þei steyng into a boot:  
wenten into deserte place· by hem self/ and þei sizen hem go  
inge aweye· & many knewen & goinge on feet fro alle cytees  
þei runnen to gedir þidir & came bisore hem/ and ihē goinge  
oute.

## Mark

oute size myche cumpayne & hadde mercy on hem. for hei  
weren as scheep not hauyng a scheperde/ and he bigan for to  
teche hem manye hingis/ and whanne myche houre (or forþ  
dayes) was made nowe: his disciplis comen nyȝ seyinge/ þis  
place is deserte: and nowe þe houre hah passide/ leue hem.  
þat hei goinge into þe nexte tounes & villagis: bie to hem metis  
whiche hei schulen ete/ and he answerynge seih to hem/ ȝyue  
ȝee to hem for to ete/ and hei seyden to hym/ goinge bie we  
looues wiȝ two hundride pens: and we schulen ȝyue to hem for  
to ete/ and he seih to hem/ how many loues haue ȝee: go ȝee  
& se/ and whanne hei hadde knownen: hei seyn syue & two  
fischis/ and he comaundide to hem: þat hei schulden make alle  
men sitte to mete: astir cumpaynes vpon grene/ and hei seten  
doune by parties: by hundridis & fifties/ and þe syue loues  
taken & two fischis: he biholdynge into heuene· blesside & brake  
þe looues & ȝaue to his disciplis: þat hei schulden putte before  
hem/ and he departide two fischis to alle/ and alle eten & weren  
fulfilde/ and hei token þe reliques of broken mete twelue cosyns  
fuls and of fischis/ soþely hei þat eten: weren syue housande  
of men// And anone he constreynede his disciplis for to steyze  
into a boote: þat hei schulden passe before hym ouer þe see to  
bethsayda: þe while he lefte þe purple/ and whanne he hadde  
lefte hem: hei\* wenten into an hil for to preye/ and whanne \* sic in MS.  
euenyng was: þe boote was in myddis þe see: & he al one in  
þe lande/ & he size hem traueylynge in rowynge/ soþely þe  
wynde was contrarie to hem/ and aboute þe fourthe wakynge  
of þe nyȝt: he wandrynge on þe see came to hem: and wolde  
passhe hem/ and as hei sizen hym wandrynge on þe see: gessidene  
for to be a fantum: & crieden/ forsoþe alle sizen hym: & hei  
weren disstourblide/ and anone he spac wiȝ hem: and seyde to  
hem/ triste ȝee/ I am: nyl ȝee drede/ and he came vp to hem  
into þe boote: and he winde ceeside/ and hei more wondriden  
wiȝinne hem/ and hei vndrestoden not of þe looues/ soþely  
here herte was blyndide/ and whanne hei hadde passide ouer  
þe

## Mark

þe see: þei camen into þe lande of genazareth: and setten to  
lande/ and whanne þei hadden gone oute of þe boote: anone  
þei knewen hym/ & þei rennyngge þourgh al þe cuntry: bigun-  
nen to bere hem aboute in beddis þat hadden hem euyl: wher  
þei herden hym to ben/ and whidir euer he entride into vil-  
lagis & tounes or into cytees: þei puttiden sick men in streetis  
& preyeden hym þat þei schulden touche: oþer þe hemme of  
his clooþ/ and how manye euer touchiden hym: weren made  
saaf//

C- 7-



¶d pharisees & summe of scribis comyng fro irlan-  
camen to gedir to hym/ and whanne þei hadden seen  
summe of his discipulis ete breedë wiþ comoune  
handes (þat is not waschen:) þei blameden hem/  
forsoþe pharisees & alle iewis eten not • no but þei waschen  
otte here handis: holdyng he tradicioun (or statutis) of eldre  
men/ and þei turnyng azen fro þe chepynge: eten no but þei  
waschen/ and many oþer þingis ben taken to hem for to kepe  
\* sic as waschynge of \*cumpes & cruetis: and of vessels of brasse  
& of beddis/ and pharisees & scribis: areden hym seyng/ whi  
gone not bi discipulis astir he tradicioun of eldre men: but wiþ  
comoune handis þei eten breedë and he answerynge: seyde  
to hem/ ysaie propheciede wel of þou ypocritis: as it is writ-  
en/ þis puple worshipþ me wiþ lippis: forsoþe here herte  
is fer fro me/ in veyne treuely þei worshipen me techyng  
doctrynes & preceptis of men/ forsoþe zee forsakyng he maun-  
dement of god: holden he tradicionis of men/ waschynge of cru-  
etis & cuppis • & manye oþer þingis lik to þes zee done/ and  
he seyde to hem/ wel zee hane made he maundement of god  
voyder: þat zee kepe þoure tradicion/ forsoþe moyses seyde/  
worship hi fadir & hi modir/ and he þat schal curse fadir or  
modir: by deþ die he/ soþely zee seyn/ ȝif a man schal seye to  
fadir or modir: corban þat is what euer ȝitte of me schal pro-  
fite to þee/ and ouer zee suffren not hym do any þing to fadir  
or

## Mark

or modir · brekyng he worde of god · by zoure tradicion · hat  
zee hane zouen · and zee done manye oþer suche þingis · and  
he estesones clepynge to he cumpayne of puple · seyde to hem ·  
zee alle here me & vndirstonðiþ · no þing wiþouten man is en-  
trynge into hym · hat may defoule hym · but ho þingis hat  
comen forþ of a man · ho it ben hat defoulen a man · forsoþe  
zis any man hane eris of hetynge here he // ¶ And whanne he  
had entride into an hous fro he cumpayne of puple · his dis-  
ciplis axeden hym he parable · and he sey to hem · so & zee ben  
vnyprudent (or vnlwise) · vndirstonde zee not for alle þing wiþ  
outen forþe entrynge into a man · may not defoule hym · for  
it haþ not entride into his herte · but into he wombe · and by-  
neþe it goþ oute · purgyng alle meetis · soþely he seyde · for  
hes þingis hat gone oute of a man · ho defoulen a man · for-  
soþe fro wiþinne of he herte of men comen forþ euyl þouȝtis ·  
auoutries · fornycaconis · mansleingis · heftis · coueytise · (or  
ouer harde keppynge of goodis) · wickidnessis · gile · vncaslite ·  
euyl yȝe · blasphemys · pride · & folie · alle hes euelis · fro wiþ-  
ine comen forþ & defoulen a man · and ih̄c risyng hens · wente  
in he endis of tyre & sydon · and he gone into an hous wolde  
no man wite (or knowe) · & he myȝte not daare (or be pr Yue) ·  
soþely a womman anone as sche herde of hym · whos douȝter  
had an vnclene spirit · entride & fel doune at his feet · soþely he  
womman was heþen · of he generacion of syrofenisse · and sche  
preyde hym hat he wolde caste oute a deuyl fro hire douȝter ·  
he whiche seyde to hir · suffre þou sones to be fulfilde firste · it  
is not good to take he breed of sones · & fende to houndis · and  
sche answeride & seyde to hym · forsoþe lorde · for whi & litil  
whelpis eten vndir he borde of he crummis of children · and  
ih̄c sey to hir · for his worde go · he fende is wente oute of hi  
douȝter · and whanne sche hadde gone home · sche fonde he  
wenche sittynge on he bed · & he deuyl gone oute fro hire //  
¶ And estesones ih̄c goinge oute fro he endis (or coostis) · of  
tyre · came þourgh sydon to he see of galilee · hat is bitwix he  
mydel

## Mark

mydel endis of decapolios/ and hei ledden to hym a deef ma  
& doumbe: & preyeden hym hat he putte to hym he hande/ an  
he takynge hym asidis fro he cumpayne: sendis his syngers  
into his litil eris: & spittyng: touchide his tonge/ & he bihold  
ynge into heuene: sorowide wipinne & seip/ effata/ hat is b  
you openyde/ anone his eris weren openyde: & he bonde of hi  
tunge is vnbouneden: & he spac riztly/ and he comaundide to  
hem: hat hei schulden seye to no man/ forsohe how myche he  
comaundide to hem: so myche more: hei prechiden more/ an  
bihat he more hei wondriden: seyng: he dide wel alle hingis:  
and deef men he made to here: & doumbe for to speke//

C<sup>m</sup> 8<sup>m</sup>

**D**2 ho dayes whanne myche cumpayne of puple was  
wip ihū: & hadden not what hei schulden ete: his  
disciplis gederide to gedir: he seip to hem/ I haue  
reuhe on he cumpayne of puple/ for lo now he  
pridde day: hei susteynen (or abiden) me: and hane not what  
hei schulen ete/ and zif I leeue hem fastynge in to here housis:  
hei schulen fayle in he weye/ forsohe summe of hem camen fro  
fer/ and he disciplis answereden to hym/ wher of schal a man  
fille hem wip looues: here in wildernes: and he aride hem/  
how many looues hane zee: he whiche seyden: seuene/ and he  
comaundide he cumpayne to sitte doun on he erhe/ and he  
takynge he seuene looues & doinge hankyngis: brake & zaue  
to his disciplis: hat hat hei schulden putte hem forh to he cumpayne/  
& hei hadden fewe smale fischis: & he blesside hem: &  
comaundide for to be putte forh/ and hei eten & ben fulfilde/  
and hei tooken vp hat leste of relise: seuene leepis ful/ forsohe  
hei hat eten: weren as foure \*hundride of men: & he leste hem/  
and anone he wente vp into a boot wip his disciplis: and came  
into he parties of dalmainytha/ and pharesees wenten oute/  
& bigunnen to seek (or to are) wip him aringe a token of hym  
fro heuene: temptyng hym/ and he sorowynge wipinne in spi-  
rit: seip/ what seekip his generacion a token: treuely I seye  
to

\* Error 4000

## Mark

to zoun. zif a token schal be zounen to his generacion// ¶ And he leeuyng hem. wente vp estesone into a boote. and wente ouer he see. and hei forzeten to take breed. & hei hadden not wiþ hem. no but one loof in he boote. & he comaundide to hem. seyinge. se zee & be war of he fourdowz of pharisees. & of he fourdowz of heroude. and hei houzten one to anoher seyinge. for we hane not breed. he whiche hing knownen. ih̄c seiþ to hem. whathenken zee. for zee hane not breed. zit zee knownen not. ne vndirstonden. zit zee hane zoure herte blyndide. zee hauynge yzen. seen not. and zee hauynge eris. heren not. neþer zee haue mynde whanne I brake syue looues. into syue housande. & howe manye cofyns ful of broken mete taken zee vp. hei seyn to hym. twelue. whanne & seuene looues into fourre housande of men. how many leepis of broken mete taken zee vp. and hei seyn seuene. and he seyde to hem. how vndirstonde zee not zit. and hei comen to bethsayda. and hei bryngyn to hym a blynde man. & preyde hym. hat he schulde touche hym. and he hande of blynde man taken. he ledde hym oute of he streeete. and spittyng into his yzen. his handis putte. he aride hym zif he size any hing. and he bisholdynge. seiþ. I size men as trees walkynge. astirwarde estesones he puttide handis on his yzen. & he bigan for to se. & he is resstoride. so hat he size clerely alle hingis. and he sente hym into his hous. seyinge. go into þin hous. and zif þou schalt go into he streeete. seye to no man// ¶ And ih̄c entride in & his discipulis. into he castels of cesarie of philip. & in he weye he aride his discipulis seyinge to hem. whom seyn men me for to be. he whiche answereden. summe ion baptist. oþer seyn helie. but oþer seyn. as one of he prophetis. hanne he seiþ to hem. but whom seyn zee. me for to be. petre answeringe seiþ to hym. þou art cristi. and he pretenyde hem. hat hei schulden not seye to any man of hym. and he bigan for to teche hem. for it bishoueth mannes sone to suffre manye hingis & to be reproouede of he hizest prissis. & of eldre men. & scribis to be slayne. and astir

## Mark

astir þre dayes for to rise azen/ and he spac pleynely he worde  
and petre takyng hym/ bigan for to blame hym/ he which  
turnyde / seinge his disciplis/ manaside to petre / seyinge/ g  
astir me sathanas/ for þou sauers not þo þingis þat ben o  
god/ but þo þingis þat ben of men/ and he cumpayne of pupli  
gederide wiþ his disciplis/ he seyde to hem/ zif any man wole  
sue me/ denye he hym self/ & take he his crosse/ and sue he  
me/ soþely whoso wole make his soule (þat is his liþ) saaf/ he  
schal leese it/ forsoþe he þat schal leese his soule (þat is his liþ)  
for me & for he gospel/ schal make it saaf/ soþely what profiteþ  
it to a man/ zif he wynne al he worlde/ and do peþryng to  
his soule/ or what chaungyng schal a man ȝyue for his soule/ /  
forsoþe who þat schal knoweleche me/ & my wordis in his ge  
neracion auoutresse/ and mannes sone schal knoweleche hym/ /  
whanne he schal come in he glorie of his fadir wiþ his aunc  
gels/ and he seyde to hem/ treuely I seye to þou for here ben  
summe of men stondynge heere/ he whiche schulen not taste  
deþ/ til þei seen he rewme of god comynge in vertue//

C<sup>m</sup> 9<sup>m</sup>

**A**nd astir sire/ ih̄c took petre & James & Ioon & leed  
iþ hem bi hem self/ al one into an hize hil/ and he  
is transfyguride bisore hem/ and his clothes ben  
made schynynge & white ful myche as snowe/ and  
whiche maner a fuller may not make whist on erþe/ and helie  
wiþ moyses apperide to hem/ and þei weren spekyng with  
ih̄u/ and petre answerynge sey to ih̄u/ mayster it is good/ vs  
to be heere/ make we heere þre tabernaclis/ one to þee/ one to  
moyses/ & one to helie/ soþely he wiste not what he schulde  
seye/ forsoþe þei weren agaste by dreede/ & here is made a  
cloude schadowynge hem/ & a voyce came of he cloude seyinge/  
þis is my moste derworþe sone/ heere ȝee hym/ and anone þei  
bigholdynge aboute sizen no more any man/ no but ih̄u onely  
wiþ hem// **A**nd he comynge doun fro he hil/ he comaun  
dide hem/ þat þei schulden not telle to any man þo þingis þat  
þei

## Mark

hei hadde seen: no but whanne mannes sone haþ risen fro  
deade (spiritis) / and hei helden he worde at hem self seekyng  
what schulde be whanne he had risen fro deade / & hei ariden  
hym seyinge / what thersore seyn pharisees & scribis: for it bi-  
houeh helye for to come firste / he whiche answerynge: seij to  
hem / whanne helie schal come firste: he schal restore alle þin-  
gis / and how it is written into mannes sone: hat he schal suffre  
manye þingis / & be dispiside / but I seye to zou: for & helie is  
comen: and hei diden to hym what euer þingis hei wolden / as  
it is written / and he comynge to his discipulis: size a greet cum-  
panye aboute: and scribis togedir aringe wiþ hem / and anone  
al he cumpayne seinge Ihu: was astonyede & dredde / & hei  
rennyng to: gretten hym / and he aride hem / what seeken zee  
amonge zow: and one of he cumpayne answerynge: seyde/  
mayster I haue brouzte to my sone: hauynge an vnclene spi-  
rit / he whiche where euer he schal take hym: hurtiþ hym / and  
he frohiþ (or vomeþ) & beetiþ to gedir wiþ teip: and warhiþ  
drie / and I seyde to hi discipulis hat hei schulden caste hym  
oute: and hei myȝten not / he whiche answerynge to hem:  
seyde / a you schrewide generacion & oute of billeue / how longe  
schal I be at zou: how longe schal I suffre zou: bryngiþ hym  
to me / and hei brouȝten hym hym to / and whanne he hadde  
seen hym: anone he spirit trublide hym / and he caste dounie into  
he erþe: walowide frohinge / and he aride his fadir / how myche  
of tyme it is: siþ his þing fel to hym: and he seij fro childe-  
hede / and ofte he haþ sente hym: and into fir & into watir / hat  
he schulde leese hym / but & zif you mayste any þing helpe vs:  
you hauynge mercy on vs / soþely ih̄c seij to hym / zif you  
mayste billeue: alle þingis ben possible to a man byleuyng / and  
anone he fadir of he childe cryinge wiþ teeris seyde / lorde I  
billeue / helpe myn vnbilefulness / and whanne ih̄c hadde seen  
he cumpayne of puple rennyng to gedir: he manasside to he  
vnclene spirit: seyinge to hym / you deef & doumbe spirit: I  
comaunde bee / go oute fro hym: and entre not more into hym/

## Mark

and he crynge and myche to braydynge hym/ wente oute fro  
hym/ and he is made as deade/ so hat many leyden · hat he  
was deade/ forsoþe ih̄c holdynge his hande/ liste hym vp · & he  
roos// ¶ And whanne he hadde entride into an hous/ his dis-  
ciplis areden hym pruely/ whi myȝten not we caste oute hym/ and he  
seyde to hem/ his kynd in no þing may gon oute/ no  
but in preyer & fastynge/ and þei gone fro þens/ wente forþ  
into galilee · & he wolde no man wite/ he tauȝte his disciplis/  
and seyde to hem/ for mannes sone schal be bitrayede into þe  
handis of men/ and þei schulen sée hym/ and hym slayne/ on  
þe þridde day schal rise aȝen/ and þei knewen not þe worde/  
and dredden for to are hym// ¶ And þei camen to caphar-  
naum/ whiche whanne he was in þe hous/ aride hem/ what  
tretiden ȝee in þe weye/ and þei weren stille/ soþely þei dispu-  
tiden amonge hem in þe weye/ who of hem schulde be more/  
and he sittyng clepide þe twelue/ and sey to hem/ ȝif any  
wole be þe firste amonge you/ he schal be þe laste · & mynystre  
(or seruaunt) of alle/ and he takynge a childe/ ordeynyd hym  
in þe mydel of hem/ whom whanne he had biclippide/ he sey-  
to hem/ who euer schal receyue one of suche children in my  
name/ he receyueþ me/ and who euer receyueþ me/ he receyue-  
þ not me alone/ but hym hat sente me/ Ioon answereide to  
hym/ seyng/ mayster we seen sum one for to caste oute sen-  
dis in hi name/ þe whiche sueþ not vs/ and we hane forbeden  
hym/ soþely ih̄c sey to hym/ nyl ȝee forbede hym/ her is no  
man hat doþ vertue in my name/ and may soone speek euyl  
of me/ forsoþe he hat is not aȝenes vs/ is for vs/ soþely who  
euer schal ȝyue dryncke to you a cuppe of colde water in my  
name/ for ȝee ben of crist/ trewely I seye to you/ he schal not  
leese his meede/ and who euer schal sciaundre one of þes litil  
bileuynges in me/ it is good to me hat a mynestone of an asse/   
were done aboute his necke · and were sente into þe see/ and  
ȝif þin hande sciaundre þee/ kitte awey/ it is good to þee · fe-  
ble to entre into liȝt/ þanne hauyng two handis go into helle ·  
into

## Mark

into fijr hat neuer schal be quenchide/ wher he worme of hem dieþ not: and he fijr is not quenchide/ and ȝif hi foot sciaundre hee: kitte it of/ it is good to hee for to entre crokide into euerlastynge liif: han hauyng two feet to be sente into helle fijr: hat neuer schal be quenchide/ where he worme of hem dieþ not: & he fijr is not quenchide/ hat ȝif hin yze sciaundre hee: caste it oute/ it is good to hee to entre gogil yzed into he rewme of god: han hauyng two yzen for to be sente into helle fijr/ where he worme of hem dieþ not: & he fijr is not quenchide// ¶ fforsohe every man schal be saltide (or made sauery) wiþ fijr: & euery slayne sacrifice schal be sauere wiþ salte/ salte is good hing/ hat ȝif salte be unsauery: in what hing schulen ȝee make it sauery: haue ȝee salte in ȝou: and haue ȝee pees amonge ȝou//



¶d ih̄c risyng up fro hens: came into he endis of C<sup>m</sup> 10<sup>m</sup>  
Iude ouer iordan/ and estesone he cumpayne of pu-  
ple camen to gedit to hym/ and as he was wonte:  
estesone he tauzte hem/ and pharisees comynge nyȝ  
ariden hym/ ȝif it be leueful to a man for to leeue (or forsake)  
his wiȝ: temptynge hym/ and he answerynge: seȝ to hem/  
what comaundide moyles to ȝou: he whiche seyden/ moyles  
suffride to write a libil of forsaynge: and to forsake/ to whom  
ih̄c answerynge: seȝ to he hardenesse of ȝoure herte: moyles  
wrote to ȝou his precepte/ forsohe fro he bigynnyng of crea-  
ture: male & female god made hem/ and he seyde/ for his hing  
a man schal leeue fadir & modir: and schal cleue to his wife  
& hei schulen be two in one sleysche/ and so nowe hei ben not  
two: but one sleysche/ perfore hat hing hat god ioyned to ge-  
dit: no man departe// ¶ And estesone in he hous: his disci-  
plis ariden hym of he same hing/ and he seȝ to hem/ who euer  
schal leeue his wiȝ & wedde another: he doȝt auoutrie upon hit/  
and ȝif he wiȝ schal leeue hit housbonde: & be weddide to ano-  
ther: sche doȝt auoutrie/ and hei offreden to hym litil children:  
hat

## Mark

hat he schulde touche hem/ sohely disciplis pretiden to me  
offrynge/ whom whan ih̄c hadde seen/ he bare heuply (or vn  
worhly) ⁊ seip to hem/ suffre zee litil children to come to  
me/ and forbede zee hem not/ forsohe of suche is he kyngdon  
of god/ treuely I seye to zou ⁊ who euer schal not receyue hi  
kyngdom of god as his litil childe/ he schal not entre into it  
and he biclippynge hem ⁊ puttynge handis upon hem blesid  
hem/ ¶ And whanne ih̄c was gone oute in he weye/ a man  
rennyng before/ he knee bowide/ preyede hym seyinge/ good  
mayster what schal I do ⁊ hat I receyue euer lastynge liss/ for  
sohe ih̄c seyde to hym/ what seyst thou me good/ no man good  
no but god al one/ thou hast knownen he comaundementis/ do  
you none auoutrie ⁊ flee not ⁊ stel not ⁊ seye not false witnes-  
ynge ⁊ do no fraude ⁊ worship hi sadir ⁊ modir/ and he an-  
swerynge/ seip to hym/ mayster I haue kepte alle yes hingis/  
fro my zouhe/ sohely ih̄c bihelde hym/ and he seyde to hym/  
one hing fayly to pee/ go ⁊ selle what euer hingis thou hast ⁊  
ȝyue to pore men/ and thou schalt haue tresoure in heuene ⁊  
come thou sue me/ he whiche made sorowful in he worde/ wente  
aweye mournynge/ forsohe he was hauyng many possesioouns/  
and ih̄c biholdynge aboute/ seip to his disciplis/ how harde  
hei hat hane money/ schulen entre into he kyngdom of god/  
forsohe he disciplis weren astonyede in his wordis/ and ih̄c  
estesones answerynge/ seip to hem/ zee litil sones ⁊ how harde  
hing is it men tristynge in richessis/ for to entre into he kyng-  
dom of god/ it is lizter (or elier) a camel for to passe hough a  
nedlis yze/ han a riche man for to entre into he kyngdom of  
god/ whiche wondriden more at hem self seyinge/ and who may  
be made saaf/ and ih̄c biholdynge hem/ seip to hem/ anentis  
men it is impossible/ but not anentis god/ for alle hingis ben  
possible anentis god// ¶ And astirwarde petre bigan for to  
seye to hym/ lo we hane leste alle hingis/ and hane suede pee/  
Ihc answerynge/ seip/ treuely I seye to zou ⁊ her is no man  
hat schal leeue hous or breheren ⁊ or sisris ⁊ or sadir or modir ⁊  
or

## Mark

or sones or feeldis for me & for he gospel. he whiche schal not  
take an hundridesolde so myche nowe in his tyme. housis &  
breheren & sistris & modris & sones & feeldis wiþ persecucōns.  
and in he worlde to comynge euerlastynge līf/ forsoþe many  
schulen be he firste. he laste & he laste he firste// ¶ forsoþe hei  
weren in he weye steyzinge to irlīn & ihē wente bifore hem. and  
hei wondriden/ and foliwynge dredden/ and estesone ihē tak-  
ynge to twelue. bigan for to seye to hem. what hingis weren  
to come to hym/ for lo we steyzen to irlīn. and mannes sone  
schal be bitrayede to prynces of pristis & to scribis & to eldre  
men. and hei schulen dampne hym by deþ/ and hei schulen bi-  
take hym to heþene men. and hei schulen scorne hym. & dis-  
pīte hym. & beet hym. & hei schulen flee hym. and in he hridde  
day he schal rise azen/ and James & Ioon ȝebedees sones. co-  
men nyȝ to hym seyinge/ mayster we wolen hat what euer we  
schulen are. you do to vs/ and he seyde to hem/ what wolen  
zee hat I do to zouȝ and hei seyden ȝue to vs hat we sitte  
one at hi rīt halse. & hat oþer at hi liste. in hi glorie/ forsoþe  
ihē seþ to hem. zee witen not what zee schulen are/ mowne  
zee drynke he cuppe whiche I am to drynke. or be waschen  
wiþ he baptym in whiche I am baptiside/ and hei seyden to  
hym we mowne/ soþely ihē seþ to hem. treuely zee schulen  
drynke he cuppe hat I drynke & zee schulen be waschen wiþ  
he baptym in whiche I am baptiside/ soþely for to sitte at my  
rīt halse. is not myn for to ȝue to zou. but to whom it is or-  
deynyde// ¶ And he ten herynge hadden indignaþon of James  
& Ioon/ soþely ihē clepynge hem. seþ to hem. zee witen hat  
hei hat seemen (or ben seyn) to haue pryncehode of folais.  
lordeschipen of hem. & he prynces of hem haue power of hem/  
forsoþe it is not so in zou. but who euer schal wole be made  
more. schal be zoure mynystre/ and who euer schal wole be  
firste in zou. schal be seruaunt of alle/ for whi and mannes  
sone came not hat it schulde be mynystride to hym. but hat he  
schulde mynystre. & ȝue his soule azen byinge for manye//

¶ And

## Mark

¶ And hei camento Jericho/ and hym goinge forþ fro Jericho  
¶ & his disciplis & a ful myche cumpanye of puple: he sone of  
thymey barthymenus blynde: satte bisidis he weye beggyng/  
he whiche whan he had herde · for it is ih̄c of naȝareth: bygan  
for to crie & seye/ Ih̄u he sone of dauyd: haue mercy on me/  
and manye pretiden hym: þat he schulde be stille/ and he criede  
myche more/ Ih̄u he sone of dauyd: haue mercy on me/ and  
th̄c stondynge comaundide hym for to be clepide/ and hei cle-  
piden he blynde man: seyng to hym/ be þou of better herte/  
rise vp: he clepiþ hee/ he whiche his cloþe caste aweye: stirt-  
ynge came to hym/ and ih̄c answeryng: seyde to hym/ what  
wolte þou I do to þee/ þe blynde man seyde to hym mayster  
þat I se/ soþely ih̄c seyde to hym · go: þi seip haþ made þee  
saaf/ and anone he size: and suede hym in he weye//

C. 11<sup>m</sup>



¶ Dwhanne ih̄c came nyȝ to irl̄m & to bethanye to he  
mounte of olyuete · he sente two of his disciplis · &  
seip to hem/ go ȝee to he castel þat is azenes ȝou/  
and anone ȝee entrynge in hidir: schulen synde a  
colte tizede · on he whiche none of men sate ȝit/ vnbynde ȝee  
& bryngi hym/ and ȝif any schal seye any þing to ȝou: seye ȝee  
þat he is nedeful to he lorde · & anone he schal leeue hym hidir/  
and hei goinge forþ: founden a colte bounden bisore he zate  
wþiþ outen forþ in he metynge of two weyes: and hei vnbounden  
hym/ and summe of men stondyng here: seyden to hem · what  
done ȝee · vnbyndynge he colte/ & hei seyden to hym: as ih̄c  
comaundide hem/ and hei lesten hem/ and hei brouȝten he  
colte to Ih̄u · & hei puttiden to hym here cloþes: and ih̄c satte  
upon hym/ forþoþe manye strewiden here cloþes in he weye/  
soþely oþer men kuttiden bowis fro trees: and strewiden in  
he weye/ and hei þat wenten bisorne/ & þat sueden: crieden  
seyng/ osanna · blesſide is he þat comeþ in name of he lorde/  
blesſide he kyngdom þat comeþ of oure fadir dauyd: osanna in  
heyȝþes// ¶ And he entride into irl̄m into he temple · and alle  
þingis

## Mark

þingis seen aboute whanne he houre was nowe euenynges: he  
wente into bethanye wiþ twelue/ and anoher day when he  
wente oute of bethanye: he hungride/ and whanne he had seen  
a fige tree afer hauyng leeuves: he came ȝif happely he schulde  
synde any þing herinne/ and whanne he came to it: he sonde  
noþing: outaken leeuves/ for it was no tyme of fijgis/ and ih̄c  
answerynge seyde to it/ now no more wiþouten ende: any man  
ete fruyte of þee/ & his disciplis herden: and þei camen to  
irlm̄// ¶ And whanne he had entride into he temple: he bigan  
for to castle oute men sellyng & bynging in he temple/ and he  
turnyde vpsodoune he bordis of chaungers: and he chayers  
of men sellyng culuers/ and he suffride not hat any schulde  
bere a vessel þourgh he temple/ and he tauȝte hem seyinge/  
wher it is not written: for myn hous schal be clepide a hous of  
preyinge to alle folkis/ forsohe zee hane made it a denne of  
þeeses/ he whiche þing herde: he princis of pristis & scribis  
souȝten how heischulden leese hym: forsohe þei dredden hym:  
for al he cumpanye of purple wondride on his techynge/ and  
whanne euenyng was made: he wente oute of he cytee/ and  
whanne þei passiden erly: þei sizen he fige tree made drie fro  
the rootis/ and petre hauyng mynde: seyde to hym/ mayster  
lo he fijge tree whom þou cursidist: haþ drieved vp/ and ih̄c an-  
swerynge sey to hym/ hane zee he sey of god/ trewely I seye  
to þou: hat who euer sey to his hil: take & sende þee into he  
see & doutiþ not in his herte but bileueþ: for what euer seye be  
it made: it schal be made to hym/ þerfore I seye to þou: all  
þingis whateuer þingis zee preyinge schulen are: bileue zee  
hat zee schulen take: & heischulen come to þou/ and whanne zee  
schulen stonde for to preye: forȝue zee ȝif zee hane any þing  
azenes any man: hat and þoure fadir hat is heuenes forȝue  
to þou þoure synnes: hat ȝif zee schulen not forȝue: neþer  
þoure fadir hat is in heuenes schal forȝue to þou þoure synnes//  
¶ And estesones þei comen to irlm̄ and whanne he walkide  
into þei temple: he hizest pristis & scribis & eldre men comen

## Mark

myȝ to hym • & seyn to hym/ in what power doist thou þes þingis/ or who ȝauȝ to bee þis power/ þat thou do þes þingis/ forsoþe ih̄c answerynge/ seith to hem/ and I schal are ȝou one worde • & answere ȝee to me/ and I schal seye to ȝou in what power I do þes þingis/ wheþer was þe baptym of Ioon/ of heuene or of men/ answere ȝee to me/ and þei houȝten wiþ inne hemself/ seyng/ ȝif we schulen seye of heuene/ he schal seye to vs/ whi þerfore biseuen ȝee not to hym/ ȝif we schulen seye of men/ we dredden þe puple/ for alle men hadden ioon/ for he was verreyþ a prophete/ and þei answerynge/ seȝn to thū/ we witen never/ and ih̄c answerynge/ seith to hem/ neþer I seye to ȝou in what power I do þes þingis//

C<sup>m</sup> 12<sup>m</sup>

**A**nd thū digan to speek to hem in parablis/ a man plauntide a vyneȝerde • & putte abouȝt it an hegge • & dalse a lake & bldide a toure • & hijride it to erþe tiliers/ and wente forþe in pilgrymage/ and he sente to þe erþe tiliers in tyme a seruaunt þat he schulde receyue of þe fruyte of þe vyneȝerde • at þe erþe tiliers/ þe whiche taken/ beeten hym • & lesten hym voyde/ and estesones he sente to hem anoþer seruaunt/ and þei woundiden hym in þe heede • & punyschiden wiþ chydyngis (or reprouyngis)/ and estesones he sente anoþer/ and þei slowen hym/ and oþer moo • beet/ yng summe/ but sleinge oþer/ þerfore ȝit he hauyng a sone mosse derworþe/ and to hem he sente hym þe laste seyng/ for by hap þei schulen shame my sone (or drede wiþ reuerence)/ forsoþe þe tenauntis seyden to hemself (or togedir)/ þis is þe eyre/ come ȝee flee we hym/ & þe heritage schal be ouren/ and þei takyng hym • castiden ouȝt wiþ outen þe vyneȝerde/ and slowen/ þerfore what schal þe lorde of þe vyneȝerde do/ þe schal come & leese þe tenauntis/ & ȝyue þe vyneȝerde to oþer/ wher ȝee hane not red his scripture/ þe soon whiche men bldyng haue dispiside/ þis is made into þe heed of þe corner/ þis þing is made of þe lorde/ and is wondrful in oure yȝen/ and þei

## Mark

þei souzten for to holde hym: and þei dredden he cumpanyes of  
puple/ soþely þei knewen for to hem he seyde his parable/ and  
hym leste: þei wenten a weye// And þei senten to hym summe of  
þe pharisees & herodians: for to take hym in worde/ þe whiche  
comynge: seyn to hym/ mayster we witen for þou art soþefast:  
and reckist not of any man/ soþely neþer þou seest into þe face  
of man: but techeſt þe weye of god in treupe/ is it leueſul for to  
ȝyue tribute to cesar: or we schulen not ȝyue/ þe whiche wi-  
tynge þere pruye falſenesse: seij to hem/ what tempten ȝee me/ þe  
brynginge ȝee to me a penye þat Iſe/ and þei offreden (or token) to  
hym/ & he seip/ whos is his ymage/ & he inwrytyng/ þei seyn  
to hym/ cesars/ forſoþe ih̄c anſweryng/ seij to hem/ þerfore  
ȝilde ȝee to cesar/ þat ben of cesar: and to god þo þingis þat ben  
of god/ and alle wondren on hym// And saduceis þat seyn no  
resurreccōn to be: comen to hym & axiden hym seyinge/ mayſ-  
ter moyses wrote to vs þat ȝif he broþer of a man were deade  
& leſte a wiſe & leſte not lones: his broþer ſchal take his wiſe:  
counde took hire & he is deade: and neþer his leſte ſeede/ and  
þe þridde alſo/ and ſeuene tooken hire/ & leſten not ſeed/ and  
þe womman laſte of alle is deade/ þanne in þe resurreccōn  
whan þei ſchulen riſe azen: whos wiſe of þes ſchal ſche be/ þe  
soþely ſeuene hadden hir wiſe/ and ih̄c anſweryng/ seij to  
hem/ wher ȝee erren not þerfore: not knowyngi ſcriptures  
neþer þe vertue of god/ forſoþe whanne þei ſchulen riſe azen  
ſro deade men: neþer þei wedden ne ben weddides: but þei  
ſchulen be as aungels of god in heuenes/ soþely of deade men:  
þat þei riſen azen ȝee haue not red in the booc of moyses on  
þe buſche: how god ſeyde to hym ſeyinge/ I am god of abra-  
ham/ & god of ysaac & god of iacob/ he is not god of deade men:  
but god of lyuyng men/ þerfore ȝee erren myche/ And one of  
þe ſcribis þat had herde hem aringe to gedir: came nyȝ/ and  
ſeinge þat he had wel anſweride hem: aride hym whiche was

## Mark

þe firsste maundement of alle/ ih̄c answeride to hym: þat þe  
firsste of alle maundementis is/ here ist l: þe lorde þi god is one/  
and þou schalte loue þe lorde þi god of al þin herte · & of alle  
þi soule · & of al þi mynde · & of al þi vertue (or myȝte)/ þis is  
þe firsste maundement · forsoþe þe secounde is lijk to þis/ þou  
schalt loue þi neyzebore as þi self/ þer is none oþer maunde-  
ment more þan þis/ and þe scribeseiþ to hym/ mayster in treuþe  
þou hast wel seyde: for one god is/ and þere is none outaken  
hym/ and þat he be louyde of al herte & of al þouȝte (or mynde) ·  
& of al vndirstondynge · & of al þe soule · & of al þe strengþe ·  
& to loue þe neyzebore as hym self: is more þan al brent offer-  
yngis & sacrificis/ ih̄c forsoþe seinge þat he had answeride  
wisely: seyde to hym/ þou art not fer fro he kyngdom of god/  
and nowe no man durste are hym more/ and ih̄c answerynge  
seyde: techyng in he temple: þerfore how seyn scribis · criste  
sor to be he sone of dauyd: to whom dauyd hym self in he holly  
gost seyde/ þe lorde seyde to my lorde: fitte on my riȝt halfe:  
til I putte myn enemys þe stooł of þi feet/ þerfore dauyd hym-  
self seiþ hym lorde: and wher of is he his sone/ and myche cum-  
panye: gladlyherde hym/ and he seyde to hem in his techyng/  
be ȝee war of scribis þat wolen wandre in stoolis · & be salu-  
tide in he cheppynge · & fitte in he synagogis in he firsste chay-  
ers · & in he firsste fitcyng places in sopers: þe whiche deuouren  
þe housis of widowis vndir coloure of longe preyers/ þei schu-  
len take lenger doom// ¶ And ih̄c sittynge azen he tresorie ·  
bihelde how he cumpayne of purle castide money into he tre-  
sorie/ and many riche men castiden many þingis/ soþely whanne  
one pore widow had comen: sche sente two mynutis · þat is  
a ferþinge/ and his disciplis clepide to gedir: he seiþ to hem/  
treuely I seye to you for his pore widow sente more þan alle  
þat senten into he tresorie/ soþely alle senten of þat þing: þat  
was plenteuouse to hem/ but þis of hire myseyste · sente alle  
þingis þat sche had: alle hire lyuelode//

And

## Mark

**M**nd whanne he wente oute of he temple: one of his <sup>C<sup>m</sup> 13<sup>m</sup></sup> disciplis seyde to hym/ mayster: biholde what maner stonnes: and what maner bildenysis/ and he answerynge: seip to hym/ seest thou alle þes grete bildenysis/ her schal not be leste a stoon vpon a stoon: he whiche schal not be distruyede/ and whanne he satte in he mounte of olyuete azenes he temple: hei ariden hym by hem self: petir & James & andrewie/ seye thou to vs: whanne þes þingis schulen be made: and what token whanne alle þes þingis schulen bygynne: for to be endide/ and ih̄c answerynge: bigan for to seye to hem/ se ȝee þat no man deceyue ȝou/ for many schulen come in my name: seyinge/ for I am: and hei schulen deceyue manye/ sohely whanne ȝee schulen heere bataylis and opynnyouns of bataylis: drede ȝee not/ forsoþe it bihoueþ þes þingis for to be done but not zit anone he ende/ for folc schal rise vpon folc: & rewme vpon rewme: & erþe mouynge schal be by places & hunger/ bigynnyngis of sorowis (ben) þes þingis/ sohely se ȝee ȝou self/ for hei schulen take ȝou in counseylis: & ȝee schulen be beten in synagogis/ and ȝee schulen stonde bifore kyngis & domesmen for me into witnessyng to hem/ and into alle folkis: & it bihoueþ firste he gospel to be prechide/ and whanne hei schulen leede ȝou bitrayinge: nyl ȝee þenke what ȝee schulen speke/ but speke ȝee þat þing þat schal be ȝouen to ȝou in þat houre/ sohely ȝee ben not spekyng: but he hooly god/ forsoþe a broþer schal bitray a broþer into deþ: and he fadir he sone/ and sones schulen rise to gedir azenes fadirs & moders: & punysche hem by deþ/ and ȝee schulen be in haat to alle men: for my name/ but he þat schal susteyne (or suffre) into he ende: his schal be saaf// **I** fforsoþe whanne ȝee schulen se he abhomynacon of discoumfort stondynge wher it owis not: vndirstonde he þat reedisþ/ þanne hei þat ben in Jude: fle into hillis/ and he þat aboue he roof: come not doun into he hous/ neuer entre he: þat he take any þing

## Mark

þing of his hous/ and he hat schal be in þe feelde: turne not  
azien bifynde for to take his cloþþ/ soþely wo to hem hat ben  
wîþ childe & norischynge in þo dayes/ þerfore preye ȝee þat  
þei ben not done in wynter// ¶ forsoþe þe ilke dayes of tribu-  
lacon schulen be suche· whiche maner weren not fro þe bigyn-  
nyng of creature· þe whiche god made til nowe: neþer þei  
schulen be/ and no but þe lorde had breggide þo dayes· al  
fleysche (or mankynde) · had not been saaf/ but for þe chosen  
whom he chees: þe lorde hah breggide þe dayes (or made  
þhorte)/ and þanne ȝis any man schal seye to þou· lo heere is  
crist· lo þer: bileue ȝee not/ for false cristis & false prophetis  
schulen rise vp: and schulen gyue tokenes & grete wondris· to  
deceyue ȝis it may be done: ȝhe þe chosen/ þerfore se ȝee· lo I  
haue bifore seyde to þou alle þingis/ but in þo dayes astir þat  
tribulacion: þe sunne schal be made dirke · & þe mone schal not  
ȝue hir schyninge & sterres of heuenes schulen be fallynge  
doune · & vertues þat ben in heuenes schulen be mouede/ and  
þanne þei schulen se mannes sone comynge in cloudis of he-  
uene: wîþ greet vertue & glorie/ and þanne he schal sende his  
aungels & gedir his chosen fro loure wyndis/ fro þe lowest  
þing of erþe: unto the hizest þingis of heuene// ¶ fforsoþe of  
þe fijfe tree lerne ȝee þe parable/ whanne nowe his braunche  
schal be tendre · & leeues ben sprungen outh: ȝee witen for  
somer is in the nexte/ so & whanne ȝee schulen se alle þes þin-  
gis be made: wite ȝee þat it is in þe nexte in þe dore/ treueþ  
I seye to þou for his generacon schal not passe aweye: tille alle  
þes þingis ben done/ heuene & erþe schulen passe: forsoþe my  
wordis schulen not passe/ treueþ of þat daye or houre · no man  
woot/ neþer aungels in heuene · neþer þe sone: no but þe sa-  
dit/ so ȝee· wake ȝee · & preye ȝee· soþely ȝee witen not whan  
tyme is/ for as a man þe whiche is gone fer in pilgrymage ·  
feste his hous · & zaue to his seruauntis power of every werke:  
and comaundide to þe porter · þat he schulde wake/ þerfore  
wake ȝee/ fforsoþe ȝee witen not whanne þe lorde of þe hous  
comþ

## Mark

comēþ/ in þe euēn or in mydnyȝt · or in cockis crowynge · or  
in þe mornynge/ lest þat whanne he schal come fodeynly · he  
synde ȝou slepynge/ forsoþe þat þat I seye to ȝou · I seye to  
alle · wake zee//

**F**Orsoþe paske & þe feeste of þerse looues · was astir C<sup>m</sup> 14<sup>m</sup>  
þe secounde daye · & þe hīzest pristis & scribis souȝten  
how þei schulden holde (crist) wiþ gile & sliȝ hym/  
sohely þei seyden not in þe feest day · lest parauen-  
ture noyse were made in þe puple/ and whanne he was at be-  
thanye in þe hous of symount leprouse & restide · a womman  
comynge hauyng a bore of precious oynement spikanarde/  
and he bore broken · (sche) hilde outh on his heede/ forsoþe  
þere weren summe berynge unworhily (or heuely) wiþinne  
hem self · and seyng/ wherto is þis losse of oynement made ·  
for þis oynement myȝte haue ben solde · more han for þre  
hundride pens · and be ȝouen to pore men/ and þei groyneden  
into hire/ sohely ih̄c seyde/ luffre zee hit/ what ben zee heuye  
to hit · sche haþ wrouȝt a good werke in me/ for euer zee  
schulen haue pore men wiþ ȝou · & whanne zee schulen wille ·  
zee mowne do wel to hem/ forsoþe zee schulen not euermore  
haue me/ sche dide þat sche had/ sche before come for to an-  
oynte my body · into byryng/ treuely I seye to ȝou · wher  
euer þis gospel schal be prechide in al þe worlde · and þat þis  
womman haþ done · schal be tolde into mynde of hire/ and  
Judas scarioþ one of þe twelue · went to þe hīzest pristis ·  
þat he schulde bitraye hym to hem/ þe whiche herynge ioy-  
zedens · and biȝzte hem to ȝyue hym money/ and he souȝte  
how he schulde bitraye hym couenably/ and þe firste day of  
þerse looues · whanne paske was offride · his disciplis seyn to  
hym/ whidir wolte þou we gone & make reedy to þee · þat þou  
ete paske · and he sendiȝ two of his disciplis · and seij to hem/  
go zee into þe cytee · and a man berynge a galoune of water ·  
schal renne to ȝou · (or come aȝenes ȝou) · sue zee hym whider  
euer

## Mark

euer he schal entre: seye ȝee to he lorde of he hous · for he  
mayster seip/ where is my fulfyllyng or (etynge) place/ where  
I schal ete paske wiþ my disciplis/ & he schal schewe to zou a  
greet souþyng place strewide: and here make ȝee redy to vs/  
and his disciplis wenten forþ · & comen into he cytee: and  
souneden as he had seyde to hem · & hei maden reedy pass/  
soþly euene made: he came wiþ twelue/ and hem sittynge at  
he mete and etyng: ih̄c seip treuely I seye to zou · for one of  
zou þat etip wiþ me: schal bitrare me/ and hei bygunnen for  
to be soory & to seye eche by hym self/ wher I/ he whiche seip  
to hem/ one of he twelue · þat puttip in he hande wiþ me in  
he plater/ and soþly mannes sone goip: as it is writen of hym/  
forsoþe wo to þat man by whom mannes sone schal be bitrap-  
ede/ it were good to hym: zif he ilke man had not ben borne/  
and hem etyng: ih̄c took breed/ and blesyng brake to hem  
& seip/take ȝee/ þis is my body/ and he cuppe taken: he doinge  
graces · ȝau to hem/ and alle drynken þerof/ and he seip to  
hem/ þis is my blood of he newe testament: he whiche schal  
be sched oute for manye/ treuely I seye to zou · for nowe I  
schal not drynke of his fruyte of byne: til into þat day · whan  
I schal drynke it newe in he rewme of god/ and he ympne (or  
herynge) seyde: hei wenten oute into he hil of olyues/ and  
ih̄c seip to hem/ alle ȝee schulen be sclaunderide in me: in þis  
nyȝt/ for it is writen/ I schal smyte he scheperde: and he  
scheep of he flocke schulen be dispaplide/ but astir þat I schal  
risen azen: I schal go bisore zou into galilee/ forsoþe petre  
seip to hym/ and zif alle schulen be sclaunderide: but not I/  
and ih̄c seip to hym/ treuely I seye to þee · for you to day bi-  
fore þat he cocke in þis nyȝt twy়es ȝyue his voyce: þries you  
art to denye me/ and he spac more/ and zif it bihoue me for to  
dye togedir wiþ þee: I schal not denye þee/ soþly lijk maner  
and alle seyden/ and hei comen into he place · to whom he  
name gethiamany · & he seip to his disciplis sitte ȝee here: he  
while I preye/ and he takis petre & James & Ioon wiþ hym:  
and

## Mark

and biganne for to drede & to heuye/ and he seih to hem/ my  
soule is sorowfultil to he deh/ susteyne zee (or abide zee) heere:  
and preye zee wiþ me/ and whanne he had gone forþ a litil he  
fel doun on he erþe & preyede: hat zif it myȝte be · he houre  
schulde passe fro hym/ and he seide fadir alle þingis ben possi-  
ble to hee: turne fro me þis cuppe/ but not hat I wole: but hat  
þou/ and he came & sonde hem slepynge/ and he seih to petre/  
Symount slepist þou: myȝtist þou not wake wiþ me one houre:  
wake zee & preye zee: hat zee entre not into temptacion/ for-  
soþe he spirit is reedy: but he sleysche sikk/ and estesone he go-  
inge: preyede he same wordis seyinge/ and he turnyde azen  
estesone: sonde hem slepynge/ soþely here yȝen weren greuyde ·  
& hei knewen not what hei schulden answere to hym/ and he  
come he pridde tyme: and seih to hem/ slepe zee nowe & rest  
zee/ soþely it sufficiþ/ he houre comeþ: lo mannes sone schal  
be bitrayede into handis of synful men/ rise zee: go we/ lo he  
hat schal bitraye me is nyȝ// ¶ And zit hym spekyng: Judas  
scarioþ one of he twelue: came/ and wiþ hym myche cumpa-  
nye wiþ swerdis & staues · sente fro he hizest pristis & scribis &  
fro he eldre men/ forsoþe he traytour had zouen to hem a to-  
ken: seyinge/ whom euer I schal kisse: he it is · holde zee hym  
& leede zee warly (or queyntly)/ and whanne he came: anone  
he comynge to hym · seih/ mayster/ and he kisseide hym/ and  
hei leyden hondis into hym: and helden hym/ soþely one of  
he men stondyng aboue · leedyng oute a swerde: smote  
he seruaunt of he hizest prist · & kutte of to hym an eere/ and  
ihc answerynge: seih to hem/ as a heef zee hane gon oute  
wiþ swerdis and staues for to take me/ forsoþe day bi day · I  
was at zou techyng in he temple: and zee helden not me/  
but hat he scriptures ben fulfilde/ hanne hym forsaken: alle  
his disciplis fledden/ soþely sum zonge man cloþde wiþ san-  
del (or lynnен cloþ) on he bare: suede hym · & hei helden  
hym/ and he lynnен cloþ forsaken: he nakiden fledde aweye  
fro hem/ and hei ledden ihu to he hizest prist/ and alle camen  
togedir

## Mark

togedir into one: þe pristis & scribis & eldre men/ forsoþe  
petre suede hym afer til to wiþinne into þe halle of þe biȝest  
prist/ and he late wiþ þe mynistris/ and warmyde hym at  
þe fijr/ forsoþe the biȝest pristis & alle þe counseyl/ souȝten  
witnessyng aȝenes ihū: þat hei schulden ȝue hym to deþ:  
never hei founden/ soþely manye seyden false witnessyng  
aȝenes hym/ and þe witnessynges weren not couenable/ and  
summe risyng: souȝte false witnessyng aȝenes hym seyng/  
for we hane herde hym seyng/ I schal vndo his temple made  
wiþ handis/ & aftir he ȝridde day I schal bilde another: not  
made wiþ handis/ & þe witnessyng of hem was not couena-  
ble/ forsoþe þe biȝest prist risyng vp into þe mydle: aride hym  
seyng/ answereſt þou not any þing/ to þo þingis þat ben  
putte to þee of þesȝ/ soþely he was stille: and no þing answ-  
ere/ estesone þe biȝest prist aride hym: and seyde to hym/ art  
þou crist þe sone of blesseð god/ soþely ih̄c seyde to hym/ I  
am/ and ȝee schulen se mannes sone sittynge on þe riȝthalse  
of þe vertue of god/ and comynge in cloudis of heuene/ forsoþe  
þe biȝest prist kuttyng his cloþes: seiþ/ what ȝit desuren ȝee  
witnessis/ ȝee hane herde blasphemye/ what seemeþ to ȝou/ þe  
whiche alle condempnyde hym: for to be gilty of deþ/ and  
summe bigunnen for to bispitte hym & hid his yȝen/ and smyte  
hym wiþ buffetis/ & seye to hym/ prophecy þou/ and þe my-  
nistris beeten hym wiþ buffetis/ and whanne petre was in þe  
halle bynepen: one of þe hande maydens of þe biȝest prist came/  
and whanne sche hadde seen petre warmyng hym/ sche bi-  
holdynge seiþ/ and þou were wiþ ihū of nazereth/ and he de-  
nyede seyng/ never I woot/ never I haue knownen/ what  
þou seist/ and he wente forþ before þe halle/ and anone þe  
cocke crewe/ estesone forsoþe whanne another hande mayden  
hadde seen: sche bigan for to seye to men stondynge aboute/  
for his is of hem/ and he estesone denyede/ and aftir a litil/ &  
estesone þat stoden myȝ: seyden to petre/ verreypley þou art of  
hem/ for whi þou art of galilee/ soþely he bigan for to curse &  
to

## Mark

to swere: for I knowe not his man whom zee seyn/ and anone  
estesones he cocke crewe/ and petre bishouze on he worde hat  
ihū hadde seyde to hym · before he cocke synge twyes: pries  
þou schalt denye me/ and he bigan for to weep/ and anone he  
morne made: he hizeste pristis makyng counseyl wiþ he eldre  
men & scribis · & al he counseyl byndynge ihu: ledden & bito-  
ken to pilate//

**T**o pilate aride hym/ art þou kyng of iewis/ and C<sup>m</sup> 15<sup>m</sup>  
he answerynge: seij to hym/ þou seyste/ and he hi-  
zest pristis accusiden hym: in manye þingis/ pilate  
forsohe estesone aride hym seyng/ þou answerist  
not any þing/ seest þou in how many þingis hei accusen þee/  
forsohe ihē more no þing answeride: so hat pilate schulde won-  
dre// ¶ forsohe by a solempne day he was wonte to leeue to  
hem one bounden: whom euer hei ariden/ forsohe her was he  
hat was seyde barrabas hat was bounden wiþ sleers of men ·  
& hat had done manslauzter in sedicion (hat is debate in he cy-  
tee)/ and whanne he cumpayne had steyzed vpon: he bigan for  
to preye · as he euer more dide to hem/ soþely pilate answer-  
ide to hem & seyde/ wolenzee I leeue to þou he kyng of Jewis/  
soþely he wiste hat he hizest pristis hadden take hym by enuye/  
forsohe he bishopis streden he cumpayne of puple: hat more  
he schulde leeue to hem barrabas/ forsohe pilate answerynge:  
seij to hem/ what þersore wolenzee: I schal do to he kyng of  
iewis/ and hei estesones crieden/ crucifie hym/ forsohe pilate  
seyde to hem/ soþely what of euyl haþ he done/ and hei cri-  
eden more: crucifie hym/ soþely pilate willynge to do inowz  
to he puple · (or to fulfille here wille): leste to hem barrabas ·  
& bitoke to hem ihū smyten (or beeten) wiþ scourgis · hat he  
schulde be crucifiede/ ¶ forsohe knyztis ledden hym wiþinne  
into he floor of he moot halle: and clepiden to gedit alle he  
cumpayne of knyztis · clohidem hym wiþ purpur/ and hei sold-  
ynge a crowne of hornis · puttiden to hym: and bigunnen for

## Mark

to grete hym seyinge/ heyle kyng of iewes/ and hei smyten his  
heuede wiþ a reed · & bispittiden hym/ and puttynge (or bow-  
ynge) here knees: hei worschipiden hym/ and astir hat hei had-  
den scornyde hym: hei uncloþeden hym fro purpur · & clo-  
þiden hym wiþ his cloþes · & ledden hym hat hei schulden cru-  
cifie hym/ & hei constreyneden summan passyngे forþ · Sp-  
mount of sitynence comynge fro he toune · he sadir of alisaun-  
der & ruse: hat he schulde take his crosse/ and hei ledden hym  
into a place · galgatha · hat is interpretide (or expounyde) he  
place of caluarie/ and hei zauen hym for to drynke wyn med-  
delide wiþ myrre: and he took not/ and hei crucifyinge hym ·  
departiden his cloþes · & sendyngе lotte · who what schulde  
take/ forsoþe it was he þridde houre (hat men clepen vndren):  
and hei crucifieden hym/ and he title of his cause was wryten:  
ih̄c of nazareth kyng of Jewis/ and hei crucifieden wiþ hym ·  
two heefes/ one at he rizthalse: and one at he listehalse/ and  
he prophecye is fulfilde hat seiþ/ and he is gesside (or ordeyn-  
yde) wiþ wickide men/ and passyngе forþ hei blasphemeden  
hym mouynge here heedis · & seyinge vath (or fy) · thou hat  
distruyest he temple of god · & in he dayes azen bildest it/ thou hat  
comynge doun fro he crosse: make hi self saaf/ also & he hi-  
zelst pristis scornyngе hym: eche to oþer wiþ scribis seyden/  
crist kyng of iſt · made oþer men saaf: he may not saue hym  
self/ come he doun nowe fro he crosse: hat we se & bileue/  
and hei hat weren crucifiede wiþ hym: puttiden wronge (or  
false reproue) to hym/ and he sixte houre (or vndrun): dirke-  
nesses ben made vpon alle erþe · til into he nynþe houre (hat  
is noon)/ and in he nynþe houre ih̄c criede wiþ greet voyce:  
seyinge/ heloy heloy lamazabathanye · he whiche is interpre-  
tide · my god my god · whi (or wherto) hast thou forsaken me/  
and summe of men stondyngе aboute & herynge: seyden/ lo he  
clepiþ helie/ soþely one rennyngе & fillyngе a spoungе wiþ vy-  
negre · & puttyngе aboute to a reede: zaue hym drynke sey-  
inge/ suffre ȝee se we ȝif helie come: for to do hym doun/ for-  
soþe

## Mark

soþe ih̄c a greet voyce sente ouþe: diede (or sende ouþe þe  
breeþe/ and þe veyle of þe temple is kitte into two' fro þe hiȝ-  
este til to byneþe/ forsoþe centurio seinge' whiche stood euen  
azenes' for so cryinge he had diede: seþ/ verreyley þis man  
was goddis sone/ soþely þere weren ȝ oper wymmen' bihold-  
ynge fro afer/ amonge whiche was marye mawdeleyne ȝ ma-  
rie of James þe less: and þe modir of Joseph ȝ Salome/ and  
whanne ih̄c was in galilee: þei folowiden hym ȝ mynystreden  
to hym' ȝ manye oper wymmen' þat to gedir steyzeden up  
wiþ hym to irl̄m// ¶ And whanne euene was nowe made' for  
it was þe euene bisore þe saboth: Joseph of armathie þe noble  
decurioune (þat hadde ten men vndir hym) came: þe whiche  
ȝ he was abydyng he rewme of god/ and hardily he entride  
into pilate: and aride þe body of Iþū/ forsoþe pilate won-  
dride: ȝif he had nowe diede/ and centurio aride to (or brouȝte  
to): he aride ȝif he were nowe deade/ and whanne he hadde  
knowen of centurio: he ȝaue þe body of Iþū to Joseph/ soþely  
iþeph bynge sandel (or lynnен cloþ) ȝ doinge hym dounen:  
wiappide hym in þe lynnен cloþ ȝ putte hym in a newe se-  
pulcre' þat was hewen in a stoon/ and walowide to a stoon:  
at þe mouþe of þe sepulcre//



Ary mawdeleyne forsoþe ȝ marie of Joseph: bihelden C<sup>m</sup> 16<sup>m</sup>  
where he was putte/ and whanne the saboth had  
passide: mary mawdeleyne ȝ marie of James ȝ sa-  
lome brouȝten oynementis: þat þei comyng schulde  
anoynþe Iþū/ and ful erly in one of þe woke dayes: þei camen  
to þe sepulcre' þe sunne nowe sprungen up/ and þei seyden  
togedir/ who schal azen turne to vs þe stoon of þe dore of þe  
sepulcre: and þei byholdynge: sizen þe stoon walowide aþewe/  
forsoþe it was ful greet/ and þei ingoinge into þe sepulcre:  
sizen a zonge one hilide wiþ a whiȝt stool: sittyng at þe riȝt-  
halfe ȝ þei weren abaysche (or gretely aferde)/ þe whiche  
seþ to hem/ nyl ȝee drede/ ȝee seeken iþū of nazareth cruci-  
fiede/

## Mark

fiede/ he hab risen: he is not heere/ lo þe place wher þei putti-  
den hym/ but go ȝee · seye ȝee to his disciplis & to petre: for  
he schal go bisore ȝou into galilee/ þere ȝee schulen se hym: as  
he hab seyde to ȝou/ and þei goinge oute: fledden fro þe sepul-  
cre/ forsoþe dreede and quakyng · had assaylde hem/ and to  
no man þei seyden any þing · forsoþe þei dredden// ¶ And  
thū ryþyng erly in þe firsþe day of þe wook · apperide firsþe to  
mary mawdeleyne · of whom he had caste oute seuen deyplis/  
sche goinge tolde to hem þat weren wiþ hym · hem weþyng  
& weþyng/ and þei herynge þat he lyuede & was seen of hir:  
bileueden not/ soþely astir þes þingis two of hem wandrynges  
he is schewide in anoþer lickenesse to hem goinge into a toun/  
and þei goinge tolden to oþer: neþer þei bileueden to hem/  
forsoþe at þe laste hem elleuene restynges: ih̄c apperide to hem/  
and reprouede þe vnbileue of hem · & þe hardenesse of herte:  
for þei bileueden not to hem þat haddeñ seen hym to haue  
risen fro deade/ and he seyde to hem/ ȝee goinge into al þe  
worlde: prechij þe gospel to eche creature/ he þat schal bileue  
& schal be baptiside (or cristenyde:) schal be saaf/ soþely he  
þat schal not bileue: schal be dampnyde/ forsoþe þes tokenes  
schulen sue hem þat schulen bileue in my name/ þei schulen  
caste oute sendis · þei schulen speke wiþ newe tungis · þei  
schulen do aweye serpentis/ and ȝis þei schulen dryncke any  
venym (or deadely þing) þat bryngþ deeh: it schal not noye  
hem/ þei schulen putte here handis upon lîk men: and þei  
schulen haue hem wel/ and soþely þe lorde Iþu astir þat he  
had spoken to hem: is taken up into heuene · & settij on þe  
riȝthalfe of god/ soþely þei gon forþ · prechiden euery where:  
þe lorde worchyng wiþ · & consermyng þe worde · wiþ signes  
folowynge//

Here

## Luke

and he aungel answerynge: seyde to hym/ forsohe I am gabriel hat stonde nyȝ bisore: and I am sente to hee for to spek & to euangelize (or schewe) to hee hes þingis/ and lo you schalt he stille (or doumbe) & you schalt not mowe speek til into he day/ in whiche hes þingis schulen be done: for hat hat you hast not billeuede to my wordis he whiche schulen be fulfilde in here tyme/ and he purple was abydynge zacharie: and hei wondriden for he tariede in he temple/ forsohe he gone oute myȝte not speek to hem: and hei knewen hat he had seen a visione in he temple/ and he was bekenyng to hem: and dweliide doumbe/ and it is made as he dayes of his office were fulfilde: he wente into his hous/ forsohe astir hes dayes elizabeth his wif conseyuede & hid hir syue moneȝes/ seyinge/ for so he lorde dide to me in he dayes in whiche he bihilde for to take awey my schenschip amonge men/ sohely in he sixte moneȝ: he aungel gabriel is sente fro god into a cytee of galilee/ to whom he name nazareȝ/ to a virgyn weddide to a man/ to whom he name was Joseph/ of he hous of dauyd: and he name of he mayden marye/ and he aungel gone in to hire: seyde/ heyle ful of grace / he lorde wiȝ hee/ blesside you amonge wymmen/ he whiche whanne sche hadde herde: is turblide in his worde & houzte/ what maner salutacion his was/ and he aungel seyde to hire/ ne drede you marie/ sohely you hast founden grace anentis god/ lo you schalt conseyue in wombe & here a sone: and you schalt clepe his name ih̄c/ his schal be greet: & he schal be clepide sone of he hizest/ and he lorde god schal ȝyue to hym he seet of dauyd his fadir: and he schal regne in he hous of Jacob wiȝ outen ende/ and of his rewme schal be none ende/ forsohe marie seyde to he aungel/ on what maner schal his þing be done: for I knowe not manȝ and he aungel answerynge: seyde to hire/ he holy goost schal come fro aboue into hee: and he vertue of he hizest schal schadowe to hee/ þerfore & hat hooly þing hat schal be borne of hee schal be clepide he sone of god/ and lo elizabeth hi colyns/ and

## Luke

and sche hab̄ conseuyde a sone in hir elde/ and his moneþ is  
þe furte to hire þat is clepide bareyne: for every worde schal  
not be impossible anentis god/ forsoþe marie seyde/ lo þe hande  
mayden of þe lorde: be it done to me astir þi worde/ and þe  
aungel departide fro hir// ¶ forsoþe marye risyng vp in þo  
dayes wente wiþ haste into hilly places · into a cytee of Jude/  
and sche entride into þe hous of zacharie: and grette eliza-  
beth/ and it is done as elizabeth herde þe salutacōn of marie·  
þe ȝonge childe in hir wombe gladide/ and elizabeth is fulfilde  
wiþ þe hooly goost & criede wiþ grete voyce · & seyde/ blesseide  
þou amoneȝ wymmen: and blesseide þe fruyte of þi wombe/  
and wher of his þing to me: þat þe modir of my lorde come  
to me · lo forsoþe as þe voyce of þi salutacōn is made in myn  
eris: þe ȝonge childe gladide in ioye in my wombe/ and blesseide  
þou þat hast billeuede: for þe ilke þingis þat ben seyde to þee  
of þe lorde: schulen be partisly done/ and marie seyde// ¶ My  
soule magnyfieþ þe lorde/ and my spirit hab̄ ful oute gladide  
in god myn helþe ȝyuer/ for he hab̄ biholden þe mekenesse of  
his hande mayden: lo forsoþe of his · alle generaconis schulen  
seye me blesseide/ for he þat is myȝty hab̄ done to me greet  
þingis: & his name is holy/ and his mercy fro kynrede into  
kynrede: to men dredyng hym/ he made myȝte in his arme:  
he scateride proude men wiþ mynde of his herte/ he puttide  
doun myȝty men fro he feet: and enhauncide meke/ he hab̄  
fulfilde hungri men wiþ good þingis: & he hab̄ lefste riche men  
voyde/ he hauyngre mynde of his mercy: took vp isrl his  
childe/ as he hab̄ spoken to oure faderis: to abraham & to his  
seed into worldis// forsoþe marie dwellyde wiþ hire as þre  
moneþes: and turnyde azen into hire hous/ soþely þe tyme of  
berynge childe is fulfilde to elizabeth: and sche childeide a  
sone/ and þe neyȝebors & cosyns of hire herden: for þe lorde  
hab̄ magnyfiede his mercy wiþ hir: & hei togedir ioyeden to  
hite/ and it is done in he eyȝthe day þai camen for to circumcide  
þe childe: and þei clepiden hym ȝacharie by name of his fadir/  
and

## Luke

and his modir answerynge: seyde/ nay: but he schal be clepide icoon/ and hei seyden to hire/ for no man is in hi kyn: he is clepide by his name/ sohely hei made a signe to his fadir whom he wolde hym for to be clepide/ and he axinge a poyrtel: wrote seyninge/ Ioon is his name/ and alle men wondriden// ¶ Forsohe his mouȝ is openyde anone & his tunge and he spac blesyng god/ and drede is made on alle her neyzebors/ and hes wordis weren puplischide vpon alle þ hilly places of Judee/ and alle men hat herden: puttiden in here herte seyninge/ who gessist þou his childe schal be/ and sohely he hande of he lorde was wiȝ hym/ and zacharie his fadir is fulfilde wiȝ he holy gost: and propheciede sayinge/ ¶ Blesside he lorde god of isrl: for he hab visitide & made redempcion of his purple/ & he hab reride to vs an horne of helpe in he hous of dawyd his childe/ as he spac by he mouȝ o seyntis: hat ben fro he worlde his prophetis/ helpe of our enemyses: and of he hande of alle men hat hatiden vs/ to be done mercy wiȝ oure faderis: and to haue mynde of his holy testament/ he oþe hat he swore to abraham oure fadir: to ȝue hym to vs: hat we delyueride fro he hande of oure enemyses: serue to hym wiȝ outen drede/ in holynes & riȝtwise[n]esse before hym: alle oure dayes/ and þou childe schalt be clepide he prophete of he hizest: for þou schalt go before he face of he lorde: for to make reedy his weyes/ for to ȝue science & helpe to his purple: into remyssion of here synnes/ by he entraylis of mercy of oure god: in he whiche he spryngynge vp fro an hize: hab visitide vs/ for to ȝue lizt to hem hat saten in dirkeness & in schadowe of deþ: for to dresse oure feet into he wey of pees/ sohely he childe weride & was comfortide in spirit: and was in deserte til to he day of his schewinge to isrl//

Forsohe

## Luke

¶ Sohe it is done in þo dayes a maundement wente C<sup>m</sup> 2<sup>m</sup>  
oute fro cesar august (or noble): þat al þe worlde  
schulde be distryned/ þis firste distrynyng was  
made of cyryne iustice (or keper of cirie) and alle  
men wenten þei schulden make professiōn or knowelech-  
yng: eche by hym self into his cytee/ sohely & Joseph steyzed  
þp fro galilee of þe cytee of nazareth: into Jude into þe cytee  
of dauyd: þat is clepide bethlem: for þat he was of þe hous  
meyne of dauyd: þat he schulde knoweleche wiþ marie spouside  
to hym wiþ childe/ sohely it is done whanne þei weren  
þer: þe dayes ben fulfilde þat sche schulde bere childe/ and sche  
childdide hire firste bigoten sone/ and intwappide hym in cloþes  
& puttide hym in a cracche: for þer was not place to hym in þe  
comyn stable// ¶ And scheperdis weren in þe same cuntrē  
wakyng & kepyng he watchis of þe nyȝt: upon here floc/ and  
lo þe aungel of þe lorde stood bisides hem: & clerenes of god  
schynyng aboute hem: and þei dredden wiþ greet drede/ and  
þe aungel seyde to hem/ nyl ȝee drede/ lo sohely I euangelize  
(or preche) to þou greet ioye: þat schal be to al puple/ for a  
saueour is borne to day to vs: þat is crist a lorde in þe cytee  
of dauyd/ and þis a token to ȝow/ ȝee schulen fynde þe childe  
twappide in cloþes: and putte in a cracche/ and sodeynly þer  
is made wiþ þe aungel a multitude of heuenely knyȝthode  
heryng god & seyng/ glorie in þe hizest hingis of god: and  
in erþe pees to men of gode wille/ and it is done þat whanne  
þe aungels passiden aweye fro hem into heuen: þe scheperdis  
spaken to gedir seyng/ go we ouer til to bethlem: and se we  
þis worde þat is made: þe whiche þe lorde made & schewide  
to vs/ and þei hizinge camen: and founðen marie & Joseph  
& a ȝonge childe putte in a cracche/ sohely þei seinge knewen  
of þe worde þat was seyde to hem of þe childe/ and alle men  
þat hadden herde wondriden: & of þes hingis þat weren seyde  
to hem of þe scheperdis/ forsoþe marie kepte alle þes wordis:

P

þerynge

## Luke

verynge to gedit in hir herte/ and he scheperdis turneden azen·  
glorifynge & heryng god · in alle þingis þat þei haddeñ herde  
& seen: as it is seyde to hem/ and astir he eyȝte dayes weren  
endide · þat he childe schulde be circumcidide: his name is cle-  
pide ih̄c: he whiche was clepide of he aungel: bisore he was  
consepuyde in wombe/ and astir þat he dayes of purgacōn of  
marie weren fulfillide astir moyses lawe: þei tooken hym into  
irl̄m · þat þei schulden offer hym to he lorde · as it is written  
in he lawe of he lorde/ for every male kynde openyng he  
wombe for to go oute: schal be clepide hooly to he lorde/ and  
þat he schulde ȝpue an offerynge astir þat it is seyde in he lawe  
of he lorde · a payre of turturs: or two culuer briddis/ and lo  
a man was in irl̄m: to whom he name symeon/ and his man  
was iuste & dredeful abidynge he comfort of isrl̄/ and he holy  
gost was in hym/ & he had taken answer of he holy gost hym  
not for to se deþ: no but he fize firsle crist of he lorde/ and he  
came into he temple/ and whanne his eldris ledden he childe  
þat þei schulden do astir he custom of lawe for hym: and he  
toke hym into his armes: and he blesside god & seyde/ lorde  
now þou leuest hi seruaunt: astir hi worde in pees/ for myn  
ȝzen haue seen: þin helpe ȝuet/ þe whiche þou hast made reedy:  
bisore he face of alle puplis/ lizt to he schewynge of heþen men:  
& glorie of hi puple of isrl̄// ¶ And his fadir & his modir weren  
wondrynge vpon þes þingis þat weren seyde of hym/ and sy-  
meon blesside hem: and seyde to marie his modir/ lo þis is  
putte into fallynge & into ryȝinge azen of manye men in isrl̄/  
and into a token: to whom it schal be azen seyde/ and a swerde  
schal passe horow þin owne soule: þat þouȝtis ben schewide of  
many hertis// ¶ And anna was a prophetesse · he douȝter of  
phanuel of he lynage of aser/ and sche had gone forhe in ma-  
nyedayes · and had lyued wiþ he housbonde sevene zeeris fro  
hir maydenhede/ and þis was a widow: til to fourscore zeer  
& foure/ he whiche departide not fro he temple: seruyng nyȝt  
& day to fallyngis & besechynghis/ and sche bis in he ilke houre  
aboue

## Luke

aboue comynge · knowelechide to þe lorde · and spac of hym to  
alle þat abiden þe redempcōn of istr/ and as þei haddeñ par-  
fiteñ done alle þingis astir þe lawe of þe lorde · þei turneden  
aȝen into galilee · into here cytee nazereth · soþely þe childe  
were & was comfortide · ful of wisdom · & þe grace of god was  
in hym// ¶ And his eldris þat is fadir & modir wenten by  
alle zeeris into irlm̄ · in þe solempne day of pask/ and whanne  
ihe was made of twelue zeeris · hem steyzinge up into irlm̄ ·  
astir þe custom of þe feeste day/ and þe dayes endide · whanne  
þei turneden aȝen · þe childe dwelte in irlm̄ · and his fadir &  
modir knewen not/ forsoþe þei gessyngre hym for to be in þe  
cumpayne (or felowship) · camen he wey (or iourney) of one  
day · & souȝten hym amonge his cosyns & knewen/ and þei not  
fyndyngre · wenten aȝen into irlm̄ · seekyngre hym/ and it is  
done astir þe þridde day · þei founden hym in þe temple · sit-  
tyngre in þe mydel of doctours heryng hem & axinge · soþely  
alle men þat herden hym · wondriden vpon þe prudence & an-  
sweris of hym/ and þei seinge wondriden/ and his modir leyde  
to hym/ sone · whi hast þou done to vs þis/ lo hi fadir & I so-  
rowynge · hane souȝte þee/ and he seih to hem/ what is þat ȝee  
souȝten me/ wisten ȝee not for in þo þingis þat ben of my  
fadir · it bihouþ me for to be/ and þei vndirstoden not þe  
worde · þe whiche he spac to hem/ and he came dounie wiþ  
hem · & came to nazereth · & was sujet (or vndirloute) to hem/  
and his modir kepte to gedir alle þes wordis · berynge to gedir  
in hit herte/ and ihe profitide in wisdom age & grace · anen-  
tis god & men//



¶ Drsoþe in þe fiftene ȝeer of þe empire of tyberye C<sup>m</sup> 3<sup>m</sup>  
emperour · pilate of pounceprocuryng (or kepyngre)  
Iude · soþely heroude prynce of þe fourhe parte of  
galilee · philip forsoþe his brother prynce of the  
fourhe parte of yturie · & of þe cuntry of tracon · & lysany  
prynce of þe furhe part of abilyn · vndir þe prynces of prisis  
annas

## Luke

annas & cayphas: he worde of he lorde is made vpon ioon he  
sone of zacharie in deserfe/ and he came into al he cunre of  
iordan prechynge baptym of penaunce into remyssion of  
synnes · as it is writen in he booc of he wordis of ysiae he pro-  
phete/ he voyce of (one) cryinge in deserfe/ make ȝee reedy he  
weye of he lorde: make ȝee his pahes riȝt/ eche baley schal be  
fulfillide · & every hil & hilloc schal be made lowe: and schrew-  
ide ȝingis schulen be into dresside ȝingis: and scharpe ȝingis  
into playne weyes/ and every fley sche (or man): schal se he  
helhe of god/ perfore he seyde to he cumpangies · he whiche  
wenten oute · hat hei schulden be baptiside of hym/ kyndelyn-  
gis of neddis who schewide to ȝou for to fle fro he wraþþe to  
comynge: perfore do ȝee worþi fruytis of penaunce: and bi-  
gynne ȝee not for to seye · we hane a fadir abraham/ soþely I  
seye to ȝow · god is myȝty for to reyse of hes stonis: he sones  
of abraham/ forsoþe nowe an are is putte to he root of he tree/  
soþely euery tree not makyng good fruyte · schal be kutte  
doune · and be sente into he fyr/ and he cumpangies ariden  
hym: seyng/ what perfore schulen we doȝ: soþely he aun-  
swerynge: seyde to hem/ he hat hab two cootis: ȝyue to none  
hauyng/ and he hat hab metis: do on he like maner/ soþely &  
puplicans camen for to be baptiside: and hei seyden to hym/  
mayster what schulen we doȝ: and he seyde to hem: do ȝee no  
ȝing more: han hat is ordeynde to ȝow/ forsoþe & knyȝtis  
ariden hym: seyng/ what schulen & we doȝ: and he sey to  
hem/ smyte ȝee wrongefuly no man · neþer make ȝee falle  
challenȝe: and be ȝee apayede wiþ ȝoure soudis/ forsoþe al he  
purple gessyng/ & alle men þenkynge in here hertis of ioon ·  
lesse parauenture he were ȝit: ioon answeride · seyng to alle  
men/ soþely I baptise ȝou in water · forsoþe a strenger han I  
schal come astir me · whos I am not worþi for to vnbynde he  
þwonge of his schone/ he schal baptise ȝou in he hooly gos &  
fyr/ whos wenowynge tool in his hande · & he schal purge his  
corne door · & schal gedir he wheet into his berne: soþely he  
chaffes

## Luke

chasses he schal brenne wiþ fyr vnquencheable/ forsoþe & he  
monestynge manye oþer yngis euangelizide to þe puple//  
¶ soþely heroude prynce of þe fourþe parte of galilee. whanne  
he was blamyde of ioon · of herodias wife of his brother · & of  
alle þe euylis þat heroude dide · he castide to þis ouer alle · &  
shitte ioon in prisoun / forsoþe it is doun · whan al þe puple  
was baptiside · & ihū cristenyde & prechynge · heuene is open-  
yde · & þe holy gost came doun in bodily likenesse as a culuer  
into hym / and a voyce is made fro heuene / þou art my der-  
worþe sone · in þee it hab pleside to me / and he ihē was by-  
gynnyng as of britty zeer · þat he was gesside þe sone of Jo-  
seph / þe whiche was of hely · þe whiche was of mathath · þe  
whiche was of leui · þe whiche was of melchi / þat was of  
Iamne / þat was of Joseph / þat was of mathathie / þat was  
of amos / þat was of naum / þat was of hely / þat was of nagge /  
þat was of mathath / þat was of mathathie / þat was of semey /  
þat was of Joseph / þat was of Juda / þat was of Johanna / þat  
was of resa / þat was of zorobabel / þat was of salatiel / þat was  
of nery / þat was of melchi / þat was of addy / þat was of cosan /  
þat was of elmadan / þat was of her / þat was of ihū / þat was  
of eleazar / þat was of Iorym / þat was of mathath / þat was  
of leuy / þat was of symeon / þat was of Juda / þat was of Jo-  
seph / þat was of Iona / þat was of eliachym / þat was of mel-  
cha / þat was of menna / þat was of mathatha / þat was of na-  
than / þat was of dauyd / þat was of Jesse / þat was of obeth /  
þat was of booz / þat was of salmon / þat was of naason / þat  
was of amynadab / þat was of aram / þat was of esrom / þat  
was of phares / þat was of Judas / þat was of Jacob / þat was  
of ysaac / þat was of abraham / þat was of thare / þat was of  
nachor / þat was of seruth / þat was of ragan / þat was of pha-  
leth / þat was of heber / þat was of sale / þat was of caynan /  
þat was of arsarat / þat was of sem / þat was of noe / þat  
was of lameth / þat was of matusale / þat was of enok / þat  
was of iareth / þat was of malaliel / þat was of caynan / þat  
was

## Luke

was of enos/ þat was of seth/ þat was of adam/ þat was of god//

C- 4-



¶ Drſoþe ih̄c ful of þe holy goost · turnyde azen fro iordan/ and was led by þe spirit into deserte fourty dayes/ and was temptyde by þe deuyl: and ete no þing in þo dayes/ and þo dayes endide: he hungride/ forþoþe þe deuyl leyde to hym/ ȝif þou art goddis sone: seye to þis stoon · þat it be made breed/ and ih̄c anſwerynge to hym seip/ it is written/ for a man lyueþ not in oneliche breed: but in every worde of god/ and þe deuyl ledde hym into an hize hil · and schewide to hym al·þe rewmes of þe rounnesse of erþe · in moment of a tyme: and seip to hym/ I schal ȝyue to þee al þis power · & þe glorie of hem: for to me þei ben ȝouen · & to whom I wole I ȝyue hem/ þerfore ȝif þou schalt worship bisore me: alle þingis schulen be þin/ and ih̄c anſwerynge: seip to hym/ þou schalt worship þe lord þi god: and to hym al one þou schalt serue/ and he ledde hym into irl̄m · & sette hym on þe pynacle of þe temple: and seyde to hym/ ȝif þou art goddis sone: sende bi self hens doune/ for it is written/ for he þab comaundide to his aungels of þee · þat þei kepe þee in alle þi weyes/ and for in handis þei schulen take þee leste parauen- ture þou hirte bi foot at a stoon/ and ih̄c anſwerynge: seip to hym/ it is seyde/ þou schalt not tempte þe lord þi god/ and euery temptacion endide: þe fende wente aweye fro hym til to a tyme// ¶ And ih̄c turnede azen in vertue of þe spirit · into galilee/ and þe fame wente forþe of hym: þourgh al þe cuntry/ and he tauȝt in þe synagogis of hem: and was magnyfide of alle men/ and he came into naȝereth where he was norischide/ and he entide aftir his custome in þe sabbath day into þe syna- goge: and roos for to reed/ and þe booc of psaye þe prophete is taken to hym/ and as he turnyde þe booc · he fonde a place where it was written/ þe spirit of þe lord on me: for whiche þing he enoyntide me/ he sente me for to euangelize to pore men:

## Luke

men: for to heele contrite men in herte: & for to preche remyssoun to captyues: & sizte to blynde men/ and for to leue (or delyuer) broken men into remyssion/ for to preche he zeer of he lorde acceptide (or plesaunt): & he day of retribucion (or zildyng azen): & whanne he hadde foldide (or closide) he booc: he zaue it to he mynistre & satte/ and he yzen of alle men in he synagoge: weren biholdynge into hym/ sohely he bigan for to seye to hem/ for in his daye he scripture is fulfilde in zoure eris/ and alle men zauen witnessyng to hym: & wondriden in he wordis of grace: hat comen forh of his mouh/ and hei seyden/ wher his is not he sone of Ioseph: and he seip to hem/ sohely zee schulen seye to me his lickenesse/ leeche heele hi self/ hei seyden/ how greet hingis hane we herde done in capharnaum: make you & here in hi cuntry/ sohely he seip/ trewely I seye to you for no man a prophete is acceptide (or receyued): in his owne cuntry/ in treuhe I seye to zow: for manye widowis weren in he dayes of helpe he prophet in isrl: whanne heuene was closide he zeer: & fire moneyes: whanne greet hungre was made in al erhe/ and to none of hem was helpe sente: no but into sarepta of sydon to a womman wi- dowe/ and manye mesels weren in isrl vndir helise he prophete: and none of hem was clenside no but naaman of sirie/ and alle in he synagoge herynge hes hingis: ben fulfilde wi- wrappe/ and hei risen vp & castiden hym oute wiþouten he cy- tee: & ledden hym to he toppe of he hil on he whiche here cytee is founden: hat hei schulen sende hym doun/ sohely ih̄c pass- ynge: wente by he mydel of hem// ¶ And he came doun into capharnaum a cytee of galilee: and her he tauȝte hem in sabo- this/ and hei weren astonyede in his techynge: for his worde was in power/ and in he synagoge was a man hauyinge an un- clene fende: and he criede wiþ greet voyce seyinge/ suffre: what to vs & to thee ih̄u of nazareth: hast thou comen for to leese vs: I woot thee hat thou art he hooly of god/ and ih̄c blamyde hym seyinge/ ware doumbe: and go oute fro hym/ and

## Luke

and whanne he fende had caste hym forhe into he mydel  
wente aweye fro hym/ and no hing noyzede hym/ and dred  
made in alle men: and hei spaken to gedir seyinge/ & in ver  
he comaundis to vnclene spiritis: and hei gone oute/ and  
fame was puplischide of hym \* into eche place of he cunte  
fforsohe ih̄c rylyng of he synagoge: entride into he hous  
symount/ sohely he modir of symountis wife: was holden v  
grete feueris/ and hei preyeden hym for hire/ and ih̄c ston  
ynge upon hir \* comaundide to he feuer \* & it leste hir/ a  
anone sche risyng: mynystride to hem/ forsohe whanne  
sunne wente doun: alle hat hadde sikk men \* wiþ diuer  
langewischynges (or achis): ledden hem to hym/ and he pi  
tynge handis to eche by hym: helide hym/ sohely fendes went  
oute fro manye cryinge & seyinge: for you art he sone of god  
and he blamynge suffride hem not for to speke: for hei will  
hym for to be crist/ sohely he day made \* he gone oute \* wen  
into deserte place: and he cumpanyes of puplis souzten hym  
& hei camen til to hym: and hei helden hym hat he schulde  
not go awey fro hem/ to whom he seyde/ for & to oþer cyte  
it bihoueh me for to euangelize he kyngdom of god \* for he  
fore I am sente/ and he was prechynge in he synagogis  
galilee//

C<sup>m</sup> 5<sup>m</sup>

**S**oþely it is done whanne cumpanyes of puple came  
falle (or felden in) \* into Iþū \* hat hei schulden her  
he worde of god: and he stode bisidis he stondyng  
water of genazareth \* & size two bootis stondyng  
bisidis he stondyng water/ sohely he fischers hadde gon  
doun: and waschiden nettis sohely he steyzinge into a boo  
hat was symountis: preyede hym for to leede azen a litil fri  
he lande/ and he sittyng \* tauzte he cumpanyes fro he boot  
sohely as he ceesyde for to speek: he seyde to symount/ leed  
you into an hize/ aflake zee zoure nettis into takyng/ ani  
Symount answerynge: seyde to hym/ comaundour we tra  
ueylyng

## Luke

ueylynge by al nyȝt · token no þyngs · but in hi worde · I schal  
leye oute he nette/ and whanne hei hadden done þis þing·  
þei closiden to gedir a plenteuous multitude of fischis/ for-  
sohe here nette was broken/ and þei beckenyden to felowis  
þat weren in anoþer boot· þat þei schulden come & helpe  
hem/ and þei camen & fulfilden boþe he litil bootis· so þat  
þei weren almost drenchide/ þe whiche þing whanne symount  
petre size· he felde doun· to he knees of ihū · seyng/ lorde  
go oute fro me· for I am a man synner/ soþely greet wonder  
had bigon hym aboute· and alle þat weren wiþ hym in he  
takyng of fischis · whiche þei token/ soþely on he like maner ·  
James & Ioon he sones of Zebedee · þat weren felowis of  
Symount petre/ and ih̄c seih to Symount/ nyl þou drede ·  
nowe fro þis tyme þou schalt be takyng men/ and he bootis  
ledde up to he lande · alle þingis leste (or forsaken) · þei sueden  
hym// ¶ And it is done whanne he was in one of he cytees ·  
& lo a man ful of lepre · & seinge ihū & fallynge doun in to  
his face· preyede hym seyng/ lorde zif þou wolte· þou myȝte  
make me clene/ and ih̄c holdynge forþ he hande· touchide  
hym seyng/ I wole· be þou made clene/ and anone he lepre  
passide aweye fro hym/ and ih̄c comaundide to hym þat he  
schulde seye to no man· but go · schewe þou þee to a prist · &  
offer for hi clensyng as moyses bad· into witnessyng to hem/  
soþely he worde walkide aboute he more of hym· and many  
cumpanyes camen to gedir þat þei schulden heere· and be bi-  
hilde of here sekenesses/ forsohe he wente into deserte & prey-  
ede// ¶ And it is done in one of dayes· and he sittynge tauȝte/  
and here weren pharisees sittynge & doctours of lawe · þat  
came of ech castel of galilee & Judee & irl̄m̄· and he vertue  
of he lorde was · for to heel seeke men/ and lo men beryng  
in a bed a man þat was sikk in palesie· and þei souȝte for to  
bere hym in · & putte bisore hym/ and þei myȝte not fynde  
in what parte þei schulden bere hym in · for he cumpayne of  
puple · steyzedon on he roof · & by sclatis þei senten hym

D.

doune

## Luke

houne wiþ he bed into he mydil bisore ihū/ he seiþ of whos  
as ihil size: he seyde/ man hi synnes ben forzouen to hee/ an  
scribis & pharisees bigunnen for to henke: seyinge/ who i  
his hat spekiþ blasphemys/ who may forzyue synnes: no bu  
god al one/ forsohe as ihē knewe he houztis of hem: he an  
swerynge· seyde to hem/ what henken zee euyl hingis in zour  
hertis/ what is lizter for to seye synnes ben forzouen to hee  
or for to seye rise vp & walke/ sohely hat zee witen for manne  
sone hah power in erþe to forzyue synnes: he seiþ to he sikk man  
in palestie/ to hee I seye rise vp bisore hem: took he bed in  
whiche he laye · & wente into his hous: magnysyng god  
and greet wondre took alle: and hei magnysieden god/ ani  
hei ben fulfilde wiþ greet drede: seyinge/ for we haue seer  
merueylous hingis to day// ¶ And astir hes hingis ihē wente  
oute & size a puplican · leuy by name · sittyng at he tolboþe:  
and he seiþ to hym/ sue þou me/ and alle hingis forsaken: he  
risyng suede hym/ and leuy made to hym a greet feest in his  
hous/ and þer was a greet cumpanye of puplicans · & of oþer  
hat weren with hem: sittyng at he mete/ and pharisees &  
scribis of hem grucchiden seyinge to his disciplis/ whi eten zee  
yng: seith to hem/ hei hat ben hool haue no nede to a leche:  
but hei hat haue euyl/ sohely I came not for to clepe iuste men:  
but synful men to penaunce/ and hei seyden to hym/ whi he  
disciplis of Ioon fasten oþte & maken bischyngis · also & he  
pharisees: but hi (disciplis) eten & drynken/ to whom he seiþ/  
wher zee moun make sones of he spouse for to faste · he while  
he spouse is wiþ hem/ sohely dayes schulen come · whanne he  
spouse schal be taken aweye fro hem: hanne hei schulen faste  
in ho dayes/ forsohe he seyde to hem & a lickenesse/ for no man  
sendiþ a medelynge of newe cloþs: into an olde cloþ/ ellis  
not to he olde/ and no man sendiþ newe wyn: into olde wyn  
vessels/ ellis he newe wyn schal breke he wyn vessels · & he  
wyn

## Luke

wyn schal be schedde oute · & the vessels schulen perische/ but  
newe wyn is to be sente into newe wijn vessels: and bothe hen  
kepte/ and no man drynkyng olde wijn: wole anone newe:  
sohely he seip he olde is he better//



¶ Sohely it is done in he secounde saboth · firste C<sup>m</sup> 6<sup>m</sup>  
whanne he passide bi cornes: his disciplis pluck-  
iden eris · & hei frotynge wiþ handis · eten/ sohe-  
ly summe of he pharisees: seyden to hem/ what  
done zee hat · hat is not leueful in sabothis: and ih̄c answer-  
ynge seyde to hem/ hane zee not redde hat · hat davyd dide  
whanne he hungride · & hei hat weren wiþ hym: how he en-  
tride into he hous of god & took looues of proposition & eete ·  
& zaue to hem hat weren wiþ hym/ whiche looues it was not  
leueful for to eete: no but onely to pristis al one/ and he seyde  
to hem/ for mannes sone is lorde: zhe of he saboth// ¶ Sohely  
it is done and in anoher saboth · hat he entride into he syna-  
goge: & tauȝt/ and a man was here: & his riȝt hande was  
drie/ forsohe scribis & pharisees aspieden hym ȝif he schulde  
heele hym in he saboth: hat hei schulden synde cause wherof for  
to accuse hym/ sohely he wiste he houȝtes of hem/ and he seip  
to he man: hat hadde a drie hande/ rise vp into he mydel &  
stonde/ and he rysynge/ stood/ sohely ih̄c seip to hem/ I axe of  
zou ȝif it is leueful for to do wel in he saboth: or euyl/ for to  
make a soule saaf: or for to leese: and alle men lokeden aboute:  
he seyde to he man/ holde forþ hin hande/ and he helde forþ &  
his hande is restoryde to helpe/ sohely hei ben fulfilde wiþ un-  
wisdom · & spac to gedir what hei schulden do of Ih̄u// ¶ forsohe  
it is done in ho dayes: he wente oute into an hil for to preye:  
and he was al nyȝt dwellynge: in he prayer of god/ and whanne  
day was made: he clepide his disciplis & chees twelue of hem ·  
whom & apostlis ben nempnyde/ Symount whom he clepide  
Petre: & Andrew his brother/ James and Ioon · Philip &  
Bartholomeu · Mathew & Thomas · James alpheu: and Sy-  
mount

## Luke

mount hat is clepide zelotis/ Judas of James: and Judas  
scarioth hat was traytour// ¶ And ihē comynge doun fro he  
hil wiþ hem: stooðe in a feeldy place & he cumpayne of his dis-  
ciplis: & a plenteuouse multitude of smale (or pore puple) of al  
Judee & irlān: & of he see costis & of tyre & of Sydon hat camen  
hat hei schulden heere hym: & hat hei schulden be heelide of  
here langewischis (or achis): and hei hat weren traueylide of  
vnclene spiritis: weren heelide/ and eche cumpayne of puple  
souȝte for to touche hym: for vertue wente oute of hym & helide  
alle/ and his yzen caste vp into his disciplis: he seyde/ blesside  
(be ȝee) pore men: for he kyngdom of god is ȝoure/ blesside (be  
ȝee) hat now hungren: for ȝee schulen be fulfillide/ blesside (be  
ȝee) hat nowe wepen: for ȝee schulen leize/ ȝee schulen be  
blesside whanne men schulen hate ȝou & departe ȝou & putte  
schenschip on ȝou & caste oute ȝoure name as yuel for mannes  
sone/ ioyze ȝee in herte in hat day: & glade ȝee wiþ oute forþ:  
lo soþely ȝoure mede is myche in heuene/ forsoþe astir þes  
þingis: he faderis of hem diden to prophetis/ neþeles wo to  
ȝou riche men hat haue ȝoure comfort/ wo to ȝou hat ben ful-  
filde: for ȝee schulen hungre/ wo to ȝou hat nowe leizen: for  
ȝee schulen mourne & wepe// ¶ Wo whanne men schulen blesse  
ȝou/ astir þes þingis: he faderis of hem diden to false pro-  
phetis/ but I seye to ȝou hat heren/ loue ȝee ȝoure enemyes:  
do ȝee wel to hem hat haten ȝou/ blesse ȝee to men cursyng  
ȝou: preye ȝee for men hat falsely chalengen ȝou/ and who  
schal smyte hee to he one cheek: ȝyue to hym & he to her/ and  
fro hym hat takeþ awey fro hee þi cloþs: þe nyl forbede þi  
coot/ soþely ȝif þou to eche aringe hee/ and he hat takis awey  
þe þingis hat ben þis: are þou not azen (wiþ strij): and as ȝee  
wolen hat men done to ȝou: and do ȝee to hem on liche  
maner/ and ȝif ȝee louen hem hat louen ȝou: what grace  
(or þanke) is to ȝou: for whi & synful men louen men lou-  
ynge hem/ and ȝif ȝee done wel to hem hat done wel to ȝou:  
what þanke is to ȝou/ soþely & synful men done þis þing/ and  
ȝif

## Luke

man bildenge an hous: & diggiȝ deep: & putte he foudemer  
on a stoon/ sohely greet flowynge made: flood is hurlide to ha  
hous: & it myȝte not moue it/ for it was foudide on a sa  
stoon/ sohely he hat herey & doȝ not: is liche to a man bilden  
yng his hous vpon erhe wiȝ outen foudement: into which  
he flood is hurlide to: and anone it fel doune/ and he fallyng  
doune of pat hous: is made grete//

C<sup>m</sup> 7<sup>m</sup>

**L**Orsohe whanne he had fulfilde alle his wordis int  
he eris of he puple: he entride into capharnaum  
sohely a seruaunt of summan centurio: hat had ai  
hundride men vndir hym: hauynge euyl: was tu  
die: he whiche was precious to hym/ and whanne he haddi  
herde of ihū: he sente to hym he eldre men of iewis: preyngi  
hym hat he come & heele his seruaunt/ and whanne hei camen  
to ihū: preyeden bilsly seyinge to hym/ for he is worhi hat you  
ȝyue to hym his hing/ for he loueyh oure folc: and he bilde to  
vs a synagoge/ sohely ihē wente wiȝ hem/ and whanne now  
he was not fer fro he hous: centurio sente to hym frendis:  
seyinge/ lorde nyl you be traueylide/ for I am not worhi hat  
you entre vndir my roof/ for whiche hing & I demyde not my  
self worhi: hat I schulde come to hee/ but seye you by worde:  
and my childe schal be heelide/ for whi & I am a man ordeyn  
yde vndir power: hauynge vndir me knyztis/ and I seye to  
his go: & he goȝ: & to anoher come & he comeȝ: and to my  
seruaunt do his hing: & he doȝ it/ he whiche hing herde: Ihē  
wondride/ and he turnyde: seyde to he cumpanyes fuyng hym/  
treuely I seye to zou: ne in isrl I fonde so greet feȝ: and hei  
hat weren sente turneden azen hoom: founden he seruaunt  
hool hat was sikk// ¶ And it is done astirwarde ihē wente  
into a cytee hat is clypide naym: and his disciplis wenten  
wiȝ hym: & a ful greet cumpanye of puple/ sohely whanne  
he came nyȝ to he zate of he cytee: lo an onelepy lone of his  
modir was borne oute deade/ and his was a widowe: and  
myche

## Luke

myche cumpanye of he cytee (came) wiþ hir/ whom whanne  
þe lorde ihū had seen: he mouede by mercy vpon hit · seyde to  
hir/ nyl þou weep/ and he came to: and touchide þe beer/ for-  
soþe þei þat baren: stoden/ and he seþ ȝonge man: I seye  
to þee rise vp/ and he þat was deade: late azen: and bigan  
for to speek/ and he ȝaue hym to his modir/ soþely dreede  
took alle men: and þei magnyfieden god seyng/ for a greet  
prophete þaþ risen amonge vs: for a god þaþ visitide his pore  
puple/ and his worde wente oute of hym into al Judee: and  
into al þe cuntrē aboute// And þe disciplis of Ioon tolden to  
hym: seyng/ of alle þes þingis/ and Ioon clepide to gedir two  
of his disciplis: and sente to Ihu seyng/ art þou þat art to  
come: or abide we another/ soþely whanne men hadden comen  
to hym: þei seyden Ioon baptist sente vs to zee: seyng/ art  
þou þat art to come: or abide we another/ forsoþe in þat houre  
he helide many men of here langwischis and woundis & yuel  
spiritis: & he ȝaue lizte to manye blynde men/ and Ihe an-  
werynge seyde to hem/ zee goinge telle azen to Ioon ho þingis  
þat zee haue herde & seen/ for blynde men seen · crokide men  
gone: mesels ben made cleen/ deef men heren · deade men  
risen azen: pore men ben take to preche he gospel · (or made  
kevers of he gospel)/ and who euer schal not be sclaunderide  
in me: is blesseide/ and whanne he messangers of ioon hadden  
gone aweye: he bigan for to seye of Ioon to þe cumpanyes/  
what wenten zee oute into deserte for to seþ a rewe wawide  
wiþ wynde/ but what wenten zee oute for to seþ a man clo-  
þide wiþ softe cloþes/ lo þei þat ben in precious cloþ & in  
delices: ben in kyngis housis/ but what þing wenten zee oute  
for to seþ a prophete/ soþely I seye to zou · and more han a  
prophete/ his is of whom it is writen/ lo I sende myn aungel  
bifore hi face: þat schal make hi weye redie bifore hee · soþely  
I seye to zou amonge children of wymmen: no man is more  
prophete han Ioon baptist/ soþely he þat is lesse in he kyng-  
dom of heueness: is more han he/ and al þe puple herynge &  
puplicans

## Luke

puplicans · baptiside wiþ þe baptym of Jon: iustisieden ge  
forsohe pharisees & wisemen of þe lawe: not baptiside of hys  
dispiseden þe counseyl of god into hem self/ and þe lorde seyd  
þerfore to whom schal I seye men of hi generacion liche: an  
to whom ben hei liche? hei ben liche to children sittyng in  
chepynge: and spekyng togadir & seyng/ we haue songen  
þou wiþ pipis: and ȝee haue not lippide (or daunsid):/ ȝ  
haue made lamentacion (or mournynge): and ȝee haue m  
wepte/ forsohe ioon baptist came neher etynge breed ne dryn  
ynge wyn: and ȝee seyn he hah a fende/ mannes sone can  
etynge & dryngynge: and ȝee seyn/ lo a man bourer (or gli  
toune): & drynkyng wyn · frende of puplicans & of synful men  
and wysdom is iustisiede of alle sones/ forsohe summe one o  
þe pharisees preyeden ihū: hat he schulde ete wiþ hym/ an  
he entrynge into þe hous of þe pharisee: fate at þe mete/ an  
lo a womman synner hat was in þe cytee · as sche knewe ha  
ihē hadde seten at þe mete in þe hous of a pharisee: brouȝt  
an alabastre bore of oynement/ and sche stondynge bishynde  
bisidis his feet: bigan to moyst his feet wiþ teeris · & wipid  
hem wiþ heeris of hire heed · & kiste his feet: anoyntide wiþ  
oynement/ sohely þe pharisee seinge hat clepide hym: seij  
wiþinne hym self seyng/ ȝif his were a prophet · sohely hi  
schulde wite · who & what maner womman it were hat touch  
ihym: for sche is a synner/ and ihū answerynge: seyde to  
hym/ Symount I haue sum þing for to seye to þee/ and he  
seij/ mayster seye þou/ and he answereide/ two dettours weren  
to sum one lener (or usurer)/ one auzte syue hundrude pens:  
and anoher fifty/ sohely hem not hauynge wher of hei schulden  
ȝilde he forzaue frely to boþe/ who (of hem) þerfore loueþ hym  
more/ symount answerynge: seyde/ I gesse for he to whom he  
forzaue more/ & he answereide to hym/ þou hast demede riztly/  
and he turnyde to þe womman: seyde to symount/ seest þou  
hiȝis womman? I entride into þin hous: þou hast not ȝouen  
water to my feet/ forsohe hiȝis hah moystide my feet wiþ teeris:  
and

## Luke

and wipte wiþ hir heeres/ þou hast not zouen to me a cosse:  
forsoþe his sib I entride ceelide not for to kisse my feet/ þou  
anoyntidist not myn heede wiþ oyle: forsoþe his anoyntide my  
feet wiþ oynement/ for whiche þing I seye to þee· many synnes  
ben forzouen to hir: for sche haþ louede myche/ soþely to  
whom is leſſe forzouen: loueh leſſe/ Soþely ih̄c seyde to hire/  
synnes ben forzouen to þee/ and hei hat saten to gedir at þe  
mete: bygunnen for to seye wiþinne hem self/ who is þis þat  
also forþueþ synnes: forsoþe he seyde to þe womman/ þi seiþ  
haþ made þee saaf/ go þou in pees//



¶d it is done astirwarde & Ih̄c made iourney by C<sup>m</sup> 8<sup>m</sup>  
cytees & castels: prechynge & euangelynge þe  
rewme of god & twelue wiþ hym/ and summe  
wymmen þat weren heelide of wickide spiritis &  
sekenessis: mary þat is clepide maudeleyn · of whom feuene  
deuelis wenten oute/ and Joone þe wife of chuse procuratour  
of heroude: and susanne & many oþer þat mynyſtreden to hym  
of here facultees (or richessis)/ forsoþe whanne ful myche cum-  
panye came to gedir · & fro cytees hastiden to hym: he seyde  
þy a lickenesse (or ensaumple) he þat sowiþ: goiþ oute for to  
sowe his seed/ and he while he sowiþ sum felde bisidis he  
weye · & is desoulide · & briddis of þe eyre· eten it/ and another  
felde dounen on a stoon · & it sprungen vp drieide · for it had  
not moysture/ and another felde dounen amonge hornes · & þe  
hornes sprungen vp to gedir: straungeliden it/ and another  
felde dounen into good erþe · & is sprungen vp: made an hun-  
dredre folde fruyte/ he seyng þes þingis criede/ he þat haþ  
eris of heryng here he/ soþely his disciplis ariden hym: what  
þis parable was/ to whom he seyde/ to þou it is zouen to  
knowe þe mysterie of þe kyngdom of god/ forsoþe to oþer men  
in parablis · þat hei seinge: seen not · & hei herynge: vndir-  
ſtonde not/ soþely þis is þe parable/ þe seed is goddis worde/  
soþely þo þat sellen bisidis he weye: ben þes þat heren/ astir-  
warde

## Luke

warde he sende comeþ & takþ awey he worde fro here herte:  
lest he bileyngē be made saaf/ for whi heit hat sellen upon a  
stoon: ben þes þat whanne heit haue herde: receyuen he worde  
wip ioye/ & þes haue not rootis/ for at a tyme heit bileyen:  
and in tyme of temptacion · heit gone aweye/ forsoþe þat þat  
felde doun in hornes: ben þes þat herden & of he bisynes  
& richessis & voluptees of liif heit goinge ben strangelide · &  
bryngē not azen fruyte/ forsoþe þat þat felde into good erþe ·  
ben þes þat in good herte & beste · beryngē he worde holden:  
and bryngē forþ fruyte in pacience// ¶ forsoþe no man  
lizyngē a lanterne · hilþ it wip a vessel · or puttþ vndir a  
bed: but upon a candilstickē · þat men entrynge se lizē/ for  
þere is not pruye þing · whiche schal not be openyde/ neþer  
hid þing whiche schal not be knownen · & come to aperte/ þer-  
fore se ȝee how ȝee heren/ forsoþe it schal be ȝouen to hym  
þat habþ & who euer habþ not · also þat þat he weneþ hym for  
to haue: schal be taken aweye fro hym// ¶ forsoþe his modir  
& breþeren camen nyȝ to hym: and heit myȝten not go fulli  
to hym for he cumpayne of purple/ and it is tolde to hym/ þi  
modir & þi breþeren stonden wip ȝoute forþ: willyngē for to see  
þee/ he whiche answeryngē: seyde to hem/ my moder & my  
breþeren ben þes: þat heren he worde of god & done (astir it)//  
¶ forsoþe it is done in one of he dayes · & he steyzed into a  
boot & his disciplis/ and he sey to hem/ passe we ouer he stond-  
ynge water/ and heit steyzed enþ/ soþely hem rowynge: he  
slepte/ and a tempest of wynde came doun into he water: and  
heit weren dryuen hidir & hidir wip wawis · & weren in perel/  
forsoþe heit comynge nyȝ: reysiden hym seyngē/ comaundour·  
we perischen/ and he risynge blamyde he wynde & he tempest  
of water · & it ceeside/ and peesiblenes is made/ forsoþe he  
seyde to hem/ where is ȝoure seyþ/ he whiche dredyng: won-  
driden to gedir · seyngē/ who gessist thou is his · for he com-  
aundid to wyndis & to see: & heit obeyen to hym/ and heit row-  
iden to he cuntrē of genazareth: þat is azenes galilee/ and  
whanne

## Luke

whanne he wente oute to þe lande: summan ran to hym/ þe  
whiche had a deuyl nowe myche tyme & was not clopide wiþ  
clove· neþer dwellide in hous: but in sepulcris/ þis as he lize  
ihū: felde dounre bisore hym and cryinge wiþ greet voyce:  
seyde/ what to me & to þee ihū: þe sone of þe hizest god/ I be-  
seche þee þat þou turmente not me/ soþely he comaundide to  
þe vñclene spirit: þat he schulde go oute fro þe man/ forsoþe  
he took hym myche tymes· & he kepte in stockis· was bound-  
en wiþ cheynes· and þe bondis broken he was ledde of deuelis  
in deserfe/ soþely ih̄c aride hym: seyinge/ what name is to  
þee/ and he seyde/ a legioune/ for many deuelis hadden entride  
into hym/ and þei preyeden hym· þat he schulde not comaunde  
to hem· þat þei wenten not into þe depnesse/ forsoþe her was  
a floc of many hoggis· lesowynge in an hil/ and þei preyeden  
hym· þat he schulde suffre hem for to entre into hem/ and he  
suffride hem/ þerfore he deuelis wenten oute fro þe man: and  
entriden into hoggis/ and wiþ birre he floc wenten hedelynge  
into þe lake of water: & is strangelide/ þe whiche þing as þei  
þat lesowiden (or kepten in lesowis) sizen done· fiedden &  
tolden into þe cytee & in tounes/ soþely þei camen oute for  
to se þat þing þat is done· and þei founden þe man fittyng  
clopide· fro whom he fendiis wente oute· & in hool mynde at  
his feet· & þei dredden/ soþely & þei þat sizen tolden to hem  
how he was made hool of þe legioune/ and al þe multitude of  
þe cuntry of genazareth· preyede hym þat he schulde go fro  
hem· for þei weren holden wiþ greet drede/ soþely he steyzing  
into a boote· turnyde azen/ and þe man of whom deuelis  
wenten oute preyeden hym· þat he schulde be wiþ hym/ soþely  
ih̄c leste hym seyinge/ go azen into þin hous· & telle how  
many þingis god þat done to þee/ and he wenteþourgh al þe  
cytee· prechynge how many þingis ih̄u had done to hym//  
¶ fforsoþe it is done whanne ih̄u hadde gone azen: þe cum-  
panye of puple receyuede hym/ forsoþe alle weren abidynge  
hym/ and lo a man to whom þe name Iayrus: and he was  
prynce

## Luke

prynce of he synagoge/ and he fel doun at he feet of ihū: prep-  
inge hym · þat he schulde entre into his hous/ for an onelepy  
douzter was to hym almost of twelue zeer: and his diede/ & it  
bisel þat while he wente he was þrongen (or presside) of he  
cumpaynes of puple/ and sum womman was in flure of blood  
sto twelue zeer · þe whiche had spendide al hire substaunce into  
leechis · neþer sche myȝte be curide of any/ sche came nyȝ bi-  
hynde: and touchide þe hemme of his cloþ/ and anone þe  
aure of hit blood stooðe/ and ih̄c seþ/ who is it þat touchide  
me/ soþely alle men denyng: petre seyde & þei þat weren  
wiþ hym/ comaundour · cumpaynes of puple · þryngen & tur-  
menten þee · & þou seist · who touchide me/ and ih̄c seyde/  
summan touchide me/ for whi & I haue knownen vertue to  
haue gone oute of me/ soþely þe womman seinge for it was  
not pryueþ: sche came tremblyng & fel doun before his feet/  
and for what cause sche had touchide hym: sche schewide before  
alle þe puple · & how anone sche is heelide/ and ȝit seyde to  
hire · douzter þi seþ haþ made þee saas: go þou in pees/ ȝit  
hym spekyng: summan came to þe prynce of he synagoge:  
seyinge to hym/ for þi douzter is deade nyl þou traueyle þe  
mayster/ þis worde herde: ih̄c answeride to þe fadir of he  
wenche/ nyl þou drede but bileue þou onely: and sche schal  
be saas/ and whanne he came to he hous he suffride not any  
man for to entre wiþ hym · but petre & Ioon & James: & þe  
fadir & modir of he wenche/ soþely alle wepten & weyliden  
hire/ and he seyde nyl ȝee wepe/ soþely þe wenche is not deade:  
but slepiþ/ and þei scorniden hym: witynge þat sche was deade/  
forsoþe he holdynge hire hande: criede seyinge/ wenche rise  
þou vp/ and hire spirit turnede azen: and sche roos anone/  
and he comaundide to ȝyue to hire for to ete/ and hire fadir &  
modir wondreden gretely/ to whiche he comaundide · þat þei  
schulden not seye to any: þat þat was done//

Forsoþe

## Luke

**F**orsohe twelue þe apostlis clepide togedit: Ihū þaue C<sup>m</sup> 9<sup>m</sup>  
to hem vertue & power vpon alle deuelis. & þat þei  
schulden heele langewischyngis/ and he sente hem  
to preche þe kyngdom of god: & for to heele seeke  
men/ and he seih to hem/ no þing take zee in þe weye: neþer  
zerde ne scrippe: neþer breed ne money: & ne haue zee two  
cootis/ & into whateuer hous zee schulen entre: dwelle zee  
þere & go zee not ouþe þens/ & who euer schal not receyue  
zou: zee goinge ouþe of þat cytee: schake of also þe poudre of  
zoure feet into witnessyng vpon hem/ soþely þei gone ouþe  
enuyrounden by castels euangelyzyng & helynge every  
wher// ¶ forsohe heroude prynce of þe fourþe parte: herde  
alle þes þingis þat weren done of hym & he doutide for þat it  
was seyde of summen: for Ioon roos fro deade: forsohe of  
summen: for helie apperide soþely of oper: for one of þe olde  
prophetis roos/ and heroude seih/ I haue behedide Ioon/  
soþely who is his of whom I here suche þingis/ and he souȝte  
for to se hym/ and þe apostlis turnyde azen: tolden to hym  
what euer þingis þei diden// ¶ And hem taken to: he wente  
on anoþer halse into deserte place: þe whiche bethsayda/ þe  
whiche þing whanne þe cumpaynes of purþe hadden knownen:  
þei folowiden hym/ and he receyuyde hem & spac to hem of  
þe kyngdom of god: & heelide hem þat hadden nede of cure/  
soþely þe daye bigan for to bowe downe/ & þe twelue comynge  
nyȝ: seyden to hym/ leeue þe cumpaynes of purþe: þat þei  
goinge turne into castels & tounes þat ben abouþe: þat þei  
finde metis: for we ben here in deserte place/ [ ]  
ȝue zee to hem for to ete/ and þei seyden/ þer ben not to vs  
more han syue looues & two fischis: no but parauenture & we  
gone & bie metis into al þis cumpayne/ soþely þe men weren  
almost syue housande/ for he seih to his disciplis/ make zee hem  
for to sitte to mete: by feestis fisties/ and þei diden so/ and þei  
maden alle men sitte at þe mete/ forsohe þe syue looues & two  
fischis

## Luke

fisches taken: he bikelde into heuene & blesside hem & bral  
& delide to his disciplis: hat he ischulden putte it before he cun-  
panyes/ and alle men eten: and ben fulfilde/ and hat pat les-  
to hem of broken metis: is taken vp: twelue cofyns// ¶ An  
it is done whanne he was alone preyinge: & his disciplis were  
wih hym/ and he aride hem seyinge/ whom he cumpanyes sey-  
me for to be/ and hei answereden & seyden/ Ioon baptist/ for  
sohe oher seyn helie/ but oher: for one prophete of he forme  
hah risen/ sohely he seyde to hem/ but whom seye zee me so  
to be/ Symount petre answeride seyde/ he cft of god/ and h  
blamyng hem hat hei schulden seye to no man seyinge he  
hingis/ for it bishoueh mannes sone for to suffre many hingis  
& for to be reproouede of he eldre men & of prynces of pristis &  
of scribis: & for to be slayne: and he pridde day for to rise  
azen/ forsohe he seyde to alle men: zif any wole come astir  
me denye he hym self & take his crosse euery daye: and sue he  
me/ and he hat schal wole make his soule (hat is lijf) saaf:  
schal leese it/ for whi he hat schal leese his soule (hat is lijf)  
for me: schal make it saaf/ sohely what profiteh it to a man  
zif he winne al he worlde: leese forsohe hymself: & do pey-  
rynge of hym self: for why who hat schal schame me & my  
wordis: and mannes sone schal schame hym: whanne he schal  
come in his majeste: & of he faderis & of he holy aungels/  
¶ forsohe I seye to zou verreyly: her ben summe stondyng  
heer he which schulen not taste deþ till hei seen he rewme/  
sohely it is done astir hes wordis: almost eyzte dayes: & he  
took petre & James & ioon: & he steyzede into an hil: hat he  
schulde preye/ and he while he preyide: he likenesse of his cheer  
is made oher maner: & his cloþinge white schynynge/ and lo  
two men spaken wih hym/ forsohe moyses & helpe weren seen  
in majeste: & hei seyden his goinge oute: he whiche he was to  
fulfill in ȝrim/ forsohe petre & hei hat weren wih hym: weren  
greuede wih sleep/ and hei wakyng sizen his majeste: and  
two men hat stoden wih hym/ and it is done whanne hei de-  
partiden

## Luke

partiden fro hym: petre seiþ to ihū/ comaundour · it is gode  
to vs for to ben here & make we here þre tabernaclis · one to  
hee & one to moyses & one to helie: not wytyng what he  
schulde seye/ soþely hym spekyng þes þingis: a cloude is  
made & schadowide hem/ and hem entrynge into he cloude: þei  
dredden/ and a voyce is made of he cloude: seyinge/ þis is my  
derworþ sone: here zee hym/ and lo while he voyce was  
made: Ihū is founden al one/ and þei helden pees & to no  
manseyden in ho dayes ouzte of ho þingis þat þei hadden seen/  
¶ forsoþe it is done in he dayes suynge · hem comyng doun  
of he hil: myche cumpanyes of he puple renneþ to hem/ and  
lo a man of he cumpanyes criede seyinge/ mayster I biseche  
hee biholde into my sone: for he is onelepy to me/ and lo a  
spirit takis hym · & soðeynly he criþ & hurtis hym doun · & dis-  
parlis (or to drawis) hym wiþ froþþe · & vñneþe he goþ aþey  
to drawynge hym/ and I preyede hi disciplis þat þei schulden  
caste hym oute: and þei myȝten not/ soþely ihē answerynge:  
seyde to hem/ an vñseïful generacōn & waywardes: how longe  
schal I be at zou: & suffre zou: leede hidir hi sone/ and whanne  
he came nyȝ: he deuel huriȝe hym doun · & disparsplide/ and  
ihē blamyde he vñclene spirit · & helide he childe: & ȝelde  
hym to hys fadir/ soþely alle men wondriden gretely in he  
gretenesse of god/ and alle men wondryng in alle þingis þat  
he dide: he seyde to his disciplis/ putte zee in zoure hertis þes  
wordis/ soþely it is to come þat mannes sone be bitrayede ·  
into he handis of men/ and þei knewen not þis worde · & it  
was hidde bisore hem: þat þei feliden it not/ and þei dredden  
for to axe hym of þis worde// ¶ forsoþe þouȝte entride into  
hem: who of hem schulde be more/ and Ihū seinge he þouȝtis  
of he herte of hem · takynge a childe sette hym bisides hym:  
and seiþ to hem: who euer schal receyue þis childe in my name:  
receyueþ me/ and who euer schal receyue me: receyueþ hym  
þat sente hym/ for whi he hat lassé amonge zou alle: þis is  
more/ forsoþe ion answereide seyinge/ comaundour we sizen  
summan

## Luke

summan castynge oute sendis in hi name · & we haue forbede  
hym: for he sueþ not hee wiþ vs/ and ih̄c leib to hym/ nyl ȝ  
forbede/ forsoþe he þat is not azenes vs: is for vs/ ¶ Soþe  
it is done whanne he dapes of his takynge vp weren fulfilde  
& he sette faste his face· þat he schulde go into irl̄m· & sente me  
sangers biſore his fizte/ and þei goinge hidir entreden into  
cytee of samaritans: þat þei schulden make reedy to hym/ an  
þei receyueden not hym: for he face of hym was goinge in  
to irl̄m/ forsoþe whanne James & Jon his disciplis hadde  
seen: þei sedden/ lorde wolte þou we seyn þat fijt come doun  
fro heuene & waste hem: as helie dide/ and he turnyde: blam  
yde hem seyinge/ ȝee witen not whos spirit ȝee ben/ forsoþ  
mannes sone come not to leese mennes soulis: but for to sauie  
and þei wenten into anoþer castel// ¶ fforsoþe it is done hen  
walkynge in he weye: summan seyde to hym/ I schal sue þee  
whider euer houschalt go/ and ih̄c leib to hym/ foris hauedichis  
(or dennes): and briddis of he eyre nestis/ but mannes soni  
habþ not wher he reste his hede/ forsoþe he seyde to anoþer/ su  
þou me/ soþely he seyde/ lorde suffre þou me firsþe for to ge  
& birie my sadir/ and ih̄c seyde to hym/ suffre þat he deadem  
birie here deade: but go þou & telle he kyngdome of god/ and  
anoþer seyde/ lorde I schal sue þee: but firsþe suffre me to telli  
azen to hem þat ben at home/ forsoþe ih̄c leib to hym/ no man  
sendyngis his hande to he plowe & biholdynge azen: is able to  
þe rewme of god//

C<sup>an</sup> 10<sup>m</sup>



¶ Drsoþe astir þes þingis he lorde ih̄u ordeynede &  
oþer seuenty & two: and sente hem by two & two  
biſore his face into euery cytee & place · whidir he  
was to come/ and he seyde to hem/ soþely myche  
ripe corne: but fewe werkemen/ þerfore preye ȝee he lorde of  
þe ripe corne: þat he sende werkemen into his ripe corne/ go  
ȝee/ lo I sende þou as lambren amonge wolues/ nyl ȝee here  
a sachel · ne scrippe · neþer schoon: and grete ȝee no man by  
þe

## Luke

þe weye/into what euer hous ȝee schulen entre: firste seye ȝee/  
pees to his hous/ and ȝifa sone of pees schal be þere ȝoure pees  
schal reste on hym/ ȝif noon: it schal turne aȝen to ȝou/ forsoþe  
inþe same hous dwelle ȝee etynge & drynkyng þo þingis þat  
ben at hem/ forsoþe a werkeman is worþi his hire/ nyl ȝee  
passe fro hous into hous/ and into what euer cytee ȝee schulen  
entree. & þei schulen receyue ȝou: ete ȝee þo þingis þat ben  
putte to ȝou. & heel ȝee þe seek men þat ben in þat (cytee).  
& seye ȝee to hem/ þe kyngdom of god schal neze into ȝou/ into  
what euer cytee ȝee schulen entre. & þei schul not receyue  
ȝou: ȝee goinge oute into þe streetis of it. seþ/ also we wipen  
of into ȝou. þe poudre þat cleuede to vs of ȝoure cytee/ ne-  
þeles wite ȝee þis þing: for þe rewme of god schal come nyȝ/  
forsoþe I seye to ȝou. for to sodom it schal be esier (or lesse  
peyne): in þat cytee in þat daye// ¶ Wo to þee corozaym.  
wo to þee bethsayda/ for ȝis in tyre & sydon hadden þe vertues  
ben done. þe whiche ben done in ȝou: sumtyme þei sittynge  
in heyre & asche. schul haue do penaunce/ neþeles to tyre &  
sydon it schal be esier in þe doom: þan to ȝou/ and þou cha-  
pharnaum art enhaunside til to heuene: þou schalt be dren-  
chide til into helle/ he þat hereþ ȝou: hereþ me/ and he þat  
dispisþ ȝou: dispisþ me/ forsoþe he þat dispisþ me: dispisþ  
hym þat sente me// ¶ forsoþe he two & seuenty disciplis turn-  
eden aȝen wiȝ ioye: seyinge/ lorde also deuelis ben sujet to vs  
in hi name/ and he seþ to hem/ I fize fathanas. fallynge  
doune fro heuene as leyte/ and lo I haue ȝouen to ȝou power  
of defoulyng vpon serpentis & scorpions. & vpon al þe vertue  
of þe enemys: and no þing schal neuze ȝou/ neþeles nyl ȝee  
enioye in his þing: for spiritis ben sujet to ȝou/ but ioye ȝee  
þat ȝoure names ben writen in heuenes/ ¶ In þe ilke houre  
he gladide in þe holy gost: and seyde/ I knowleche to þee fadir.  
lorde of heuene & erþe: þe whiche hast hid þes þingis fro wise-  
men & prudent: and hast schewide hem to litil/ þe fadir for so  
it plesþ bisore þee/ alle þingis ben taken to me of my fadir/

## Luke

and no man woot who is he sone: no but he sadir: and who i  
he sadir no but he sone: & to whom he sone wole schewe/ ¶ An  
he turnyde to his disciplis: seyde/ blesseide he yzen hat seen h  
yngis hat zee seen/ sohely I seye to zou hat many propheti  
& kyngis wolden se ho yngis hat zee seen: & hei seen not  
here ho yngis hat zee heren: & hei herden not/ and lo a wiſ  
man of he lawe roose temptynge hym & seyngē/ mayſter wha  
yng doinge: ſchal I welde euerlaſtynge liſf/ and he ſeyde ti  
hym/ what is writhen in he lawe: how rediſt thou: he anſwer  
yngē ſeyde/ thou ſchalt loue he lorde hi god of al hi herte: & o  
al hi ſoule or liſf: & of al hi ſtrenghes: & of al hi mynde: and hi  
neyzebor aſhiſelf/ and ih̄c ſeyde to hym/ thou haſt anſweride riſt  
ly/ do hiſ yng & thou ſchalt lyue/ forſohe he willynge for to iuſti  
fie hymſelf: ſeyde to ih̄u/ and who is my neyzebores/ sohely ih̄c  
biholdynge up ſeyde/ ſumman came doun fro irl̄m in Jericho:  
and felde into peefes/ he whiche alſo robbiden hym: & woundis  
putte in: wenten aweye: he man leſte halfe quicke/ forſohe it  
biſel hat ſum priſt came doun in he ſame weye: and hym ſeen:  
paſſide forþ/ alſo forſohe & a deken whanne he was biſidis he  
place & ſize hym: paſſide forþ/ forſohe ſum ſamaritan makyng  
iourney: came biſidis he weye/ and he ſeinge hym: is ſtride  
by mercy/ and he comyng nyȝ: bonde togedir his woundis:  
heldynge in oyle & wijn/ and he puttyng into his iument (or  
hors): ledde into a ſtable: & dide he cure of hym/ and anoher  
day he brouzte forþ two pens: & zaue to he keper of he ſtable:  
and ſeip/ haue thou cure of hym/ and what euer thou ſchalt zyue  
ouer: I ſchal zilde to hee whanne I ſchal come azen/ who of  
hes pre ſemeh to hee to haue be neyzebores to hym hat fel into  
peefes/ and he ſeyde he hat dide mercy into hym/ and ih̄c ſeip  
to hym/ go thou & do thou on like maner/ ¶ forſohe it is done  
he while hei wenten: & he entride into ſum caſtel: and ſumme  
womman martha by name receyued hym into hir hous/ and  
to hiſ was a ſiſter: mary by name: he whiche alſo ſittynge bi  
ſidis he feet of he lorde: herde he worde of hym/ sohely martha  
biſiede

## Luke

bisiede aboute þe oste seruyce/ þe whiche stooode & seþ/ lorde it  
is not of charge to þee þat my suster leste me al one for to myn-  
ystre; þerfore seye þou to hir; þat sche helpe me; and þe lorde  
answerynge; seyd to hire/ martha martha þou art bisie; and  
art distourblide azenes ful manye þingis/ forsoþe one þing is  
necessarie/ mary haþ chosen the beste parte; þe whiche schal  
not be taken aweye fro hir//

**A**nd it is done whanne he was preyng in sum place. C<sup>m</sup> 11<sup>m</sup>  
as he ceeside one of his disciplis seyd to hym/ lorde  
teche vs for to preye: as & Ioon tauȝte his disciplis/  
and he seþ to hem/ whanne ȝee preyen: seye ȝee/  
fadir · halowide be þi name/ þi kyngdom come to/ [

ȝyue to vs to day: oure eche day  
breed/ and forȝyue to vs oure synnes: as & we forȝuen to eche  
owynge to vs/ and leede vs not into temptacion/ and he seþ  
to hem/ who of ȝou schal haue a frende · & schal go to hym at  
mydnyȝt: and schal seye to hym/ frende leene to me þre looues/  
for my frende comeþ to me of he weye/ & I haue not what I  
schal putte before hym/ and he wiȝin forþ answeryng seþ/ nyl  
þou be heuy to me · he dore is now shitte · & my children ben  
wiȝ me in my couche: I may not rise & ȝyue to þee/ and ȝif he  
schal dwelle stille knockynge · I seye to ȝou · & ȝif he schal not  
ȝyue to hym risynge for þat he is his frende: neheles for his  
inprobite (or contynuel aringe) · he schal rise & ȝyue to hym ·  
how many he haþ nedeful/ and I seye to ȝou/ are ȝee: and it  
schal be ȝouen to ȝou/ secke ȝee & ȝee schulen synde/ knocke  
ȝee: & it schal be openyde to ȝou/ forsoþe eche þat arisþ: takisþ/  
and he þat seekisþ: syndisþ/ and to a man knockynge it schal be  
openyde/ þerfore who of ȝou arisþ his fadir breed · wher he schal  
ȝyue to hym a stoon; or ȝif he are a fische: wher he schal ȝyue  
to hym a serpente for he fische; or ȝif he schal are an eye: wher  
he schal dresse to hym a scorpoun; þerfore ȝif ȝee whan ȝee ben  
euyl · haue knowen for to ȝyue goode þingis ȝouen to ȝoure chil-  
dren:

## Luke

dren: how myche more zoure fadir of heuene schal zyue a good  
spirit to men arynge hym/ and he was castynge oute a fende:  
and he was doumbe/ and whanne he hadde caste oute he fende:  
he doumbe man spac. & he cumpanyes of puple wondriden/  
forsohe summe of hem seyde/ in belzebub prynce of deuelis: he  
castijp oute deuelis/ and oþer temptynge axiden of hym a token  
fro heuene/ forsohe as he size he þouztis of hem: seyde to hem/  
euery rewme departide in it self: schal be desolate (or discou-  
mfortede). & an hous schal not falle vpon an hous/ forsohe & zif  
sathanas be departide azenes hym self: how schal his rewme  
stande: for zee seyn me for to caste oute fendis in belzebub/  
forsohe zif I in belzebub caste oute fendis: in whom zouresones  
casten oute: herfore hei schulen be zoure domesmen/ forsohe  
zif I caste oute fendis in he synger (or sutel wirchyng) of god/  
soþely he rewme of god is comen into zou/ ¶ whanne a stronge  
armyde man kepiþ his hous: alle þingis þat he weldijp ben in  
pees/ soþely zif a strenger þan he comynge aboue ouercome  
hym: he schal take awey alle his armes in whiche he tristide.  
& schal dele abrood his spouylis (or robberies)/ he þat is not  
wiþ me: is azenes me/ and he þat gedirijp not to gedir wiþ me:  
scaterijp abrood/ whanne an vnclene spirit schal gone oute of  
a man: he wandrijp by drie places seekyngre reste. & he syndijp  
not. seijp/ I schal turne azen into myn hous: wher of I came  
oute/ and whanne he schal come: he findijp it clenlide wiþ  
besemes & ournyde/ þanne he goijp & takijp wiþ hym seuene  
oþer spiritis worse þan hym self: and hei dwellen þere/ and  
he laste þingis of þat man: ben made worse þan he former//  
¶ forsohe it is done whanne he spac þes þingis: summe wom-  
man of he cumpanye reryng vp hir voyce: seyde to hym/ bles-  
sиде be he wombe þat bare hee: & blesside be he tetis þat hou  
hast soken/ & he seyde/ rafter blesside ben hei þat heren he  
worde of god & kepen it/ forsohe he cumpanyes of puples  
rennyng to gedir: he bigan for to seye/ þis generacion is a wey-  
warde generacion/ it seekijp a token: and a token schal not be  
zouen

## Luke

zouen to it · no but he token of Jonas he prophete/ for whi as  
Jonas was a token to men of nynue: so mannes sone schal  
be to his generacion: ¶ he queen of he south schal rise in dome  
wiþ men of his generacion · & schal condempne hem: for sche  
come fro he endis of he erthe · for to here he wisdom of salamon/  
and lo here more han salamon/ men of nynue schulen rise in  
doom · wiþ his generacion: & schulen condempne it: for hei  
diden penaunce · at he prechynge of Jonas/ and lo here more  
han Jonas/ ¶ No man tendiþ a lanterne & puttih it in hidels ·  
neher vndir a buschel: but upon a candilstike · hat hei hat gone  
in · se lizte/ he lanterne of hi body is þin yze/ zif þin yze schal  
be symple: al þin body schal be lizty/ forsohe zif þin yze schal  
be weywarde: also he body schal be dirkeful/ þersore se hou-  
lestie he liztehat is in hee ben dirkenessis/ þersore zif al hi body  
schal be lizt · (or schynynge) · not hauynge any parte of dirke-  
nessis: it schal ben al lizty/ and as a lanterne of briȝtnesse (or  
schynynge): it schal ȝyue schynynge to þee/ ¶ And whanne  
he spac sum pharise preyede hat he schulde ete at hym/ fforsohe  
he gon in: restide/ soþely he pharisee gellynge wiþinne hymself:  
seyde/ whi he was not waschen bisore he mete/ and he lorde  
seih to hym/ now ȝee pharisees clensen hat is wiþ oute forþ of  
he cuppe & plater: but hat þing hat is wiþinne forþ of ȝou is  
ful of raueyne & wickidnesse/ foolis wheþer he hat made hat is  
wiþouten forþ · made not & hat hat is wiþinne forþ/ neheles  
hat hat is ouer (or superflu) · ȝyue ȝee almes: and lo alle þingis  
ben clene to ȝou// ¶ But[ ] to ȝou pharisees hat tyhen mynt &  
rue & al worte (or erbe): and passen dome & he charite of god/  
fforsohe it bihoueh for to do þes þingis: and not to leeue hem//  
¶ Wo to ȝou pharisees hat louen he firste chayers in synago-  
gis: and salutacionis in chepynge// ¶ Wo to ȝou hat ben as se-  
pulcris hat apperen not: and men walkyng aboue witen not/  
fforsohe one of he wisemen of lawe answerynge: seih to hym/  
mayster þou seyinge þes þingis: also to vs þou doist dispote (or  
wronge)/ and he seih/ and wo to ȝou wisemen of lawe for ȝee  
chargen

## Luke

charge men wiþ bryhens. þe whiche þei mowne not bere/ and  
þee ȝoure self wiþ ȝoure one synger · touchen not þe heuyness// ¶ Wo to ȝou þat bilden bryuels (or toumbis) of prophetis: forsoþe ȝoure faderis slowen hem/ treuely ȝee witnes-  
sen· þat ȝee consenten to þe werkis of ȝoure faderis/ for soþely  
þei slowen hem: but ȝee bilden her sepulcris/ þerfore & þe wi-  
dom of god seyde/ ¶ I schal sende to hem prophetis & apostlis &  
of hem þei schulen flee & pursue · þat þe blood of alle prophetis  
þat is helde oute fro þe makyng of þe worlde· be souȝte of his  
generacon· fro þe blood of abel · vnto þe blode of zacharie· þat  
perischide bitwene þe auter & þe hous/ so I seye to ȝou· so it  
schal be souȝte · of his generacon// ¶ Wo to ȝou wise men of  
lawe: for ȝee hane taken awey þe keye of kunninge/ ȝee ȝou  
self entren not in: and ȝee hane forbeden hem þat entreden/  
soþely whanne he spac þes þinges to hem· pharisees & wise men  
of lawe· bigunnen greuously to azenstondre (hym) · & opresse  
his mouȝt· aspyinge hym of manye þingis · sekyng for to  
take sum þing of his mouȝt· þat þei schulden accuse hym//

Cm 12<sup>th</sup>

**S**oþely manye cumpanyes of puplis stondynge a-  
boute · so þat þei desouilden (or troden) eche oper:  
he bigan for to seye to his disciplis/ be ȝee war &  
flee fro þe sourdowe of pharisees· þat is ypocrisie/  
forsoþe no þing is hilide· þat schal not be schewide/ neþer hid:  
þat schal not be wiste/ for whi þo þingis þat ȝee haue seyde in  
dirkenessis· schulen be seyde in lizte/ þat þat ȝee hane spoken  
in ere in couchis· schal be prechide in rooses/ forsoþe I seye to  
ȝou my frendis: ben not aferde of hem þat sleen þe body· &  
astir þes þingis hane no morewhat þei schul do/ soþely I schal  
schewe to ȝou whom ȝee schulen dreede/ drede ȝee hym þat  
astir he haþ slayne· haþ power for to sende into helle/ so I seye  
to ȝou · drede ȝee hym/ wher syue sparowis ben not sold for  
two halpens: and one of hem is not in forzetyng before god:  
but & þe heeris of ȝoure heed: ben nowmbride/ þerfore nyl ȝee  
drede·

## Luke

drede: zee ben of more pris han manye sparowis/ trewely I  
seye to zou · who euer schal knoweleche me bisore men: and  
mannes sone schal knoweleche hym bisore he aungels of god/  
forsohe he hat schal denye me bisore mens schal be denyede  
bisore he aungels of he lorde/ and eche hat seij a worde azenes  
he sone of man: it schal be forzouen to hym: sohely it schal not  
be forzouen to hym hat schal blasfeme into he holy gost//  
¶ forsohe whanne hei schulen leede zou into synagogis · &  
magistratis & potestatis (or powers): nyl zee be bisie how or  
what zee schulen answere · or what zee schulen seye/ forsohe  
he holy gost schal teche zou in hat houre: what it bishoueh zou  
for to seye/ sohely summan of he cumpayne seij to hym/ may-  
ster seye hou to my broher: hat he departe wiþ me he heretage/  
and he seyde to hym/ man who ordeynyde me domesman or  
dearter upon zou: and he seyde to hem/ se zee & be war fro  
al coueytise/ for not in he aboundinge of any man is his liȝt·  
of ho hingis hat he welsiȝt/ sohely he seyde to hem a likenesse  
seyinge/ he feelde of sum riche man brouȝte forþ plenteuouse  
fruytis: and he houȝte wiþinne hym self seyinge/ what schal  
I do · hat I haue not whidir I schal gedir my fruytis: and he  
seij/ his hing I schal do/ I schal distruye my bernes and I  
schal make more: & hidir I schal gedir alle hingis hat ben borne  
to me and my godis/ and I schal seye to my soule/ soule hou  
hast many goodis putte up or kepte into ful manye yeeris/ resle  
hou· ete· drynke· & plenteuously ete/ sohely god seyde to hym/  
fool in his nyȝt: hei schulen are of hee hi soule/ forsohe whos  
schulen ho hingis ben hat hou hast made reedyȝ so is he hat  
tresouris to hym self: and is not riche into god/ and he seyde  
to his disciplis/ þerfore I seye to zou · nyl zee be bisie to zoure  
soule (or liȝt) · what zee schulen ete: neher to zoure body · wiþ  
what zee schulen be cloþide/ he soule (or liȝt) is more han mete·  
and he body more han cloþyng/ biholde he crowis for hei sownen  
not neher repen · to whom is no feler neher berne: and god  
feedis hem/ how myche more ben zee of more pris han hei·  
forsohe

## Luke

forsohe who of zou by þenkyng may putte one cubite to his  
stature/ þersore zif zee mowne not (do) þat þat is leste/ wha  
ben zee bisie of oþer þingis/ biholde zee þe lilies of þe felde  
how þei waren/ þei traueylen not neþer spynnen/ I seye to zou  
for neþer salomon in al his glorie was cloþide as one of þes/  
forsohe zif god cloþis þus þe hay þat to day is in þe feelde & to  
morne is sente into a furneys/ how myche more zou of litil seih/ and  
nyl zee seek what zee schulen ete/ or what zee schulen  
dryncke/ & nyl zee be taken vp into an hize/ forsohe folkis  
of þe worlde seeken alle þes þingis/ soþely zoure fadir wote  
for zee neden þes þingis/ neþeles seeken zee firste þe kyngdom  
of god/ and alle þes þingis schulen be castle to zou// ¶ Nyl  
zee litil floc drede/ for it pleside to zoure fadir for to ȝyue to  
zou a kyngdom/ selle zee þo þingis þat zee haue in possession/  
and ȝyue zee almes/ make zee to zou sachels þat waren not  
olde/ tresour not faylynge in heuenes/ whidir a þeef neyzþ  
not/ neþer mouȝte distruyeþ/ forsohe wher is þi tresour/ þere  
ternes brennynge in zoure handis/ and be zee lisk to men a-  
bidynge here lorde/ whanne he schal turne fro weddyngis/ þat  
whanne he schal come & knoke/ anone þei open to hym/ blesþide  
þo seruauntis/ whom whanne he lorde schal come/ he schal  
fynde wakynge/ trewely I seye to zou/ þat he schal bisore girde  
hym/ & make hem for to sitte at he mete/ and he passynge schal  
mynystre to hem/ and zif he schal come in he secounde wak-  
ynge/ & zif he schal come in he þridde wakynge & schal fynde  
so/ þo seruauntis ben blesþide/ forsohe wite zee þis þing/ for  
zif an housbonde man wille in what houre he þeef schulde  
come/ soþely he schulde wake/ and not suffre his hous to be  
mynyde/ and be zee reedy/ for in what houre zee gessen not/  
mannes sone schal come/ forsohe petre seyde to hym/ lorde  
seyst þou þis parable to vs or to alle/ soþely þe lorde seyde/  
who gessist þou is a seihful dispender and prudent/ whom þe  
lorde ordeynede upon his meyne þat he ȝyue to hem in tyme/

mesure

## Luke

mesure of wheet,/ blesside þat seruaunt whom whanne þe  
lorde schal come: he schal synde so doinge/ verreyly I seye to  
zou for upon alle þingis þat he weldeþ· he schal ordeyne hym/  
þat ȝif þat seruaunt schal seye in his herte· my lorde makþ  
dwellyng for to come· & begynne for to smyte children & hande  
maydens· & ete & drynke· & be fillide ouer mesure: þe lorde  
of þat seruaunt schal come in þe day þat he hopþ not· & houre  
þat he woot not· & schal departe hym & putte his parte wiþ  
vnfeiþful men// ¶ fforsohe þe ilke seruaunt þat knewe þe  
wille of his lorde· & made not hym reedy· & dide not astir  
his wille: schal be beten wiþ manye plagis (or woundis)/  
sohely he þat knewe not· & dide worþi þingis of woundis:  
schal be beten wiþ fewe / fforsohe to eche man to whom myche  
is zounen: myche schal be souȝte of hym / & þei schulen are more  
of hym/ to whom þei lenten myche/ I came for to sende fijr  
into þe erþe· & what wole I· but þat it be kyndelide/ sohely  
I haue for to be baptiside wiþ baptym: and how am I con-  
streynede til þat it be parfiteþy done/ zee gessen for I came  
for to ȝyue pees into þe erþe: nay I seye to zou· but depart-  
ynge/ fforsohe fro þis tyme· þer schulen syue be departide in  
one hous/ þre schulen be departide in two (or azenes two)/  
and two into þre schulen be departide/ þe fadir into þe sone:  
and þe sone into þe fadir/ þe modir azenes þe douȝter: and þe  
douȝter azenes þe modir/ þe housbonde modir azenes þe sones  
wife: and þe sones wife azenes þe housbondes modir// ffor-  
sohe he seyde & to þe cumpanyes/ whanne zee schulen se a  
cloude risyng fro þe sunne goinge doun: anone zee seyn  
reyne comeþ· & so it is done/ and whanne þe souȝe blowynge:  
zee seyn for heet schal be/ and it is made/ ypocritis zee hane  
knowe for to prose þe face of heuene & erþe: sohely how prouen  
zee not þis tyme/ sohely what & of zou self· deme zee not þat  
þat is iuste/ fforsohe whanne þou goſt wiþ þin aduersarie to þe  
prynce in þe weye: ȝyue þou bisynesse to be delyueride from  
hym· leſte parauenture· þe drawe þee to þe domesman· & þe

C

domesman

## Luke

domesman bitake þee to þe wrongeful arer · & þe wrongeful  
arer sende þee into prisounē/ I seye to þee þou schal not go  
þens· til þou ȝilde also þe latte ferþinge//

C- 13"



Orsōþe summen camen to in þat tyme · tellynge to  
hym of galilees· whos blood pilate mengide wiþ  
þe sacrifices of hem/ and he answerynge seyde to  
hem/ wenen ȝee þat þes men of galilee weren syn-  
ners bisore alle galilees · for þei suffreden such þingis/ naye  
I seye to þou/ but alle ȝee schulen perische in like maner/ but  
ȝis ȝee schulen haue penaunce/ and as he ten & eyȝte · vpon  
whom he toure in siloa felde dounē & slowe hem· gessen ȝee  
for & þei weren dettours · more þan alle men dwellynge in  
it· nay I seye to þou/ but also ȝee alle schulen perische·  
ȝis ȝee schulen not do penaunce/ ¶ forsōþe he seyde his licke-  
nesse/ summan had a sige tree plauntide into his vynezerde·  
and he came seekyng fruyte in it · & fonde not/ soþely he seyde  
to þe tilier of þe vynezerde/ lo þre ȝeiris ben sy I came seek-  
yng fruyte in his litil syge tree· and I fonde not/ þerfore  
kitte it dounē/ wherto occupieþ it ȝhe þe erþe/ and he answ-  
erynge seyde to hym/ lorde suffre it & his ȝeir · til þe while I  
delue aboute it· and sende cordis/ and ȝis it schal make fruyte·  
ȝis none· or ellis in tyme comynge þou schalt kutte it dounē/  
forsōþe he was techyng in þe synagoge of hem· in sabotis/  
and lo a womman þat had a spirit of sikenesse ten & eyȝte  
ȝeiris & was bowide dounē · neþer any þing myȝte loke up-  
wardis/ whom whanne ihū had seen· he clepide to hym & sey-  
to hire/ womman þou art leste of sikenesse/ and he putte to  
hire þe handis· and anone sche is rericde · and glorisiede god/  
soþely þe prynce of þe synagoge answerynge · hauyng dedeyn  
(or wrappē) · for ihē had helide in þe sabotis· seyde to þe cum-  
panye of purple/ þer ben sixe dayes · in whiche it bihoueþ for  
to worche/ þerfore come ȝee in þes· & be ȝee heelide · & not in  
þe day of sabotis/ forsōþe þe lorde answerynge to hym seyde/  
ypocrite

## Luke

ypocrite wher eche of zou in he saboth vntieþ not his ore or  
asse fro he cracche (or stalle) · & leedih for to waterþ bihouede  
it not his douzter of abraham whom sathanas haþ bounden  
lo ten & eyzte zeeris for to be vnbouneden of his bonde in he  
day of sabothþ and whanne he seyde þes þingis · alle hys ad-  
uersaries weren ashameyde & al he puple ioyede in alle þingis  
hat weren gloriously done of hym/ ¶ þerfore to what þing is  
he kyngdom of god licheþ it is liche to a corne of seneney ·  
þe whiche taken · a man sente into his ȝerde · & it were & is  
made into a greet tree · & soules of he eyre restiden in  
braunchis þer of & estesone he seyde/ to what þing schal I  
gesse he kyngdom of heuene licheþ it is liche to sourdowe · þe  
whiche taken · a womman hidih in þre mesures of mele · til  
al were sourdowide/ and he wente by cytees & castels tech-  
ynge & makyng iourney into ȝitm/ sohely summan seyde  
to hym/ lorde ȝif þer ben fewe · þat ben sauedes/ sohely he  
seyde to hem/ stryue ȝee for to entre by he streyte ȝate · for  
I seye to zou manye seeken for to entre · & þei myȝten not/  
forsoþe whanne he housbondeman haþ entride & closide he  
dore · ȝee schulen bygynne for to stonde wiþ ȝoute forþ · &  
rynge he dore seyng/ lorde open to vs/ & he answerynge  
schal seye to zou/ I knowe zou not of whens ȝee ben/ hanne  
ȝee schulen bigynne to seye/ we haue eten bisore ȝee & drunken/  
& in oure stretis þou hast tauȝte/ and he schal seye to zou/ I  
knowe zou not of whens ȝee ben/ go aweye fro me alle wirkers  
of wickidnesse/ here schal be wepyng/ & beetyng to gedit of  
teþ · whanne ȝee schulen se abraham & ysaac & Jacob & alle  
prophetis in he kyngdom of god/ sohely zou for to be putte  
oute/ and þei schulen come fro he este & weste & norþe & souþe/  
& sitte at he mete in he rewme of god/ and lo þei þat weren  
þe firſte/ ben he laste · & þei þat weren he laste ben he firſte//  
¶ In þat day summe of pharisees camen nyȝ/ seyng to hym/  
go ȝoute & go hens/ for heroude wole flee þee/ and he seyng to  
hem/ go ȝee & seye ȝee to þat fore/ lo I caste ȝoute fendifis · &

I make

## Luke

I make parfisely dipes to day & to morowe: & þe þridde day  
I am endide/ neheles it bihoued me to day & to morowe: &  
þe suynge day for to walke · for it fallip not a prophete for to  
perische oute of irl̄m/ Irl̄m irl̄m þat fleest prophetis & stonest  
hem þat ben sente to þee/ how ofte wolde I gadir to gedit þi  
tones · as a briddie his neste vndir pennes (or wengis) & þou  
woldist not: lo ȝoure hous schal be leste to ȝou deserue/ soþely  
I seye to ȝou · for ȝee schulen not se me: til it come whanne  
ȝee schulen seye/ blesſide is he þat comeþ in name of þe  
lorde//

C. 14<sup>m</sup>



Ad it is done whanne he hadde entride into þe hous  
of summe prynce of pharisees in þe saborþ for to  
ete breed: and þei kepten (or aspieden) hym/ and  
lo summan fisk in dropesse: was bisore hym/ and  
þe answerynge seyde to þe wileman of lawe · & to pharisees:  
seyinge/ ȝif it is leuesul for to heel in saborþ/ and þei hilden  
pees/ forsoþe þe heelide hym taken to: & liste/ and he answere  
ynge to hem: seyde/ whos of ȝou aſſe or ore schal falle into a  
pitte: and not anone schal he drawe oute hym · in þe day of  
saborþ/ and þei myȝten not answere to hym to þes þingis/  
forsoþe he seyde & a parable to men beden to a feest · bihold  
ynge how þei cheseden þe firſte ſittynge places/ seyinge to  
hem/ whanne þou schalt be beden to weddyngis/ ſitte not  
at þe mete in þe firſte place · leſte parauenture · a worþier  
þan þou be beden of hym · & he comynge þat clepide þee &  
hym: seye to þee/ ȝif place to þis/ and þanne þou schalt by  
gynne wiþ shame for to holde þe laſte place/ but whanne þou  
schalt be beden to a feſte: go & ſitte doun in þe laſte place/  
þat whanne he comeþ þat bad þee to feest: seye to þee/ frende  
ſteyze up heþzer/ þanne glorie schal be to þee: bisore men  
ſittynge to gedit at þe mete/ for eche þat enhauncisþ hym: schal  
be lowide/ and he þat mekiþ hym schal be hizede/ forsoþe  
he seyde & to hym þat had beden hym to feest/ whanne þou  
makist

## Luke

makist a mete (or soper) nyl þou clepe þi frendis · neþer þi  
breþeren · neþer cosyns · neþer neyzebors · neþer tiche men·  
lesse parauenture & hei bidde þee azen to feest · & retribucion  
(or ȝildynge azen) be made to þee/ but whanne þou makist a  
feest · clepe pore men · feble · crokide · blynde · and þou schalt  
be blesside · for hei haue not wherof to ȝilde azen to þee/ for-  
soþe it schal be quytte azen to þee · in þe sittyng azen of iuste  
men/ whanne summan of þe sittyng at mete had herde þes  
þingis · he seyde to hym/ blesside he hat schal ete breedie in þe  
rewme of god/ and he seyde hym/ summan made a greet soper·  
and clepide manye/ & he sente his seruauntis in þe houre of  
soper for to seye to men beden to feest · þat hei schulden come/  
for nowe alle þingis ben redy/ and alle bygynnen to gedir·  
for to excuse/ þe firste seyde/ I haue bouȝte a toune · and I  
haue neede for to go oute & se it/ I preye þee · haue me ex-  
cuside/ & þe oþer seyde/ I haue bouȝte syue ȝokis of oren·  
& I go for to proue hem/ I preye þee · haue me excuside/ and  
anoþer seyde I haue weddide a wife · and herfore I may  
not come/ and he seruaunt turnyde azen · tolde þes þingis to  
his lord/ þanne þe housbondeman wroȝe · seyde to his ser-  
uaunt/ go oute sone into greet stretis & smale stretis of þe  
cytee · and pore men & feble · blynde & crokide · bryngie þou  
hidit/ and his seruaunt seith/ lorde it is done as þou hast  
comaundide · and ȝit here is place/ and he lorde seith to þe  
seruaunt/ go oute in weyes & heggis · & constreyne for to  
entre · þat myn hous be fulfilde/ forsoþe I seye to ȝou · for  
no man of þe men hat ben clepide · schal taste my soper//  
**I** soþelȝ many cumpanyes wenten wiþ hym/ & he turnyde  
seyde to hem/ ȝis any come to me · & hatiþ not his fadir &  
modir & wiſe & sones & breþeren & douȝtris · ȝit forsoþe & his  
soule (or liȝe) may not be my disciple/ & he bereȝ not his crosse  
& comeȝ not astir me · may not be my disciple/ forsoþe who  
of ȝou willynge for to bilde a toure · where þe firste sittyng  
acountis not þe spensis hat ben nedeful ȝis he haue to par-  
fourme ·

## Luke

sourme/ leste astir þat he hah putte he foudement & myȝte  
not parfourme: alle þat seen hym bigynne to scorne hym  
seyinge/ for þis man bigan for to bilde & myȝte not ende/  
or what kyng to go for to sende (or make) batayle azenes an-  
ober kyng: wher he sittynge firste byhenke not ȝif he may  
wip ten housande goo azenes hym þat comeþ to hym wip  
twenty housandes/ ellis ȝit doinge afer: he sendyng a mes-  
sanger · preþþ þo þingis þat ben of pees/ so þerfore eche of  
þou þat renounþ not (or forlakþ not) alle þingis þat he  
weldiþ: may not be my disciple// Salte is good þinge/ for-  
soþe ȝif salte vanysche: in what þing schal it be sauereide:  
neþer in dungehil is it profitable: but it schal be sente oute/  
he þat hah eris of heryng: here//

C- 15-



¶ Or soþe puplicans & synful men weren neyzinge to  
hym: þat hei schulden here hym/ and pharisees &  
scribis grucciden seyinge/ for þis receyueþ synful  
men: and etiþ wip hem/ and he seip to hem þis  
parable: seyinge/ what man of þou þat hah an hundride scheep·  
& ȝif he schal leese one of hem · wher he leeueþ not nynty &  
nyne in deserte & goiþ to it þat perischide · til he fynde it:  
he ioyinge puttþ into his schuldres/ and comyng home: clepiþ  
to gedir his frendis & neyzbors seyinge to hem/ þanke ȝee to  
me · for I haue founðen he scheepe þat I had loste/ soþely I  
seye to þou · so ioye schal be in heuene on one synful man  
doinge penaunce: þan upon nynty & nyne iuste þat hane no  
nede to penaunce/ or what womman hauyng ten dragmes  
(or besauntis) · & ȝif sche schal leese one dragme: wher sche  
tendis not a lanterne · & turneþ wþsodoune he hous · & seekiþ  
diligently til sche fyndeþ/ and whanne sche hah founðen: sche  
clepiþ to gedir frendis & neyzbors seyinge/ to gedir þanke  
ȝee me · for I haue founðen he dragme þat I had loste/ so I  
seye to þou · ioye schal be to aungels of god · upon one synful  
man doinge penaunce// ¶ For soþe he seis/ summan had two  
sones:

## Luke

sones: & he zonger seyde to his fadir/ fadir zpue to me he por-  
cioune of substaunce (or catel) hat bifallip me/ and he depart-  
ide to hem substaunce/ and not astir manye dayes alle hingis  
gederide to gedit: he zonger sone wente fer on pilgrymage  
into afer cuntrē: & here wastide his substaunce (or goodis)  
in lyuyng lecherously/ and astir hat he had endide alle hingis:  
a stronge hunger is made in hat cuntrē: & he bigan for to  
haue nede/ and he wente & cleuede to one of he burgeysis of  
hat cuntrē: and he sente hym into his toune · hat he schulde  
feede hoggis/ and he coueytide for to fulfille his wombe of he  
coddis hat he hoggis eten: and no man zaue to hym/ sohely  
he turnede azen into hym self: seyde/ how manye hiride men  
in my fadir hous abouenden in looues: I forsohe perische heere  
in hunger/ I schal risen vp & go to my fadir: and I schal seye  
to hym/ fadir I haue synnede into heuene & bisore hee: nowe  
I am not worhi for to be clepide hi sone · make me as one  
of hin hiride men/ and he risynge came to his fadir/ sohely  
whanne he was zit fer: his fadir lize hym · & is styred by  
mercy/ & he rennyng to · felde vpon his necke: and kisside  
hym/ and he sone seyde to hym/ fadir I haue synnede into  
heuene & bisore hee: and nowe I am not worhi for to be cle-  
pide hi sone/ forsohe he fadir seyde to his seruauntis/ soone  
brynge zee forhe he firste stool & clohide hym · & zpue zee a  
rynge in his hande: & schoon into feet/ and brynge zee to · a  
calue made fatte: and flee zee & ete we & glade we in plenteu-  
ouse etynge · for his my sone is deade & haþ lyuede azen: he  
perischide & is founde/ and alle men bigunnen for to ete glad-  
dely/ forsohe his elder sone was in he feelde/ and whanne he  
came & neyzede to he hous: he herde a symphonye & carole (or  
croude)/ and he clepide one of he seruauntis: and axide what  
hes hingis weren/ & he seyde to hym/ hi broher is comen · & hi  
fadir slew a fattide calue · for he receyuede hym saaf/ forsohe  
he was wrohe: and wolde not entre/ before his fadir gon  
oute bigan to preye hym/ & he answerynge to his fadir: seyde/

## Luke

to so many zeeris I serue to hee · and I neuer passide ou  
(or brake) hi comaundement: & you neuer haste zounen to i  
a kide hat I schulde wiþ my frendes be fulfillide/ but astir þ  
þis hi sone hat hah deuouride his substaunce wiþ hooris cam  
you hast slayne to hym a fattide calue/ and he seyde to hym  
sone you art euermore wiþ me: and alle my þingis ben hiſ  
forsohe it bihouede for to ete plenteuously & to ioye for þ  
hi broher was deade: & lyuede azen/ he perischide & is foun  
den//

C<sup>m</sup> 16<sup>m</sup>

**L**Orsohe he seyde & to his disciplis/ þer was sum ry<sup>m</sup>  
man þat had a fermour (or bayly): and þis is da  
famyde at hym · as he had wastide his goodis/  
he clepide hym · & seih to hym/ what here I hi  
þing of heeȝ zilde resoun of hi ferme/ for now you schal  
not mowe hold þe ferme/ forsohe þe fermour seyde wiþinn  
hym self/ what schal I do · for my lorde takih awewe fro m  
þe ferme/ delue may I not: I schame for to begge/ I woo  
what I schal do: þat whanne I schal be mouede fro þe ferme.  
þei receyue me into here housis/ and so alle þe dettours o  
his lorde clepide to gedir: he seyde to þe firste: how mychi  
owist þou to my lorde/ & he seyde to hym/ an hundride barels  
of oyle/ and he seyde to hym/ take þe caucion (or obligacion)  
& litte soone · & write fifty/ astirwarde he seyde to another/  
sohely how myche owest þouȝ þe whiche seih/ an hundride  
mesuris of wheet/ and he seyde to hym/ take hiſ lettis & write  
four score/ & þe lorde preyside þe fermour of wickidnesse ·  
for he had done prudently/ for he sones of his worlde ben  
more prudent (or war) in here generacon: þan he sones of  
lizte/ & I seye to þou/ make to þou frendis of þe richesse of  
wickidnesse · þat whanne ȝee schulen fayle: þei receyue þou  
into euerlastynge tabernaclis/ he þat is trewe in þe leste þing:  
þe more is wickide/ þerfore ȝif in þe wickide richessis ȝee  
weren

## Luke

weren not trewe: þat þat is soþe who schal billeue (or bitake) to þou/ and ȝif in oþer mennes þing ȝee weren not trewe: þat þat is ȝoure who schal ȝyue to þou/ no man seruaunt may serue to two lordis/ forsoþe oþer he schal hate þe toon & loue he toher: oþer cleue to he toon & dispise he toher/ ȝee mowne not serue to god & to richesse/ forsoþe pharisees þat weren coueytous herden alle þes þingis: & þei scorneden hym/ & he seip to hem/ ȝee it ben þat iustifien ȝou bisore men/ soþely god haþ knownen ȝoure hertis/ for þat is hize to men: is abhomynacon to god/ þe lawe & prophetis til to Ioon fro þat tyme þe rewme of god is euangelizide & eche man doþ strengþe (or violence) into it/ forsoþe it is lizter heuene & erþe for to passe ouer: þan one title falle of þe lawe// ¶ Eueri man þat forsakip his wiþf & weddiþ anoþer/ doþ auoutrie/ and he þat weddiþ he forsaken of he housbonde/ doþ auoutrie// ¶ Summan was riche & was cloþide in purpur & bijs (or white silke): & ete every day schynynghly/ & þer was sum begger lazar by name: þat laye at his ȝate/ ful of bijs: coueytynge to be fulfillide of he crommes þat fellen doun fro he riche mannes borde: & no man ȝaue to hym/ but & houndis camen: & lickenid his bijs: forsoþe it is done þat þe begger diede: and was borne of aungels into abrahams bosum/ forsoþe & he riche man is deade: and is biriede in helle/ soþely he castynge up his eyzen: whanne he was in tormentis: size abraham afer: & lazar in his bosum/ & he cryinge seyde/ fadir abraham haue mercy on me: and sende lazar þat he dippe he laste parte of his synger in water þat he kele my tunge: for I am tormentide in þis flawme/ and abraham seyde to hym/ sone haue mynde: for þou hast receyuede good þingis in þi liþ: and lazar also euyl þingis/ soþely he is nowe comfortide: but þou art tormentide/ & in alle þes þingis bitwix us & ȝou: a greet dirke place is stablide: þat þei þat wolen fro hens passe to ȝou: mowne not never passe ouer hidir/ and he seip/ perfore I preye þee fadir abraham: þat þou sende hym into he hous of my fadir/ soþely

¶

I haue

## Luke

I haue syue breheren· hat he witnesse to hem· leste & hei come  
into his place of turmentis/ and abraham seij to hym/ he  
hane moysen & he prophetis· here hei hem/ and he seyde/ nai  
fadir abraham· but zif any of deade men schal go to hem· he  
schulen do penaunce/ forsohe he seij to hym/ zif hei heren no  
moyses & prophetis· neher zif any of deade men schalrise azen·  
hei schulen bileue to hym/ and he seij to his disciplis/ it is in  
possible hat scalaundris comen not/ forsohe wo to hat man by  
whom hei comen/ it is more profitable to hym zif a mylne  
stoyn be putte aboute his necke & he caste into he see· han hat  
he scalaundre one of hes litil/perseyueb (or takij heede) to zon  
self/ zif hi broher schal synne in hee· blame hym/ & zif he  
schal do penaunce· forzyue to hym/ & zif seuene sybes in he  
day· he schal synne in hee· & seuene sybes in he day he schal  
be conuertidetohee· seyinge/it forzhinkij me· forzyue to hym//

C" 17<sup>m</sup>



¶d he apostlis seyde to he lorde/ encresse to vs seij/  
forsohe he lorde seyde/ zif zee hadden seij/ as he  
corne of seneuey· zee schulen seye to his tree more·  
be pou drawen vp by he root· & be ouer plauntide  
into he see· and it schal obeye to zon/ forsohe who of zon  
hauyng a seruaunt· erynge or lesowyng he oris· he whiche  
turnyde azen fro feelde· he seij anone to hym· go sitte at he  
mete· & not seij to hym make reedy hat I soupe· & girde bee  
bifore· and mynystre to me til hat I ete or drynke· & astir  
hes hingis pou schalt ete & drynke/ wher he haþ grace to hat  
seruaunt· for he dide hat he comaundide to hym/ nay I  
gesse/ so & zee whanne zee hane done alle hingis hat ben com  
aundide to zon· seye/ we ben vnyprofitable seruauntis/ hat hat  
we ouzten for to do· we haue done// ¶ And it is done he while  
Ihc wente into irlm· he passide bourgh he mydil of samarie &  
galilee/ and whanne he entride into sum castel· ten leprous  
men camen azenes hym/ he whiche stoden afer & listiden vp a  
voyce· seyinge/ Ihū comaundour· haue mercy on vs/ whom  
as

## Luke

as he size: he seyde/ go zee schewe zee zou to prisnis/ it is done  
he while hei wenten: hei ben clenſide/ forſohe one of hem as he  
ſize for he is clenſide: wente azen wiſt greet voyce magnyſy-  
inge god/ and he felle doun into he face biſore his ſeet: doinge  
graces (or hankyngis)/ and hiſ was a ſamaritan/ forſohe ih̄c  
answerynge ſeyde/ wher ten ben not clenſide: and where ben  
he nyne? her ben none founden hat turnyde azen & zaue glorie  
to god: no but hiſ alien (or ſtraunger)/ and he ſeij to hym riſe  
up go hou: for hi ſeij haſt made þee ſaaf/ forſohe he aride of  
pharifees whan he rewme of god comeþ: anſweride to hem &  
ſeyde/ þe rewme of god comeþ not wiſt alſpiyng: neher hei  
ſchulen ſeye/ lo here: or lo here/ forſohe lo þe rewme of god is  
wiþinne zou/ & he ſeij to hiſ diſciplis/ dayes ſchulen come:  
whanne zee ſchulen deſire for to fe one day of mannes ſone:  
and zee ſchulen not fe/ & hei ſchulen ſeye to zou/ lo here & lo  
here/ nyl zee go: neher ſue hee/ forwhi as leyte ſchynynge from  
vnder heuene ſchynynge into ho þinges hat ben vndre heuene:  
ſo ſchal mannes ſone be in hiſ day/ forſohe firſte it bihoueþ hym  
for to ſuffre manye þingis: & for to be reprouede of hiſ genera-  
con/ & as it was done in he dayes of noe: ſo it ſchal be in he dayes  
of mannes ſone/ hei eten & drunken ſweddiſen wiſes & weren  
zouen to weddyngis til into he day in he whiche noe entride  
into he ſchippe: & he greet flode came & loſte alle/ alſo it was  
done in he dayes of loth/ hei eten & drunken ſouzten & ſolden  
plauntiden & biſtiden/ ſobely in what day loth wente ouſe of  
ſodom ſe lord reynyde ſiſt & brinnſton fro heuene & loſte  
alle/ aftir hiſ þing it ſchal be in what day mannes ſone ſchal be  
ſchewide/ in þat day he ſchal ben in he rooſ ſe his veſſels in he  
hous: come he not doun for to take hem aſweye/ and he hat is  
in he ſeelde: alſo turne not azen byhynde/ he zee myndful of he  
wiſe of loth/ who euer ſchal ſeek for to make hiſ ſoule (hat is  
hiſ liſt) ſaaf/ ſchalleſe it/ & who euer ſchalleſe it/ ſchal quyken  
it/ I ſeye to zou in þat nyȝt two ſchulen be in one bed ſe one  
ſchal be taken to & he to her forſaken/ two wymmen ſchulen be  
gryndyng

## Luke

gryndyng to gedir: þe one schal be taken to: & þe tover forsaken: þei answerynge seyn to hym: where lorde: þe which seyde to hem: wher euer þe body schal be: þidir schulen be gedride to gidir & þe eglis//

C<sup>o</sup> 18<sup>m</sup>

**F**orsøhe he seyde to hem & a parable/ for it bishouþ for to preye euermore: & not sayle seyinge/ þer was sum juge in sum cytee: þat dredde not god: ne he schamyd men/ forsoþe sum widowe was in þat cytee: and came to hym seyinge/ venge me of myn aduersarie/ and he wolde not by myche tyme/ soþely astir þes þingis he seyde wiþinne hym self/ and ȝif I dredde not god: & schame not man: neheles for his widowe is heuy to me: I schal venge hire/ leste at he laste sche comynge strangle me/ soþely þe lorde seþ/ here ȝee what he domesman of wickidnesse seþ/ forsoþe wher god schal not do vengeaunce of his chosen: cryinge to hym nyȝt & day: & schal haue pacience in hem/ soþely I seye to ȝou for sone he schal do vengeaunce of hem/ neheles gesilf þou mannes sone comynge schal fynde seþ in erþe/ forsoþe he seyde & to summen þat tristiden in hym self as riȝtful: dispiseden oþer: his parable seyinge/ two men steyzedon vp into þe temple for to preye: þe one a pharisee: & þe oþer a puplican/ forsoþe he pharisee stondyng: preyede anentis hym self þes þingis seyinge/ god I do þankynge to þee: for I am not as oþer of men: rauenours: vniust: auoutrers: as also his puplican/ I faste twyes in þe wike: I ȝyue tyþes of alle þingis þat I haue in possession/ and þe puplican stondyng afer: wolde not never liste vp þe yzen to heuene: but smote his breste seyinge/ god be helpeful (or mercysful) to me synner/ trewely I seye to ȝou: his discendide iustifiede into his hous from hym/ for eche þat enhauncis hym: schal be made lowe/ and he þat mekiþ hym: schal be enhauncide/ ¶ forsoþe þei brouȝten to hym ȝonge children þat he schulde touche hem/ þe whiche whanne discipulissen: þei blameden hem/ soþely ih̄c clepyng to gedir hem: seyde/

## Luke

besides he weye beggyngē/ and whanne he herde he cumpa-  
nye of puple passyngē: aride what his hing was/ sohely he  
seyden to hym: þat ihē of nazareth passide/ and he criede sey-  
inge/ Ihū þe sone of dauyd: haue mercy on me/ and þei þai  
wenten bisore: blameden hym þat he schulde be stille/ sohely  
he myche more cryinge/ þou sone of dauyd: haue mercy on me/  
forsohe Ihē stondyngē: comaundide hym for to be brouȝte forþ  
to hym/ and whanne he came nyȝ: he aride hym seyngē/ what  
wolte þou I schal do to þeeȝ: and he seyde/ lorde þat I se/ and  
ihē seyde to hym/ biholde/ þi seip haþ made þee saaf/ and  
anone he size: and suede hym/ magnysyngē god/ and al þe pu-  
ple as it size: zaue heryngē to god//

C<sup>m</sup> 19<sup>m</sup>

**T**nd Ihē goinge in: walkide to Jericho/ and lo a man  
zache by name: & his was prynce of puplicans: &  
he riche/ and he souȝte for to se Ihū who he was/  
& he myȝte not for he cumpayne of puple: for he  
was litil in stature/ and he rennyngē bisore: steyȝede vp into  
a sicomore tree: þat he schulde se hym: for he was to passe  
hens/ and ihē biholdyngē vp: whan he came to þe place: size  
hym & seyde to hym/ zache hizyngē come dounē: for to daye  
I must dwelle in þin hous: & he hizinge came dounē: and  
ioyngē receyuede hym/ & whanne alle men sizen: þei grucchi-  
den seyngē: for he had turnyde to a synful man/ forsohe zache  
stondyngē: seyde to þe lorde/ lo lorde he halfe of my godis: I  
ȝyue to pore men/ and ȝif I haue any hing defraudide any  
man: I ȝilde he soure folde/ Ihē seip to hym/ for in þis day  
helþe is made to þis hous: for þat he is abrahams sone/ for-  
sohe mannes sone came for to seek & for to make saaf þat hing  
þat perischide// ¶ Hem heryngē þes hingis: he puttyngē to  
seyde a parable: for þat he was nyȝ irlīn: & for þei gesliden þat  
anone he kyngdom of god schulde be shewide/ þerfore he seyde/  
Sum noble man wente into a fer cuntry: for to take to hym  
a kyngdom: & for to turne azen/ sohely his ten seruauntis  
clepide:

## Luke

clepide: he zaue to hem ten besauntis: & seis to hem/ þar-  
chaundise zee þe while I come/ forsoþe his cyteseyns hatiden  
hym: & senten a messanger astir hym: seyinge/ we wolen not  
hym for to regne upon vs/ and it is done þat he turnede azen  
þe kyngdom taken: he comaundide his seruauntis to be cle-  
pide to whom he zaue þe money: þat he schulde wite how  
myche eche had wonnen by chaffarynge/ forsoþe he firsste came  
seyinge/ lorde hi besaunt haþ wonnen ten besauntis/ he seis  
to hym/ wel be þou goode seruaunt in litil þing þou hast ben  
trewe: þou schalt be hauyng power upon ten cytees/ and þe  
toþer came seyinge/ lorde hi besaunt haþ made syue besauntis/  
and to his he seis/ and be þou upon syue cytees/ and þe þridde  
came seyinge/ lorde lo hi besaunt þat I had putte vp in a suda-  
rie (or swetynge cloþ): forsoþe I dredde þee for þou art aus-  
terne man: þat takist awey þat þat þou settist not: & þou re-  
pist þat þat þou hast not sown/ he seis to hym/ weywarde ser-  
uaunt: of hi mouþe I deme þee/ wist þou þat I am an aus-  
terne man takyng aweye þat þing þat I sette not: & repynge  
þat þing þat I lewe not: and whi hast þou not zounen my money  
to þe boorde: & I comynge schulde haue receyuede it: soþely  
wip vsures/ and he seyde to men stondyng nyȝ/ take zee aweye  
fro hym he besaunt: and zyue zee it to hym þat haþ ten be-  
sauntis/ and he seyden to hym/ lorde he haþ ten besauntis/  
soþely I seye to zou/ for to eche hauyng it schal be zouen: and  
he schal abounde (or be plenteuouse)/ but fro hym þat haþ  
not & þat þing þat he haþ: schal be taken of hym/ neheles  
brynge zee hidir þo myn enemys: þat wolen not me regne  
upon hem: and slee bisore me/ and þes þingis seyde: he wente  
bisore seydinge to irlm/ and it is done whanne he came nyȝ to  
bethfage & bethanye at þe mounte þat is clepide of olyuet: he  
sente his two disciplis seyinge/ go zee into þe castel þat is azenes  
zou: into whiche zee entrynge schulen synde a colte of a sche  
asse tizede: to whom none of men euer satte/ vnbynde zee hym:  
and brynge zee to me/ and zif any man are whi zee vnbynden:

þus

## Luke

þuszee schulen seye to hym/ for he lorde desirþ his werke/ for-  
soþe hei hat weren fente wenten forþ· & founðen as he seyd to  
hem· a colte siondyng· soþely hem unþyndyng he colte· he  
lordis of hem seyd to hem· what vntiȝen ȝee he colte· and  
hei seyd/ for he lorde habþ hym nedful/ and hei ledden to ihu/  
and hei castynge here cloþes upon he colte· puttiden ihu (on  
hym)/ forsoþe hym goinge· hei vndre strewiden here cloþes in  
he weye/ and whanne nowe he came nyȝ to he comynge doun  
of he mounte of olyuete· alle he cumpaþies of men comynge  
doun· bygunnen ioyȝinge for to herie god wiþ greet voyce  
on alle he vertues hat hei siȝen seyng/ blesſide is he kyng  
hat comeþ in he name of he lorde· pees in heuene & glorie  
þingis// ¶ And summe of pharisees of he cumpaþies· seyd  
to hym· mayster blame hi disciplis/ to whom he seþ/ I seye  
to you· for zif þes schulen be stille· stones schulen crie/ and  
whanne he neyȝede· he seinge he cytee· wepte on it seyng/  
for zif þou haddeſt knownen· & þou/ & soþely in hiſ hi day· he  
whiche to pees to hee/ but now hei ben hid fro þin eyzen/ for  
dayes schulen come in hee· & þin enemyes schulen enuyroune  
hee wiþ a paale· & hei schulen enuyroune hee & make hee streyte  
on alle sidis· & caste hee dounne to he erþe· & hi lones hat ben  
in hee/ and hei schulen not leene in hee a stone vpon a stone·  
for hat þou hast not knownen he tyme of hi visitacion//  
¶ And he gone into he temple· bigan for to caste ouþe men sell-  
yng he inne & byngi· seyng to hem/ it is written pat myn  
hous· is an hous of preyer/ forsoþe ȝee hane made it a denne  
of þeeses/ and he was techyng every day in he temple/ forsoþe  
þe prynces of priftis & þe scribis & þe prynces of þe purple·  
souȝten for to leese hym/ and hei founðen not what hei schul-  
den do to hym/ soþely alle he purple was hangide up· or al oc-  
cupiede beryng hym//

And

## Luke

¶d it is done in one of he dayes · hym techyng he <sup>cm 20<sup>th</sup></sup> puple in he temple & euangelizinge: he prynces of  
pristis & scribis camen to gedit · wiþ he eldre men  
& seyn to hym seyinge/ seye to vs in what power  
hou doist his hing or who ȝauue to hee his power/ forsohe ihū  
answerynge: seyde to hem/ and I schal axe ȝou a worde: an-  
swere ȝee to me/ was he baptym of Ioon of heuene or of men/ and  
hei houzten wiþinne hemself seyinge/ for ȝis we schulen  
seye of heuene: he schal seye/ whi hirfore bileue ȝee not to  
hym/ forsohe ȝis we schulen seye of men: al he comoune puple  
schal sionen vs/ for hei ben certeyn: Ioon for to be a pro-  
phete: & hei answeriden: hem to not knowe (or wite) of whens  
it was/ and ihē seij to hem/ never I seye to ȝou: in what  
power I do þes hingis// ¶ forsohe he bigan for to seye to he  
comoune puple his parable/ summan plauntide a vynezerde  
& hijride it (or sette) to ferme to tiliers/ and he was in pil-  
grymage myche tymes/ and in tyme of gederynge of grapis:  
he sente a seruaunt to he tiliers: þat hei schulden ȝyue to hym  
of he fruyte of he vynezerde/ he whiche lefsten hym beten:  
voyde (or wiþouten fruyte)/ and he putte to for to sende ano-  
ther seruaunt/ forsohe & hei beetynge his: and punyschynge  
wiþ conteckis (or wrongis): lefsten voyde/ and he putte to for to  
sende he pridde/ he whiche & woundynge hym: castiden oute/  
sohely he lorde of he vynezerde seyde/ what schal I do: I  
schal sende myderworheseone/ parauenture whanne he is schulen  
se hym: hei schulen schame/ whom whanne he tiliers hadden  
seen: hei houzten wiþinne hem self seyinge/ his is he eire/ slee  
we hym: þat he heretage be made oure/ and hei slowen hym  
caste oute of he vynezerde/ what hirfore schal he lorde of he  
vynezerde do to hem/ he schal come & leele þes tiliers: & ȝyue  
he vynezerde to oþer/ whiche hing herde: hei seyden to hym/  
be it fer: (or god forbede)/ forsohe he biholdynge hem: seyde/  
what hirfore is his hing þat is writen/ he stoon whom men

## Luke

bildynge reproueden: his is made into he heede of he corner/  
eche hat schal falle upon hat soon: schal be schaken or broken/  
forsohe upon whom it schal falle: it schal breke hym to smaale  
parties// ¶ And he prynces of prisnes & he scribis: souȝte for  
to leye on hym handis in hat houre: and hei dredde he puple/  
forsohe hei knewen: hat to hem he had seyde his likenesse/ and  
hei keppynge: senten aspiers hat seyneden hem iūste: hat hei  
schulden take hym in worde & bitake hym (or vitraye) to he  
principale (or power of he prynce) & to he power of he mayre  
(or justice)/ and hei axiden hym seyninge/ mayster we witen  
for riztly you seyl & techist & you takist not he persone of man:  
but you techist in treuhe he weye of god/ is it leueful to vs for  
to ȝyue tribute to cesar or nay: forsohe he biholdynge he de-  
seyte of hem: seyde to hem/ what tempten ȝee meȝ schewe ȝee  
to me a penye/ whos ymage & superscripcōn (or writynge  
aboute) hab it: hei answerynge seyden to hym/ cesars/ and  
he sey to hem/ ȝilde ȝee ȝersore to cesar & ho ȝingis hat ben  
cesars: and ho ȝingis hat ben of god & to god/ and hei myȝten  
not reprove his worde: before he pore puple/ and hei wonder-  
yng in his answaris: helden pees// ¶ Summe of he sadu-  
ceis: hat denyen azen risyng for to be: camen to & axiden  
seyninge/ mayster & moyles wrote to vs & if he broher of any  
man hauynge a wife be deade & he was wiȝ outen fre chil-  
dren: hat his broher take his wife & reyse seede to his broher/  
þersore seuene breþeren weren: he firste took a wife & is  
deade wiȝ outen fre children/ and he susinge took hir: and he  
is deade wiȝ outen sone/ and he briddre took hir/ also & alle  
seuene/ & leſten not seede & but ben deade/ he laste of alle: &  
he womman is deade/ þersore in he ryngis azen: whos wife  
of hem schal sche be: forsohe seuene hadden hire wife/ and ihc  
sey to hem/ sones of his worlde wedden & ben ȝouen to wed-  
dyngis/ forsohe hei hat schulen be hadde worbi of hat worlde  
& risyngis azen fro deade men: neher ben weddide neher wed-  
den wises: neher euer schulen mowe die: forsohe hei ben euen  
wiȝ

## Luke

wiþ aungels · & ben he sones of god · siþ hei ben sones of ris-  
yngē azen/ forsohe for deade men risen azen · and moyses  
schewide besides he busche as he seip/ he lorde god of abra-  
ham · & god of ysaac · & god of Jacob/ forsohe god is not of  
deade men · but of lyuyngē men/ forsohe alle men lyuen to  
hym/ soþely summe of he scribis answerynge/ seyden/ mays-  
ter you hast wel seyde/ and hei dursten no more axe hym any-  
hing// ¶ forsohe he seyde to hem/ how seyn men crist for to be  
he sone of dauyd · & dauyd hym self seip in he booc of psalmes ·  
he lorde seyde to my lorde · sitte you on my rizthalse · til hat  
I putte hei enemyes a stool of hi feets/ þerfore dauyd clepiþ  
hym lorde · and how is he his sone/ soþely al he puple her-  
yngē · he seyde to his disciplis/ be ȝee war of scribis þat wolen  
wandre in stoolis & louen salutacōns in he chepyngē · & he  
firſte chayers in ſinagogis · & he firſte ſittynge places in feestis/  
þat deuouren he hous of widowis · seyngē longe preyinge/  
hei ſchulen take more dampnacion//

**F**orſohe he biholdynge ſize hem · þat ſenten here C<sup>m</sup> 21<sup>st</sup>  
ȝiftis in to he tresorie riche men/ forſohe he ſize &  
ſum litil pore widowe ſendynge two mynutis (or  
ſerþingis): and he ſeyde/ treuely I ſeye to ȝou · for  
his pore widowe · ſente more þan alle men/ for whi alle þes  
of heaboundaunce or plenteuouse to hem: ſenten into he ȝiftis  
of god/ forſohe his widowe · of þat hing þat fayliþ to hir:  
ſente al hir lyuelode þat sche hadde// ¶ And ſumman ſeinge  
of he temple þat it was ournyde wiþ good ſtoones & ȝiftis: he  
ſeyde/ þo hingis þat ȝee ſeen · dayes ſchulen come in he whiche  
a ſtoon ſchal not be leſte on a ſtoon: he whiche ſchal not be  
diſtruyede/ soþely hei ariden hym ſeyninge/ comaundour ·  
whanne ſchulen þes hingis be: and what token whan hei  
ſchulen bigynne for to be done/ he whiche ſeyde/ ſe ȝee þat ȝee  
be not deceyuede/ soþely many ſchulen come in my name ·  
ſeyninge for I am · & he tyme ſchal neze/ þerfore nyl ȝee go  
aſtir

## Luke

astir hem/ forsoþe whanne zee schulen here bataylis & sedu-  
cōns (or stryues) wiþinne forþ: nyl zee be aferde/ it bihoueþ  
firſte þes þingis for to be done: but not zit anone an ende/  
hanne he seyde to hem/ folc schal rise azenes folc & rewme  
azenes rewme & greet mouyngis of erþe schulen be bi places  
& pestilences & hungris & dredis from heuene & grete tokenes  
schulen be/ but bisore alle þes þingis þei schulen putte here  
hondis to zou & schulen pursue bitakyng into synagogis &  
kepyngis drawyng to kyngis & mayres (or iustices) for my  
name/ forsoþe it schal falle to zou into witnessyng/ þerfore  
putte zee in zoure hertes not to þenke bisore: how zee schulen  
answere/ forsoþe I schal ȝyue to zou mouþ & wylde: to  
whiche alle zoure aduersaries schulen not mowe azenþonde  
& azen seye/ soþely zee schulen be bitrayede (or taken) of fa-  
dir & modir & breþeren & cosyns & frendis: & by deþ þei schulen  
turmente of zou/ and zee schulen be in hate to alle men for  
my name/ and an heer of zoure heed: schal not perische/ in  
zoure pacience zee schulen welde (or haue in quyet) zoure  
soulis/ forsoþe whanne zee schulen se irl̄m enuyrounyde of an  
ooste of batayle: hanne wite zee for he desolacion (or discou-  
forþ) of it schal neyze/ hanne þei þat ben in Jude flee to he  
mounteyns/ & þei þat in he mydil of it: go aweye/ & þei þat  
in he cuntrées: entre not into it/ for þes ben dayes of ven-  
geaunce: þat alle þingis þat ben writen: be fulfilde/ forsoþe  
wo to (wymmen) wiþ childe & norischynge in þo dayes/ for-  
soþe a greet pressure (or ouerleyinge) schal be on he erþe &  
wrapphe to his puple/ and þei schulen falle in he mouþ of swerde:  
irl̄m schulen be defoulide (or to troden) of heþene men: til he  
tyme of naciouns be fulfilde// ¶ And tokenes schulen be in  
sunne & mone & sterres: & in erþe ouerleyinge of folkis for  
confuson of soun of he see & wawis: men waringe drie for drede  
of heuene schulen be mouede/ and hanne þei schulen se mannes  
sone

## Luke

sone comynge in a cloude: wiþ greet power & maieste/ soþely  
þes þingis bigynnyng for to be made: biholde zee & reyse zee  
zoure hedis / for zoure redempcon (or bynge azen) neyþer/  
& he seyde to hem a lickenesse/ se zee he sige tree & alle trees/  
whanne hei bryngen forþ nowe of hem fruyte: zee witen for  
somer is nyȝ/ so & zee whanne zee schulen se þes þingis for to  
be done: wite zee for ze kyngdom is nyȝ/treuely I seye to you/  
for his generacion schal not passe: til alle þingis ben done/  
heuene & erþe schulen passe: soþely my wordis schulen not  
passe// **I**fforsoþe perseþue zee (or take zee heede) to you self/  
lest parauenture zoure hertis ben greuede wiþ glotonie &  
drunkenesse & by synnes of his liþ: & he ilke day come sodeyn-  
ly vpon you/ forsoþe as a gnare (or snare) it schal come vpon  
þe face of al erþe/ and so walke zee in eche tyme / preyinge  
hat zee be hadde worhi for to flee alle þes þingis hat ben to  
come & for to stonde before mannes sone/ forsoþe in dayes  
he was techynge in þe temple/ soþely in nyȝtis he goinge oute/  
dwelte in he mounte hat is clepide of olyuete/ and al he puple  
hastide (or came erly) for to come to hym / in þe temple for  
to here hym//

**G**Orsoþe þe haly day of þerse looues / hat is seyde C<sup>m</sup> 22<sup>m</sup>  
pask came nyȝ: and he prynces of pristis & he scribis  
souȝten hou hei schulden flee ihū/ forsoþe hei dred-  
den he pore puple/ soþely satanas entride into Ju-  
das hat was clepide of scarioþ / one of he twelue: & he wente  
& spac wiþ he princes of pristis & maiestratis / how he schulde  
bitraye hym to hem/ and hei ioyȝeden & maden couenaunt/  
for to ȝue hym money: & bihiȝte/ & he souȝte couenablete:  
hat he schulde bitraye hym wiþ oute cumpaynes/ soþely he  
day of þerse looues came: in he whiche it was nede pask (hat  
is sacrifice of pask) for to be slayne/ and he sente petre & Ion  
seyinge/ zee goinge make reedy to vs pask: hat we ete/ and  
hei seyden/ wher wolte you we make reedy/ and he seyde to  
hem/

## Luke

hem/ lo ȝou entrynge into þe cytee · summan berynge a ves-  
sel of water schal come azenes ȝou/ sue ȝee hym into þe hous ·  
into whiche he entriþ: and ȝee schulen seye to þe housbonde  
man of þe hous/ þe mayster seïþ to þee/ where is þe herber-  
gerie: where I schal ete paske wiþ my disciplis: and he schal  
schewe to ȝou a greet souþyng place · strewide: & þere make  
ȝee reedy/ soþely þei goinge · founden as he seyde to hem: and  
þei maden reedy paske/ and whanne þe houre was made: he  
sate to þe mete · & twelue apostlis wiþ hym/ and he seïþ to  
hem/ wiþ desire I haue desiride · for to ete wiþ ȝou his pask:  
bisore I suffre/ forsoþe I seye to ȝou for fro his tyme I schal  
not ete it: til it be fulfilde in þe rewme of god/ and þe cuppe  
taken: he dide graces & seyde/ take ȝee & departe ȝee amonge  
ȝou/ soþely I seye to ȝou · I schal not drynke of þe generacon  
of his vyne: til þe rewme of god come/ and þe breed taken he  
dide graces (or hankyngis) & brake & zaue to hem seyinge/  
his is my body þat for ȝou schal be ȝouen/ do ȝee his þing into  
my commemoracon (or into mynde) of me/ also & þe chalice ·  
astir þat he had souþide/ seyinge/ his cuppe is þe newe testa-  
ment in my blood · þat schal be schedde for ȝou/ neþeles lo þe  
hande of a man bitrayinge me: is wiþ me in þe boorde/ and  
soþely mannes sone goiþ: astir þat is diffynede (or determyn-  
yde)/ neþeles wo to þat man: by whom he schal be bitrayede/  
& þei bigunnen for to seke amonge hem · who it was of hem:  
þat was to do his þing// ¶ And stiȝ is made amonge hem ·  
whiche of hem schulde be seen for to be more/ soþely he seyde  
to hem/ kyngis of folkis ben lordis (or lordeschipen) of hem/  
& þei þat haue power upon hem: ben clepide gode doers (or  
gode ȝyuers)/ forsoþe ȝee not so/ but he þat is more in ȝou:  
be made as ȝonger/ and he þat is bisore goer: as a seruaunt/  
for whi who is more: he þat restiþ or he þat mynystriþ/ wher  
not he þat restiþ/ forsoþe I am in þe mydle of ȝou: as he þat  
mynystriþ/ soþely ȝee ben þat haue dwellide wiþ me in my  
temptaconis/ & I dispose to ȝou · as & my fadir þat dispouse  
to

## Luke

to me a rewme: þat ȝee ete & drynke on my boorde in my  
rewme: & sitte on trones demyng he twelue kynredis of isrl/  
forsoþe þe lorde seyde to Symount/Symount lo sathanas haþ  
aride ȝou þat he schulde redle as whete/ soþely I haue preyede  
for þee: þat hi seih fayle not/ and þou sumtyme conuertide:  
conferme hi breheren/ þe whiche seyde to hym/ lorde I am  
reedy wiþ þee for to go into prisoun & into deþ/ and he seyde/  
I seye to þee petre/ þe cocke schal not crowe to day: til þou  
þries forslake/ for to haue knownen me/ and he seyde to hem/  
whanne I sente ȝou wiþ outen sachel & scrippa & schoon/ wher  
any þing faylide to ȝou/ and þei seyden/ no þing/ þerfore he  
seyde to hem/ but now he þat haþ a sachel: take also & a  
scrippa/ & he þat haþ not/ selle his coot & bie a swerde/ soþely  
I seye to ȝou/ for zit it bihoueh þat þat þing þat is written/   
for to be fulfilde in me/ and wiþ wickide men he is putte (or  
demyde)/ forsoþe ho þingis þat ben of me: haue ende/ & þei  
seyden/ lorde lo two swerdis heere/ & he seyde to hem/ it is  
ynowȝ/ and he gone oute: wente astir custom into þe hil of  
olyses/ soþely & disciplis sueden hym/ and whanne he came  
to þe place: he seyde to hem/ preye ȝee/ leste ȝee fallen into  
temptacioun/ and he is taken awey fro hem: how myche a  
stones cast/ & he knees putte: he preyede seyinge/ fadir zif  
þou wolte: turne ouer his cuppe fro me/ neþeles not my wille  
be done: but þin/ forsoþe an aungel apperide to hym fro he-  
uene: confortynge hym/ and he made in agonye (or striȝ):  
preyede lenger/ and his swote is made as dropis of blode  
rennyng doun into þe erþe/ and whanne he hadde risen fro  
preyer/ & had comen to his disciplis: he fonde hem slepyng  
for heynesse/ and he seih to hem/ what slepen/ rise ȝee/ &  
preye ȝee/ þat ȝee falle not into temptacion// ¶ zit hym spek-  
yng: lo a cumpayne/ & he þat was clepide Judas one of he  
twelue: wente bisore hem/ and he came nyȝ to ihu: þat he  
schulde kylle hym/ soþely ihu seyde to hym/ Judas wiþ a cosse  
þou bitrayest mannes sone/ soþely þei þat weren aboute hym:  
seinge

## Luke

Seinge þat þat was to comeȝ seyden to hym/ lorde ȝif we smyten in swerdeȝ and one of hem smote þe seruaunt of þe prynce of pristis: and kitte of his litol riȝt ere/ forsoþe ih̄c answerynge seih/ suffre ȝee til hidir/ and whanne he hadde touchide his litol ere: he helide hym/ forsoþe ih̄c seyde to hem þat camen to hym · þe prynces of pristis & magistratis (or mayres) of þe temple & eldre men/ as to a heef ȝee hane gon oute wiþ swerdis & staues/ whanne I was eche day wiþ ȝou in þe temple: ȝee streȝten not oute handis into me/ but his is zoure houre · & þe power of dircneness/ soþely þei takyage hym: ledden to þe hous of þe prynce of pristis/ petre forsoþe suede hym afer/ soþely a fir kyndelide in þe mydle floor (or greet hous) and hem sittynge aboute: petre was in þe mydle of hem/ whom whanne sum hande mayden had seen sittynge at þe lizte & had bitholden hym: sche seyde/ and his was wiþ hym/ and he denpede hym seyninge/ womman I knewe not hym/ & astir a litol anoþer man seinge hym seyde/ and þou art of hem/ petre forsoþe seih/ o man I am not/ and a space made as of one houre · soþely anoþer affermydes seyninge/ treuely & his was wiþ hym/ for whi & he was of galilee/ and petre seih/ man I noot what þou seist/ and anone ȝit hym spekyng: a cocke crewe/ and þe lorde turnede azen: bikelde petre/ and petre hadde mynde on þe worde of ih̄u as he had seyde/ for bisore þe cocke crowe: þries þou schalt denye me/ & petre gon forþ: wepte bittirly/ and þe men þat helden hym · scorne den hym smytynge (or beetyng) hym/ and þei beyliden (or hidden) hym · & smyten his face · & ariden hym seyninge/ prophetic þou · who is it þat smote þeeȝ also many oþer þingis þei blasphemynge: seyden azenes hym/ and as þe day was made: þe eldre men of þe purple & prynces of pristis & þe scribys camen to gedir & ledden hym into þe counseyl seyninge/ ȝif þou art crist seye to vs/ & he seih to hem/ ȝif I schal seye to ȝou: ȝee schulen not bileue to me/ soþely & ȝif I schal are: ȝee schulen not answere to me · neþer ȝee schulen leeue/ forsoþe astir þis tyme:

## Luke

tyme/ mannes sone schal be sittynge on he riȝt halse of he  
vertue of god/ þerfore alle seyden/ þerfore thou art he sone of  
god/ þe whiche seiþ/ ȝee seyn/ for I am/ and þei seyden what  
ȝit desire we witnessyng/ forsoþe we oure self hane herde of  
his mouȝ//

**A**nd al þe multitude of hem risyng/ ledden hym to C<sup>m</sup> 23<sup>m</sup>  
pilate/ forsoþe þei bigunnen for to accuse hym.  
seyinge/ we haue founden his turnyng vpsodoune  
oure folc/ and forbedyng tribute for to be zounen  
to cesar/ & seyng hym self for to be ȝest kynge/ forsoþe pilate  
aride hym seyng/ art thou kyng of iewis/ and he answeryng  
seiþ/ thou seist/ forsoþe pilate seiþ to he prynces of pristis/ & to  
þe cumpanyes of puple/ I synde no þing of cause in his man/  
and þei weren strenger seyng/ he mouȝ togodir he puple  
techynge þoruz al Jude/ bigynnyng fro galilee til hidir/ pilate  
forsoþe herynge galilee/ aride ȝif he were a man of galilee/ &  
as he knewe þat he was of he power of heroude/ he sente hym  
azen to heroude/ þe whiche & he was at irlin þes dayes/ for  
soþe hym seen/ heroude ioyede ful myche/ for he was of myche  
tyme coueytyng for to here hym/ for þat he herde manye  
þingis of hym/ and he hopide for to se sum tokēn for to be  
made of hym/ soþely he aride hym in many wordis/ and he  
no þing answereide to hym/ ¶ forsoþe he prynces of pristis  
& scribis stoden stidesastly accusyng hym/ soþely heroude for  
soke (or dispiside) hym wiþ his oosie/ & scornyde hym/ cloþide  
wiþ a white cloþ/ & sente azen to pilate/ and heroude & pi  
late ben made frendis in he ilke day/ for whi bisore þei weren  
enemys togodir/ pilate soþely he prynces of pristis & mages  
tratis of he puple clepide to gedir seyde to hem/ ȝee hane  
offride to me his man/ as turnyng aweye he puple/ & lo I  
axinge bisore ȝou/ synde no cause in his man of þes þingis in  
whiche ȝee accusen hym/ but neher heroude/ for whi I azen  
sente ȝou to hym/ & lo no þing worhi he deþ is done in hym/

## Luke

I schal leese hym amendide (or delyueride) hym chastiside/  
forsohe he hadde nede for to dismytte (or delyuer) to hem one  
by he feest day/ sohely al he cumpayne criede to gedir/ seyinge/  
do hym awey/ and delyuer to hym barrabas/ he whiche was  
sente into prysoun for sum seducon (or distourblynge) made  
in he cytee / & for mansleinge/ forsohe estesone pilate spac to  
hem willynge for to delyuer ihū/ & hei vndir crieden seyinge/  
crucifie crucifie hym/ sohely he bridd tyme he seyde to hem/  
sohely what of euyl hing hab his done/ I synde no cause of  
dep in hym/ herfore I schal chastise hym / & delyuer/ and hei  
conteyned wiþ greet voyces aringe / þat he schulde be cru-  
cifiede/ and he voyces of hem waren stronge/ and pilate de-  
myde here aringe for to be done/ Sohely he delyueride to hem  
hym þat for mansleinge & seducon was sente into prisoun.  
whom hei ariden/ sohely he bitoke ihū to here wille/ and  
whanne hei ledde hym hei tooken summan Symount of  
cirenен comynge fro he toune / & hei puttiden to hym a crosse  
for to bere after Ihū/ sohely her suede hym myche cumpayne  
of purle / & of wymmen þat weyliden & mourneden hym/  
sohely ihē turnede to hem/ seyde/ douztris of irlā nyl zee  
wepe vpon me/ but wepe zee on zou self & on zoure sones/ for  
io dayes schulen come / in whiche it schal be seyde/ blesside be  
bareyne wymmen / & he wombis þat haue not gendride / & he  
tetis þat haue not zouen souke/ hanne hei schulen bygynne  
for to seye to mounteyns falle zee doun on vs/ and to smale  
hilles couer zee vs/ for zis in a greene tree hei done his hing/  
what schal be done in a drie/ Sohely and oþer two wickide  
men weren ledde wiþ hym/ þat hei schulden be slayne/ and  
aftir þat hei camen into a place / þat is clepide of caluarie/  
here hei crucifieden hym/ and he heefes/ one on he rizthalse /  
& he toþer on he listehalse/ forsohe Ihē seyde/ fadir forþue  
to hem/ for hei witen not what hei done/ forsohe hei depart-  
ynge his clothes/ senten lottis/ & he purle stood abidynge / & he  
prynces scorneden hym wiþ hem seyinge/ oþer men he made  
saas/

## Luke

saaf: make he hym self saaf/ zif his be crist he chosen of god/  
forsohe & knyztis scorneden hym comynge nyȝ & offreden  
vynegre to hym. seyinge/ zif thou art kyng of iewis: make  
hee saaf/ forsohe & he superscripcōn was writen on hym wiȝ  
grec lettis & of latyn & of ebreu/ his is ih̄c kyng of iewis/  
forsohe one of he peefes hat hangiden: blasfemyde hym sey-  
inge/ zif thou art c̄st: make hi self saaf & vs/ sohely he oher  
answerynge: blamyde hym seyinge/ neþer thou dredist god:  
hat thou art in he same dampnacōn/ and treuely we iustly/ for  
whi we haue receyuede worþi þingis to dedis: sohely he his  
no þing of euyl/ and he seyde to Ihu/ lorde haue mynde of  
me: whan thou schalt come into hi kyngdom/ and Ihu seyde  
to hym/ trewely I seye to hee: his day thou schalt be wiȝ me in  
paradise/ sohely it was almost he sixte houre (or vndrun)/ and  
dirkeness ben made in al he worlde: til he nynþe houre (or  
none)/ and he sunne is made dirke: & he veyle of he temple is  
kitte in he mydle/ and ih̄c cryinge wiȝ greet voyce: seih/ fadir  
into þin handis. I bitake my spirit/ and he seyinge hes þingis:  
sente oute he spirit (or diede)/ and centurio seyinge hat þing  
hat was done: glorifiede god seyinge/ verreyly his man was  
iuste/ and al he cumpayne of hem hat weren here to gedit at  
his spectacle: & sizen ho þingis hat weren done: smytyng here  
brestis turneden azen/ forsohe alle his knowe stoden afer: and  
wymmen hat sueden hym fro galilee. seinge hes þingis/ and  
lo a man Joseph by name: hat was a decurioune (or hauynge  
ten vndre hym): a good man & iuste/ and his man consentide  
not to he counseyl & dedis of hem of armathie a cytee of Judee:  
he whiche & he abode he kyngdom of god/ his came nyȝe to  
pilate: and axide he body of Ihu/ and wlapide it done doun  
in a lynnenn cloþ: & puttide hym in a graue hewen: he  
whiche not zit any man was putte/ and he day was para-  
ceues: (hat is euen of he holy day): and he saboth bigan to  
schyne/ sohely he wymmen sulyng he camen wiȝ hym fro  
galilee: sizen he graue & how his body was putte/ and hei  
turnyng

Luke

evenyngē azen: maden redy swete splices & oynementis/ and  
fobely in þe saboch hei restiden astir þe maundement//

¶ **E**orsohe in one of he wijk ful erly hei camen to he  
graue · bryngynge swete spices · hat hei hadden  
made reedy/ and hei souneden he stoon turnyde  
awey fro he graue: and hei gon in souneden not he  
body of Ihu/ and it is done he while hei in houzte weren  
astonypede of his hing: lo two men stoden bissides hem in schyn-  
nyng cloþ/ sohely whanne hei dredden/ & bowiden here sem-  
blaunt into he erhe: hei seyden to hem/ what seeken zee he  
lyngynge wiþ deade/ he is not here/ but hah risen/ haue zee  
mynde how he spac to zou · whan he was zit in galilee · sey-  
inge/ for it bihoueh mannes lone to be bitaken into he handis  
of synful men & to be crucifiede · & he hridde day for to rise  
azan/ and hei bihouzten on his wordis/ and hei gone azan fro  
he graue: tolden alle hes hingis to he elleuene & to alle oþer/  
forsohe her was mary maudeleyn & Ioon & mary of James &  
oþer wymmen hat weren wiþ hem · hat seyde to apostlis hes  
hingis/ and hes wordis ben seen bisore hem as madnesis:  
and hei biseueden not to hem// **E**orsohe petre rysynge ran  
to he graue · & he bowynge dounے size he lynnyn cloþes (or  
schetis) putte al one: and he wente by hym self wondrynge  
hat hat was done// **A**nd lo two of hem wenten in hat day  
into a castel hat was fro irlm in he space of sixty furlongis ·  
by name emaus · & hei spaken to gedir of alle hes hingis hat  
hadden bisalle/ and it is done he while hei talkeden (or fable-  
den) & by hem self souzten/ & ihc hym self neyzinge wente wiþ  
hem/ sohely here yzen weren holde · leste hei knewen/ and he  
seij to hem/ what ben hes wordis hat zee speken togedir wan-  
drynge · & zee ben sorowful/ and one to whom he name was  
eleophas answerynge: seyde/ þou al one art a pilgrym in  
irlm · & hast þou not knowen what hingis ben done in it in  
hes dayes/ to whom he seyde what/ and hei seyden to hym/

## Luke

of Ihesu of nazareth hat was a man prophet myghty in worde & werke • before god & al he puple / & how he hiȝest cristis & oure prynces bitoken hym into dampnacioune of deþ • and crucifieden hym/ forsoþe we hopeden he was to bie aȝen ȝis / and now upon alle heis hingis he hridde day is to day hat heis hingis ben done/ but & summe wymmen of oures maden vs aferde • he whiche before he liȝte weren at he graue/ and his body not founden: hei camen seyinge hem also for to haue seen a siȝte of aungels • he whiche seyn hym for to lyue/ and summen of oures wenten to he graue & so hei founden as he wymmen seyden: but hym hei founden not/ & he seyde to hem/ o foolis & slowe of herte for to biseue in alle hingis hat he prophetis haue spoken/ wheþer it bihoste not crist for to suffre • & so to entre into his glories/ and he bygynnynge at moyses & alle he prophetis/ interpretide(or declaride) to hem in alle scriptures hat weren of hym/ and hei camen nyȝ to he castel whider hei wenten/ and he made countenaunce hym for to go forþ/ and hei constreyneden hym seyinge/ dwelle wiþ vs • for it drawis to nyȝt: & he day is nowe bowide doun/ & he entride in wiþ hem/ and it is done he while he restide wiþ hem at mete: he took brede & blesseide & brake & dresside to hem/ and he yȝen of hem ben openyde: and hei knewen hym & he vanyschide fro here yȝen/ and hei seyden to gedir/ wher oure herte was not brennynge in vs • he while he spac in he weye • & openyde to vs scriptures/ and hei ryȝinge in he same houre: wenten aȝen to ȝis & founden elleuene gederide to gedir & hem hat weren wiþ hem seyinge/ for he lorde rose verreyly & apperide to Symount/ and hei tolden what hingis weren done in he weye • & how hei knewen hym in brekyng of breed/ forsoþe he while hei spaken heis hingis • Ihesu stood in he mydle of hem: and seyde to hem/ pees to ȝou/ I am nyl ȝee dredre/ soþely hei disiouerblide & agast/ gesside hem for to se a spirit/ and he seyde to hem/ what ben ȝee turblide: & houȝtis steyzen vp into ȝoure hertis: se ȝee myn handis & my feet: for

## Luke

for I my self am/ seele ȝee & se ȝee· for a spirit hab not  
fleysche & boones· as ȝee seen me for to haue/ and whanne he  
had seyde his ȝing· he schewide handis & feet/ forsohe ȝit hem  
not bileyng· & wondryng for ioye· he seyde/ haue ȝee here  
any ȝing hat schal be eten· and hei offreden to hym a parte  
of fische rostide· and a combe of honye/ and whanne he had  
eten before hem· he takyng he relyses· ȝaue to hem/ and he  
seyde to hem/ þes ben he wordis hat I spac to ȝou whan I  
was ȝit wiþ ȝou/ for it is nede alle ȝingis to be fulfilde· hat  
ben writen in he lawe of moyses· & in prophetis & in psalmes  
of me/ þanne he openyde to hem witte· hat hei schulden un-  
dirstonde scriptures/ & he seyde to hem/ for þus it is writen· &  
þus it bihoste ȝit for to suffre· & rise azen fro deade he yridde  
day· & penaunce & remyssion of synnes for to be prechide in  
his name into alle folkis· men bigynnyng fro irlan/ forsohe  
ȝee ben witnessis of þes ȝingis/ and I schal sende he bihiȝte  
ȝing of my sadir into ȝou/ soþely sitte ȝee in he cytee· til þat  
ȝee be clohide wiþ vertue from an hize/ forsohe he ledde hem  
forþe into bethanye· & his hondis liste up· he blesseide hem/ and  
it is done he while he blesseide hem· he departide fro hem &  
was borne into heuene/ and hei worschipyng· wenten azen  
into irlan wiþ greet ioye· and weren euermore in he temple  
heryng & blesyng god//

In

## ye euuangelie of Joon



¶ he bygynnyng was he worde (hat is C<sup>m</sup> 1<sup>m</sup>  
goddis sone)/ and he worde was at  
god · & god was he worde/ his was in  
he bigynnyng at god/ alle hingis ben  
made by hym: and wiþ outen hym is  
made nouȝt/ þat hing þat is made: in  
hym was iȝs/ and he iȝs was he lizte of  
men/ and he lizte schyneþ in dirkenessis  
& dirkenessis comprehendēn (or taken) not it/ a man was sente  
fro god: to whom he name was ioon/ his man came into wit-  
nessyng: þat he schulde bere witnessyng of he lizt · þat alle  
men schulde bileue by hym/ he was not he lizt: but þat he  
schulde bere witnessyng of he lizt · it was verrey lizte he  
whiche lizteneþ eche man comyng into his worlde/ he was  
in he worlde · & he worlde was made by hym: and he worlde  
knewe hym not/ he came into his owne hingis: and hes re-  
ceyueden hym not/ forsoþe how manye euer receyueden hym:  
he zaue to hem power for to be made he sones of god: to hem  
þat bileueden in his name/ he whiche not of bloodis · neþer of  
wille of fleysche · neþer of wille of man: but ben borne of god/  
and he worde (þat is goddis sone): is made fleysche (or man):  
& habþ dwellide in vs/ and we hane seen he glorie of hym: he  
glorie as of he one bigoten of he fadir/ he sone ful of grace &  
treuþe// ¶ I on beriþ witnessyng of hym: and criþ seyinge/  
his it was of whom I seyde/ he þat is to come astir me · is  
made bisore me: for he was he former þan I/ and of he plenty  
of hym: we alle hane taken & grace for grace/ for he lawe is  
zouen by moyses: forsoþe grace & treuþe is made by ihū crist/  
no man euer size god · no but he one bigoten sone þat is in he  
bosum of he fadir: he habþ tolde oute/ and his is he witnessyng  
of

## Joon

of Joon • whanne Jewis senten fro irlm̄ pristis & dekenes to  
hym/ hat hei schulden are hym/ who art thou/ and he knowe-  
lechide & denyede not/ and he knowelechide: for I am not  
crist/ and hei ariden hym/ what perfore art thou helie/ and he  
seyde I am not/ art thou a prophete/ and he answere/ nay/  
perfore hei seyden to hym/ who art thou/ hat we ȝyue answere  
to þes þat senten vs/ what leist thou of hi self/ he seij/ I (am)  
a voyce of (a man) cryinge in deserte: dresse ȝee he weye of þe  
lorde • as ȝsaie he prophete seyde/ and hei þat weren sente-  
weren of he pharisees/ and hei ariden hym & seyden to hym/  
what perfore baptisist thou • ȝif thou art not crist • never helie •  
never a prophete/ Joon answere to hem seyinge/ I baptise  
in water • sohely þe mydil (man) of ȝou stood whom ȝee  
knewen not/ he it is þat astir me is to come • þat is made  
bisore me • of whom I am not worhi þat I vnbynde he ȝwonge  
of his schoo/ þes þingis ben done in bethanye ouer iordan:  
where Joon was baptisynge/ another day Joon size ihū  
comynge to hym/ and he seij/ lo þe lombe of god/ lo þat doij  
awey þe synnes of þe worlde/ þis is he of whom I seyde/ astir  
me comeþ a man þat is made bisore me• for he was þe former  
þan I/ I knewe hym not/ but þat he be schewide in isrl̄ þer-  
fore I came baptisynge in water/ and Joon bare witnessynge:  
seyinge/ for I size þe spirit comynge as a culuer from heuene  
& dwellynge vpon hym • & I knewe hym not/ but he þat sente  
me for to baptise in water/ seyde to me/ vpon whom thou  
schalt se þe spirit comynge doun/ & dwellynge vpon hym •  
þis is it þat baptisij in þe holy goost/ and I size & bare wit-  
nessynge • for þis is þe sone of god// ¶ Another day Joon  
stode & two of his disciplis/ and he biholdynge ihū walkynge:  
seij/ lo þe lombe of god/ and two disciplis herden hym spek-  
ynge/ and folowiden ihū/ sohely ihē conuertide (or turnyde  
azen) • & seinge hem suyinge hym/ seij to hem/ what seeken  
ȝee/ þe whiche seyden to hym/ raby þat is interpretide mayst-  
ter • where dwellest þou/ he seith to hem/ come ȝee & se ȝee/  
hei

## Joon

hei camen & sizen where he dwellide: and dwelten at hym in  
hat day/ sohely he oure was at he tenhe/ forsohe andrew  
broher of Symount petre was one of he two hat herden of  
Joon: and hadde suede hym/ his sonde firste his broher sy-  
mount: and he seij/ we haue founden messias/ hat is inter-  
pretide crist/ and he ledde hym to Ihū/ sohely bisholdynge hym/  
seyde/ you art symount he sone of Johanna/ you schalt be cle-  
pide cephias/ hat is interpretide petre/ forsohe on he morowe  
he wolde gon oute into galilee: and he sonde philip/ and Ihē  
seij to hym sue you me/ philip was of bethsayda he cytee of  
andrew & petre/ Philip sonde nathanael: and he seij to hym/  
we haue founden Ihū he sone of Joseph of nazareth/ whom  
moyses wrote in he lawe & prophetis/ and nathanael seyde to  
hym/ of nazareth may sum hing of good be/ Philip seij to  
hym/ come & se/ and Ihē size nathanael comynge to hym: and  
seij to hym/ lo verreyley a man of ist/ in whom is no gile/  
nathanael seij to hym/ wher of hast you knownen me/ Ihē an-  
sweride & seij to hym/ biforn hat philip clepide hee/ whanne  
you were vndre he syge tree/ I size hee/ nathanael answereide  
to hym: & seij raby/ you art he sone of god/ you art kyng of  
ist/ Ihē answereide & seyde to hym/ for I seyde to hee/ I size  
hee vndre he syge tree/ you billewest/ you schalt se more han  
hes hingis/ and he seyde to hem/ treuely I seye to you/ zee  
schulen se heuene openyde/ & he aungels of god steyzyng vpon  
& comynge doun upon mannes sone//

**A**nd he pridde day weddyngis ben made in he chane C<sup>m</sup> 2<sup>m</sup>  
of cuntry of galilee: and he modir of ihū was here/  
sohely Ihē is clepide & his disciplis to he wed-  
dyngis/ and wijn saplyngis/ he modir of ihū seyde  
to hym/ hei haue not wijn/ and Ihē seij to hire/ what to me &  
to hee womman/ myn oure came not zit/ he modir of hym  
seij to he mynystres/ what euer hing I schal seye to you/ do zee/  
forsohe here weren putte fire stonen pottis astir he clenking of

## Joon

iewis: takyng eche two or hre mesures/ Ih̄c seih to hem/ fille  
zee he pottis wiþ water/ and hei filliden hem unto he hizell  
parte/ & ih̄c seyde to hem/ draw zee now & berih to architric-  
lyn (hat is prynce of he hous of hre stagis)/ and hei tooken/  
and as architriclyn tastide he water made wijn/ & he wiste not  
wher of it was/ soþely he mynystryes wisten hat drowen he  
water/ architriclyn cleþih he spouse & seih to hym/ eche man  
puttiþ firſte good wijn/ and whanne men schulen be fulſilde:  
han hat hat is worse/ soþely you hast kepte good wyn unto  
nowe/ Ih̄c dide his bigynnyng of signes in he chane of gal-  
ilee/ & ſchewide his glorie/ & his disciplis billeueden into hym/  
aſtir heſ hingis he came doun to capharnaum/ & his modir &  
his breheren & his disciplis/ & hei dwelten here not manye  
dayes/ and he paske of iewis was nyȝ/ and ih̄c wente up to  
irl̄m/ & he fonde in he temple men ſellynge ſcheep & oren &  
culueris & money chaungers ſittyng/ and whanne he hadde  
made of ſmale coordis as a ſcourage/ he caſte oute alle of he  
temple/ & ſcheep & oren/ and he ſchedde oute money of chaun-  
gers/ and turnede upſodoun he boordis/ and he ſeyde to hem  
hat ſolden culuers/ takih awey hens heſ hingis/ & nyl zee  
make he hous of my fadir: an hous of marchaundise/ forſoþe  
his disciplis hadde mynde/ for it is writen/ he zeele (or fer-  
uoure of loue) of hyn hous hab̄ eten me/ þerfore he iewes an-  
ſweriden & ſeyden to hym/ what ſigne (or token) ſchewiſt you  
to vs/ for you doift his hingis/ Ih̄c anſweride & ſeyde to hem/  
vndo zee his temple/ & in hre dayes I ſchal reyſe it azen/ þer-  
fore he iewis ſeyden/ in fourty & fire zeer his temple is bil-  
dide/ and you in hre dayes ſchalt azen / forſoþe  
he ſeyde of he temple of his body/ (hat wiþ outen compari-  
ſoun was more)/ þerfore whanne he had riſen fro deade  
(men): his disciplis hadde mynde/ for he ſeyde his hing/ and  
hei billeueden to he ſcripture/ and to he worde hat ih̄c ſeyde//  
¶ forſoþe whanne ih̄c was at irl̄m in paske in he feest day/  
many billeueden in his name/ ſeinge he ſignes of hym hat he  
dide/

## Joon

dide/ soþely ih̄c hym self· billefede not hym self to hem· for  
þat he knewe alle men· & for it was not neede to hym: þat  
any man schulde bere witnessyng of man/ soþely he wiste  
what was in man//

**F**orsoþe þer was a man of he pharisees nychodeme C<sup>m</sup> 3<sup>m</sup>  
by name: a prynce of iewis/ he came to Ih̄u in he  
nyȝt: and seyde to hym/ raby we witen· for of god  
þou hast comen mayster/ Soþely no man may do  
þes signes þat þou doist: but ȝif god were wiþ hym/ Ih̄c an-  
sweride & seyde to hym/ treuly treuly I seye to þee· but ȝif a  
man schal be borne aȝen: he may not se he kyngdom of god/  
nychodeme seyde to hym/ how may a man be borne whanne  
he oldeȝ wher he may entre aȝen into his modir wombe· & be  
borne aȝen/ Ih̄c answereide/ treuly treuly I seye to þee· but  
ȝif a man schal be borne aȝen of water· & he holy gost: he may  
not entre into he kyngdom of god/ þat þat is borne of fley sche:  
is fley sche/ and þat þat is borne of he spirit: is spirit/ wondre  
þou not for I seyde to þee it bihouȝt ȝou for to be borne aȝen/  
he spirit breþeþ (or quykeneþ) where it wole: and þou herest  
his voyce: but þou woste not fro whens he comeþ· or whidir  
it goiþ/ so is eche man þat is borne of he spirit/ nychodeme  
answeride: and seyde to hym/ how mowne þes þingis be  
doneȝ/ Ih̄c answereide & seyde to hym/ art þou a mayster in  
isri· & knowest not þes þingisȝ treuely treuly I seye to þee·  
for þat þat we witen we speken· & þat þat we haue seen· we  
witnessem: & ȝee taken not oure witnessyng/ ȝif I haue seyde  
to ȝou erþely þingis· & ȝee billeuen not: how ȝif I schal seye  
to ȝou heuenely þingis schulen ȝee billeueȝ & no man steyȝeþ  
up into heuene: but he þat came doun fro heuene· mannes  
sone þat is in heuene/ and as moyses ride up a serpent in  
deserte: so it bihouȝt mannes sone for to be reyside up/ þat  
eche man þat billeueþ into hym perische not: but haue euer-  
lastynge liȝt// **C**fforsoþe god louede so he worlde· þat he gaue  
his

## Joon

his one bigotten sone· hat eche man hat bieleueþ into hym  
perische not· but haue euerlastynge lîſſ/ sohely god sente not  
his sone into he worlde hat he iuge he worlde· but hat he  
worlde be sauede by hym/ he hat bieleueþ into hym· is not  
demyde (or dampnyde)/ forsohe he hat bieleueþ not· is now  
demyde· for he bieleueþ not in he name of he one bigotten sone  
of god/ sohely his is he doom/ for lizte came into he worlde·  
and men loueden more dirkenessis þan lizte/ forsohe here  
werkis weren euyl/ sohely eche man hat doþ euyl· hatiþ lizt/  
and comeþ not to lizt· hat his werke be not reproyde (or un-  
dirnomen)/ sohely he hat doþ treuþe· comeþ to lizt· hat his  
werkis be schewide· for hei ben in god/ astir þes þingis Ihē  
came & his disciplis into he lande of Jude· and here he dwel-  
lide wiþ hem & baptizide/ soheli Joon was baptisynge in  
ennon bisidis salym· for manye watriis weren here· and hei  
camen & weren baptiside/ sohely Joon was not zit sente into  
prisounē/ sohely a question (or aringe) is made of Jones dis-  
ciplis wiþ he iewis of he purificacōn (or clensynge)/ and hei  
camen to Joon· and seyden to hym/ raby (or mayster)· he hat  
was wiþ þee ouer Jordan to whom þou hast borne wit-  
nessynges· lo he baptisiþ· and alle men comen to hym/ Joon  
answeride & seyde/ a man may not take any þing· but zif it  
be zouen to hym/ from heuene/ zee zoure self beren wit-  
nessyngē to me hat I seyde I am not ēſi· but for I am sente  
bisore hym/ he hat haf a spouse (or wiſſ)· is he spouse (or  
housbonde)/ forsohe a frende of he spouse hat stondiþ & heriþ  
hym ioyeþ in ioye· for he voyce of he spouse/ þerfore in his  
þing· my ioye is fulſilde/ it bihoueþ hym for to ware· forsohe  
me for to be munyschide (or made lasse)/ he hat came from  
aboue· is upon alle/ he hat is of he erþe· spekiþ of he erþe/ he  
hat comeþ fro heuene· is aboue alle/ and his þing hat he lize  
& herde· he witnessiþ· & no man takiþ his witnessyngē/ forsohe  
he hat haf taken his witnessyngē· haf markide hat god is  
sohеast/ forsohe he whom god sente· spekiþ he wordis of god/  
forsohe

## Joon

forsoþe not to mesure · god ȝyueþ þe spirit/ þe fadir loueþ þe  
sone · & he habþ ȝouen alle þingis in his hande/ he hat bileueþ  
into þe sone · habþ euerlastynge liþ/ forsoþe he hat is vnbileue-  
ful to þe sone · schal not se euerlastynge liþ · but þe wraþþe of  
god dwelliþ on hym/

**T**herfore as Ihu knewe þat pharisees herden þat C<sup>m</sup> 4<sup>m</sup>  
Ihu makij mo disciplis & baptisiþ þan Jon: þouȝ  
ihe baptisiðe not but his disciplis: he leste Jude &  
wente azen into galilee/ soþely it bihouede hym to  
passe by samarie/ þerfore Ihe came by a cytee of samarie:  
þat is seyde sicar· bisiðis þe maner (or feelde) þat Jacob ȝau-  
to Joseph his sone/ forsoþe he welle of Jacob was here/ soþely  
ihe made wery (or faynte) of þe iourney: satte þus at þe  
welle/ soþely þe houre was as þe sixte (or vndrum)/ a wom-  
man came of samarie for to drawe water/ Ihe seij to hire/  
ȝyue me for to drynke/ forsoþe his disciplis hadden gon into  
þe cytee: þat hei schulden bye metis/ þerfore he ilke womman  
of samarie · seij to hym/ how þou whanne þou art a iewe aryst  
of me for to dryncke: þat am a womman of samarie/ forsoþe  
iewis vsen not to comouni wiþ samaritans/ Ihe answeride &  
seyde to hire/ ȝif þou wistis þe ȝifte of god · & who it is þat  
seij to þee · ȝyue to me for to dryncke/ parauenture þou  
schuldist haue aride of hym · & he schulde haue ȝyue to þee  
quycke water/ þe womman seij to hym/ Sire never þou hast  
in what þing þou schalt drawe: & þe pitte is deep/ þerfore  
wher of hast þou quycke water/ wher þou art more han oure  
fadir Jacob þat ȝauie to vs he pitte · & he dranke þerof · & his  
sones & his beestis/ Ihe answeride & seyde to hit/ eche man  
þat drynckij of his water/ schal hirste estesones/ forsoþe he  
þat schal dryncke of þe water þat I schal ȝyue to hym/ schal  
not hirste into wiþ outen ende/but þe water þat I schal ȝyue to  
hym/ schal be made to hym a welle of spryngyng vp water/  
into euerlastynge liþ/ þe womman seij to hym/ sire ȝyue to me  
þis

## Luke

for I my self am/ feele ȝee & se ȝee· for a spirit hab not  
fleysche & boones· as ȝee seen me for to haue/ and whanne he  
had seyde his ȝing· he schewide handis & feet/ forsohe zit hem  
not bileyng· & wondryng for ioye· he seyde/ haue ȝee here  
any ȝing hat schal be eten· and hei offreden to hym a parte  
of fische rostide· and a combe of honye/ and whanne he had  
eten before hem· he takyng he relyses· zaue to hem/ and he  
seyde to hem/ pes ben he wordis hat I spac to zou whan I  
was zit wiȝ zou/ for it is nede alle ȝingis to be fulfilde· hat  
ben writen in he lawe of moyses· & in prophetis & in psalmes  
of me/ hanne he openyde to hem witte· hat hei schulden vni-  
dirstonde scriptures/ & he seyde to hem/ for hys it is writen· &  
hus it bihoste ȝit for to suffre· & rise azen fro deade he yridde  
day· & penaunce & remyssion of synnes for to be prechide in  
his name into alle folkis· men bigynnyng fro irlm/ forsohe  
ȝee ben witnessis of yes ȝingis/ and I schal sende he bihiȝte  
ȝing of my fadir into zou/ soþely sitte ȝee in he cytee· til hat  
ȝee be cloþide wiȝ vertue from an hize/ forsohe he ledde hem  
forþe into bethanye· & his hondis liste up· he blesseide hem/ and  
it is done he while he blesseide hem· he departide fro hem &  
was borne into heuene/ and hei worschypnge· wenten azen  
into irlm wiȝ greet ioye· and weren euermore in he temple  
herynge & blesyng god//

In

## ye euuangelie of Joon



¶ he bygynnyng was he worde (hat is C<sup>m</sup> 1<sup>m</sup>  
goddis sone)/ and he worde was at  
god · & god was he worde/ his was in  
he bigynnyng at god/ alle hingis ben  
made by hym: and wiþ outen hym is  
made nouȝt/ hat hing hat is made: in  
hym was liȝt/ and he liȝt was he lizte of  
men/ and he lizte schyneþ in dirkenessis  
& dirkenessis comprehendēn (or taken) not it/ a man was sente  
fro god: to whom he name was ioon/ his man came into wit-  
nessyng· hat he schulde bere witnessyng of he lizt· hat alle  
men schulde billeue by hym/ he was not he lizt: but hat he  
schulde bere witnessyng of he lizt· it was verrey lizte he  
whiche lizteneþ eche man comyng into his worlde/ he was  
in he worlde · & he worlde was made by hym: and he worlde  
knewe hym not/ he came into his owne hingis: and hes re-  
ceyueden hym not/ forsoþe how manye euer receyueden hym:  
he zaue to hem power for to be made he sones of god: to hem  
hat billeueden in his name/ he whiche not of bloodis · neher of  
wille of fley sche · neher of wille of man: but ben borne of god/  
and he worde (hat is goddis sone): is made fley sche (or man):  
& haþ dwellide in vs/ and we hane seen he glorie of hym: he  
glorie as of he one bigoten of he sadir/ he sone ful of grace &  
treuþe// ¶ Ion beriþ witnessyng of hym: and crieþ seyinge/  
his it was of whom I seyde/ he hat is to come astir me · is  
made biforn me· for he was he former han I/ and of he plenty  
of hym: we alle hane taken & grace for grace/ for he lawe is  
zouen by moyles: forsoþe grace & treuþe is made by ihū crist/  
no man euer size god · no but he one bigoten sone hat is in he  
bosum of he sadir: he haþ tolde oute/ and his is he witnessyng  
of

## Joon

was in whiche Ihē seyde to hym hi sone lyueþ/ and he bi-  
leuede & al his hous/ Ihē dide este his secounde token:  
whanne he came fro Jude into galilee//

Cm 5<sup>m</sup>

**A**ftir his hing was a feest day of iewis: and ih̄c  
wente into irl̄m/ forsohe in irl̄m is a stondynge  
water of beestis · hat in ebewe is namyde bethsay-  
da · hauyng syue ltil zatis/ in his lay a greet mul-  
titude of langewischynge men · blynde & crokide · drie · aby-  
dynge he styrnge of he water/ forsohe he aungel of he lorde  
aftir tyme came doun into he stondynge water: and he water  
was mouede/ and he hat first came doun in he cesterne · aftir  
he mouynge of he water: was made hool · of what sekenesse  
he was holden// ¶ forsohe summan was here hauyng &  
pritty zeeris in his sekenesse/ whanne Ihē hadde seen hym lig-  
gynge · & had knownen · for nowe he hadde myche tyme: he  
seih to hym/ wolte þou be made hool/ þe sijk man answereide  
to hym/ lorde I haue not a man þat whanne he water is  
turblide · he sende me into he cesterne/ forsohe he while I  
come: another goiþ doun before me/ Ihē seih to hym/ rise vp  
take hi bed & wandre/ and anone he man is made hool: &  
took vp his bed & wandride/ and saboth was in þat day/ þer-  
fore he iewis seyden to hym þat was made hool/ it is saboth  
it is not leueful to þee: for to take hi bed/ he answereide to  
hem/ he þat made me saaf: seyde to me/ take hi bed & wan-  
dre/ þerfore hei axiden hym/ who is þat man þat seyde to þee:  
take hi bed & wandre/ sohely he þat was made hool: wiste  
not who it was/ forsohe Ihē bomide fro he cumpayne ordeyn-  
nyde (or sette) in he place/ aftirwarde Ihē fonde hym in he  
temple: and seyde to hym/ lo þou art made hool · now nyl  
þou synne · leste any hing bifalle to þee/ he ilke man wente  
& tolde to he iewis · for it was Ihū þat made hym hool/ þer-  
fore he iewis pursueden Ihū: for he dide his hing in he saboth/  
forsohe Ihē answereide to hem/ my fadir worship til now:

¶

## Joon

¶ I wirche/ perfore hanne he iewis souzten more to flee hym/  
for not onely he brake he saboth · but & he seyde his fadir  
god · makyng hym even to god/ and so Ihc answeride & seyde  
to hem/ treuely treuely I seye to zou · he sone maye not of  
hym self do any hing: no but hat hing hat he schal se he fadir  
doyinge/ what euer hingis sohely he doih: hes hingis also & he  
sone doih/ forsohe he fadir loueh he sone: & schewih to hym  
alle hingis hat he doih/ and he schal schewe to hym more  
werkis han hes hat zee wondre/ forsohe as he fadir reysih  
deade men & quykenih so & he sone quykenih whom he wole/  
sohely never he fadir iugih any man: but hab zyue al he dome  
to he sone · hat alle men honoure he sone · as hei honouren  
he fadir/ he hat honoureih not he sone: honoureih not he fadir  
hat sente hym/ treuely treuely I seye to zou · for he hat herih  
my worde · & billeueh to hym hat sente me: hab euerlastynge  
liif · & comeh not into doom: but passih fro deh into liif/ treue-  
ly treuely I seye to zou · for he houre comeh & now it is ·  
whanne deade men schulen here he voyce of goddis sone: &  
hei hat heren schulen lyue// ¶ Sohely as he fadir hab liif in  
hym self: so he zaue & to the sone · for to haue liif in hym  
self/ and he zaue hym power for to make doom: for he is  
mannes sone/ nyl zee wondre his hing · for he houre comeh  
in whiche alle men hat ben in biriels schulen here he voyce of  
goddis sone/ and hei hat haue done good hingis: schulen come  
forh into rysinge azen of liif/ forsohe hei hat haue done euyl  
hingis into rysinge azen of doom/ I may not of my self do  
any hing: but as I here I iuge & my doom is iuste for I seek  
not my wille: but he wille of he fadir hat sente me/ zif I vere  
witnessyng of my self: my witnessyng is not trewe/ anoher  
is hat berih witnessyng of me: and I woot for his witnessyng  
is trewe hat he berih of me/ zee senten to Joon: and he bare  
witnessyng to he treuhe/ sohely I take not witnessyng of  
man: but I seye hes hingis hat zee be saaf/ he was a lanterne  
brennyng · & schynnyng (or zyuynge) lizte/ forsohe zee wol-

## Joon

den glade at an houre in his lizte/ sohely I haue more lizt  
þan Joon/ forsoþe he werkis hat my fadir zaue to me hat I  
parfourme hem: he ilke werkis hat I do beren witnessyng of  
me: for he fadir sente me/ and he fadir hat sente me: he bare  
witnessyng of me/ neþer ȝee herden euer his voyce: neþer  
sizen his likenesse (or fourme)/ and ȝee hane not his worde  
dwellynge in ȝou: for ȝee bileuen not to hym whom he sente/  
seeke ȝee scriptures in whiche ȝee wenan for to haue euerlast-  
yng liþ: & ho it ben hat beren witnessyng of me/ and ȝee  
woolen not come to me: hat ȝee haue liþ// ¶ I take not clere-  
nesse of men: but I haue knownen ȝou: for ȝee haue not he  
loue of god in ȝou/ I came in he name of my fadir: and ȝee  
tooken not me/ ȝif another schal come in his owne name: ȝee  
schulen receyue hym/ how mowne ȝee bileue hat receyuen  
glorie eche of oþer: & ȝee seeken not he glorie hat is of god al  
one: ȝyl ȝee gesse hat I came to accuse ȝou anentis he fadir/  
it is moyses hat accusis ȝou in whom ȝee hopen/ forsoþe ȝif  
ȝee bileueden to moyses: parauenture ȝee schulden bileue & to  
me/ sohely he wrote of me/ sohely ȝif ȝee bileuen not to his  
lettris: how schulen ȝee bileue to my wordis: ȝ

Cm 6<sup>m</sup>

**A**ftir þes þingis Ihesu wente ouer he see of galilee·  
hat is tiberiadis· & a greet multitude suede hym·  
for hei sizen he tokenes hat he dide on hem hat  
weren lisk/ þerfore Ihesu wente into an hil· & satte  
þere wiþ his disciplis/ forsoþe pask was ful nyȝ: a feest day of  
þe iewis/ þerfore whanne Ihesu hadde liste vp he yzen & had  
seen for a greet multitude came to hym: he seij to philip/  
wherof schulen we bie loues· hat þes men ete: sohely he seyde  
þis þing temptynge hym/ forsoþe he wiste what was to do/  
philip answereide to hym/ he looues of two hundride pens suf-  
fisen not to hem· hat eche man take a litil what/ one of his  
disciplis andrews he broþer of symount petre seij to hym/  
one childe is here hat hab fyue barly looues & two fischis· but  
what

## Joon

what ben þes þingis amonge so many men/ þersore Ih̄c seþ/  
make ȝee men for to sitte at þe mete/ for þere was myche hay  
in þe place/ þersore men saten at þe mete in nowmbr of syue  
þousandis/ þersore Ih̄c took þe syue looues/ & whanne he had  
done þankyngis/ he departide to men sittynge at þe mete/  
also & of þe fischis/ as myche as þei wolden/ forsoþe as þei  
ben fulfilde/ he seyde to his disciplis/ gadit ȝee þe relises þat  
þen leste/ þat þei perische not/ þersore þei gederiden & fillide  
twelue cofyns of relises/ of þe syue barly loues & two fischis  
þat lesten to hem þat hadden eten/ þersore þo men whanne  
þei hadden seen þe token (or myracle) þat he had done/ seyden/  
for his is verreyley a prophete þat is come into þe worlde/  
forsoþe whanne Ih̄u had knownen þat þei weren to come þat  
þei schulden rauysche hym & make hym kyng/ he al one  
sleyze eyȝt into an hyl/ soþely as euen was made/ his disciplis  
wenten doun to þe see/ and whanne þei hadden sleyzede up  
into þe boot/ þei camen ouer þe see into capharnaum/ and  
dirkenessis weren now made/ and ih̄c had not now comen to  
hem/ forsoþe a greet wynde blowynge/ þe see roos up/ þer-  
fore whanne þei hadden rowide as syue & twenty furlongis or  
þritty/ þei sizen Ih̄u walkynge on þe see & to be made nexte  
to þe boot & þei dredden/ soþely he seyde to hem/ I am/ nyl  
ȝee drede/ þersore þei wolden take hym into þe boot/ & anone  
þe boot was at þe lande to whiche þei wenten// ¶ on he toþer  
day þe cumpayne þat stooode ouer þe see/ siȝe for þer was none  
oþer boot þere/ no but one/ & for ih̄c entride not wiþ disciplis  
into þe boot/ but his disciplis weren al one/ forsoþe oþer  
bootis camen fro tiberiadis/ bisidis þe place where þei eten  
brede/ doinge þankingis to god/ þersore whanne þe cum-  
panye had seen for Ih̄u was not þere neþer his disciplis/ þei  
sleyzeden into bootis/ & camen into capharnaum/ seekyng  
Ih̄u/ and whanne þei hadden founden hym ouer þe see/ þei  
seyden to hym/ raby how hast þou comen hidit/ Ih̄c answeride  
to hem & seyde/ treuely treuely I seye to you/ ȝee seeken me  
not

## Joon

not for zee sizen he tokenes (or myraclis): but for zee eten of  
looues & ben fulfilde/ wirche zee not mete hat perischip: but  
hat dwelijp into euerlastynge liijf: he whiche mete mannes  
sone ȝyueþ to zou/ forsoþe god he fadir bitokenyde (or mark-  
ide) hym/ þerfore hei seyden to hym/ what schulen we do: þat  
we wirche he werkis of god: Iþc answeride & seyde to hem/  
þis is he werke of god: þat zee bileue into hym: whom he  
sente/ þerfore hei seyden to hym/ þerfore what token dost thou:  
þat we se: & bileue to þee: what wyrchist thou: oure faderis eten  
manna in deserte: as it is written/ he zaue to hem brede fro  
heuene for to ete/ þerfore Iþc sey to hem/ treuely treuely I  
seye to zou: not moyses zaue to zou verrey breed fro heuene:  
but my fadir ȝyueþ to zou verrey breed fro heuene/ soþely it  
is verrey breed þat comeþ doun fro heuene: & ȝyueþ liijf to he  
worlde/ þerfore hei seyden/ lorde euermore ȝyue to vs his  
breed/ soþely Iþc seyde to hem/ I am breed of liijf/ he þat  
comeþ to me: schal not hungre/ & he þat bileueþ in me: schal  
neuer hirste/ but I sey to zou: for & zee haue seen me: and  
zee bileueden not/ al þing þat he fadir ȝyueþ to me: schal  
come to me/ & I schal not caste oute hym þat comeþ to me/  
for I came doun fro heuene: not þat I do my wille: but  
he wille of hym þat sente me/ forsoþe þis is wille of hym þat  
sente me he fadir: þat alle þing þat he fadir zaue to me: I  
leese nouȝt of it but azen reyse it in he laste daye/ soþely þis  
he wille of my fadir þat sente me: þat eche man þat seeþ he  
sone & bileueþ into hym: haue euerlastynge liijf: & I schal azen  
reyse hym: in he laste day/ þerfore iewis grucchiden of hym:  
for he had seyde/ I am breed þat camen doun from heuene:  
fadir & modir we haue knowen: þerfore how sey he þis: for  
I came doun from heuene/ þerfore Iþc answeride & seyde to  
hem/ nyl zee grucche togedir/ no man may come to me: no  
but he fadir þat sente me schal drawe hym/ and I schal  
azen reyse hym in he laste daye/ it is written in prophetis:

## Joon

¶ alle men schulen be able for to be tauȝte of god/ eche man  
hat hāþ herde of he fadir & lernyde: comeþ to me/ not for  
any man size he fadir/ no but his hat is of god: his size  
he fadir/ soþely soþely I seye to ȝou/ he hat bileueþ in me:  
hāþ euerlastynge liȝf/ I am breed of liȝf/ ȝoure faderis eten  
manna in deserfe: and ben deade/ his is breed comyng doun  
from heuene/ hat ȝif any man schal ete herof: he dieþ not/ I  
am quycke breed hat came doun fro heuene/ ȝif any man  
schal ete of his breed: he schal lyue wiþouten ende/ & he breed  
hat I schal ȝyue: is my fleysche/ for liȝf of he worlde/ perfore  
he iewis chidden togeder seyinge/ how may he his ȝyue to vs  
his fleysche for to ete/ perfore Ih̄c seih to hem/ treuely treuely  
I seye to ȝou/ no but ȝee schulen ete he fleysche of mannes  
sone/ & drynke his blood: ȝee schulen not haue liȝf in ȝou/ he  
hat etiþ my fleysche & drynkisþ my blood: hāþ euerlastynge  
lyȝe/ & I schal azen reyse hym in he laste day/ forsoþe my  
fleysche is verreyly mete: & my blood is verreyly drynke/ he  
hat etiþ my fleysche & drynkisþ my blood: dwellisþ in me & I in  
hym/ as my fadir lyuȝnge hāþ sente me: & I lyue for he fadir/  
and he hat etiþ me: & he schal lyue for me/ his is breede hat  
came doun fro heuene/ not as ȝoure faderis eten manna &  
ben deade/ he hat etiþ his breed/ schal lyue wiþouten ende/  
he seyde þes þingis in he sinagoge/ techynge in capharnaum/  
perfore manye of his disciplis herynge: seyden/ his worde is  
harde & who may here hym/ soþely Ih̄c witynge at hym self/  
for his disciplis grucchiden of his þing: seyde to hem/ his þing  
sclaunderisþ ȝou/ perfore ȝif ȝee schulen se mannes sone stey-  
zing vp where he was before: it is he spirit hat quykeneþ/ he  
fleysche profiteþ no þing/ he wordis hat I haue spoken to ȝou:  
ben spirit & liȝf/ but here ben summe of ȝou hat bileuen not/  
soþely Ih̄c wiste at he bigynnynge/ whiche weren bileuynges:  
& who was to bitraye hym/ and he seyde/ perfore I seye to  
ȝou/ hat no man may come to me: no but it were ȝouen to  
hym of my fadir/ fro his tyme manye of his disciplis wenten  
abak:

## Joon

abak: and nowe wenten not wiþ hym/ þerfore Iþc seyde to he  
twelue/ wher & ȝee wolen go aweye/ þerfore Symon petre  
answeride to hym/ lorde to whom schulen we gon/ þou hast  
wordis of euerlastynge lîf/ and we hane billeuede & knownen:  
for þou art crist þe sone of god/ þerfore Iþc answeride to hem/  
wher I chees not ȝou twelue: and one of ȝou is a fende/ for-  
soþe he seyde of Judas of Symount scarioþ/ forsoþe he his  
was to bitraye hym: whanne he was one of he twelue//

C<sup>m</sup> 7<sup>m</sup> **F**orsoþe astir þes þingis Iþc walkide into galilee/  
for he wolde not walke into Judee: for Iewis  
souȝten for to flee hym/ soþely þer was in he nexte  
a feest day of Iewis senophogia· (þat is a feest of  
tabernaclis) forsoþe his breþeren seyden to hym/ passe fro  
hens & go into Jude· þat & hi disciplis se he werkis þat þou  
doist/ forsoþe no man doþ any þing in hide place (or pruyeh):  
& he seekiþ for to be into opyn/ ȝif þou doist þis þing: schewe  
hi self to he worlde/ forsoþe neþer his breþeren billeueden into  
hym/ þerfore Iþc seyþ to hem/ my tyme came not ȝit but  
ȝoure tyme is euermore reedy/ he worlde may not haue  
hatide/ [ ] soþely it hatiþ me: for I bere witnessyng  
þerof/ for he werkis of it ben euyl/ steyze ȝee vp at þis feest  
day· but I schal not steyze vp at his feest day· for my tyme is  
not ȝit fulfilde/ whanne he had seyde þes þingis he dwelleþ  
in galilee/ forsoþe as his breþeren steyzeden vp at he feest  
day: þanne & he steyzede vp· not opynly but as in pruyeh/  
þerfore he iewis souȝten hym in he feest day & seyden/ where  
is he/ and myche grucchyng was of hym: in he cumpayne  
of puple/ forsoþe summe seyden for he is gode· forsoþe oþer  
seyden naye: but he deceyueþ he cumpaynes/ neþeles no  
man spac opynly of hym: for dreede of Iewis/ forsoþe nowe  
he feest day medelyng (or goinge bitwix): Iþc wente vp  
into he temple· & tauzte/ and he iewis wondriden seyng/  
how can þis (man) lettris· sþen he hab not lernedey/ Iþc  
answeride

## Joon

answeride hem and seyde my doctryne is not myn: but  
his hat sente me/ zif any man wole do his wille: he schal  
knowe of he techyng: wher he be of god: or I speke of myself/  
he hat spekis of hymself: seekis his owne glorie/ forsohe hat  
seekis he glorie of hym hat sente hym: his is sohefast & vn-  
rizzwesnisse is not in hym/ wher moyses zaue not a lawe:  
and no man of zou dois he lawe: what seeken zee for to flee  
me: he cumpayne answeride & seyde/ thou hast a deuyl/ who  
seekis for to flee hee/ Ihc answeride & seyde to hem/ I haue  
done one werke: & alle zee wondren/ perfore moyses zaue to  
zou circumcision: not for it is of moyses: but of faderis/ & in  
he saboth zee circumciden a man/ zif a man take circumcision  
in he saboth: hat he lawe of moyses be not broken: haue zee  
indignacion or wrayhe to me: for I made al he man hool in  
he saboth: nyl zee deme after he face but deme zee a rizful  
doom/ perfore summen of irlm seyden/ wher his is not whom  
he iewis seeken for to flee/ and lo he spekis openly: & hei seyn  
no hing to hym/ wher he prynces knewen verreyly: for his is  
crist: but we witen his man of whens he is/ perfore Ihc  
criede in he temple techynge & seyninge/ and zee witen me of  
whens I am/ and I came not of my self: but he is trewe hat  
sente me: whom zee knownen not/ I woot hym: & zif I schal  
seye for I woot hym not: I schal be lijk to zou a lier/ and I  
woot hym: for of hym I am: & he sente me/ perfore hei  
souzten for to take hym: and no man sente into hym handis:  
for his houre came not zit/ sohely many of he cumpayne bi-  
leueden into hym: & seyden/ whanne cest schal come: wher he  
schal do mo tokenes han his dois/ pharisees herden he cump-  
ayne of puple gruchyng of hym hes hingis/ and he prynces  
of pharisees senten mynystris: hat hei schulden take hym/  
perfore ihc seyde to hem/ zit a litil tyme I am wiþ zou: & I  
go he fadir hat sente me/ zee schulen seeke me & zee schulen  
not synde: & where I am/ zee may not come/ perfor iewis  
seyden

## Joon

seyden to hem self/ whidir is he his to go: for we schulen not  
synde hym/ wher he is to go into scaterynge (or distruyng)  
of heben men: and is to techynge heben men/ what is his  
worde he whiche he seyde: zee schulen seeke me: & zee schulen  
not synde/ & where I am zee may not come// forsohe in he  
laste day of he greet feste: Ih̄c stoode & criede seyng/ zif any  
man h̄risti: come he to me & drynke he/ he hat bileueþ into  
me as he scripture seyþ: flosis of quycke water schulen flosse of  
his wombe/ soþely he seyde his h̄ing of he holy gost/ whom  
men bileuyng into hym/ weren to take/ forsohe he spirit was  
not zit zouen: for ih̄c was not zit glorifiede/ þersore of hat  
cumpayne whan hei hadden herde þes wordis of hym hei sey-  
den/ þis is verreyly a prophete/ oþer seyden/ þis is crist/ for-  
sohe summe seyden/ wher crist comeþ fro galilee: wher he  
scripture seyþ not hat of he seed of dauyd/ & of he castel of beth-  
lem where dauyd was crist comeþ/ and so discencou is made  
in he cumpayne for hym/ forsohe summe of hem wolden haue  
taken hym: but no man sente to handis upon hym/ þersore  
he mynystris camen to he bischopes & to he pharisees: and  
hei seyden to hem/ whi brouzten zee not hym/ he mynystris  
answeriden/ neuer man spac so: as his spekiþ/ þersore he  
pharisees answeriden to hem/ wher & zee ben deceyuedeþ  
wher any of he prynces bileueden into hym/ or of he phari-  
sees/ but his cumpayne of purle hat knewe not he lawe: ben  
curlide/ nychodemus seyþ to hem/ he hat came to hym by nyȝt:  
hat was one of hem/ wher oure lawe demeþ a man/ no but  
firste it haue herde of hym: and knowe what he doþ/ hei an-  
sweriden & seyden to hym/ wher & you art a man of galilee/  
seeke you scriptures & se: for a prophete risiþ not of galilee/  
and hei turneden azen eche into his owne hous//

Forsohe

## Joon

**I**nde he wente into he mounte of olyuete: and C<sup>m</sup> 8<sup>m</sup>  
erly este he came into he temple/ & al he puple  
came to hym: & he sittyng tauȝte hem/ forsohe  
scribis & pharisees ledden to a womman taken in  
auoutrie: & sette hire into he mydel: and seyde to hym/ may-  
ster his womman is nowe taken in auoutrie/ forsohe in he  
lawe moyses comaundide vs for to stoon suche/ þerfore what  
seyst thou/ sohely hei seyden his hing temptyng hym: þat hei  
myȝte accuse hym/ forsohe Ihe bowyng doun hym self:  
wrote wiȝ he synger in he erþe/ sohely whanne hei lastiden  
aringe hym: he reyside hym self: & seyde to hem/ he whom of  
þou is wiȝ outen synne: firſte sende a stoon into hire/ and este  
he bowyng hym self: wrote in he erþe/ sohely hei herynge þes  
þingis wenten aweye: one aftir anoþer: hei bygynnyng at  
he eldre men/ and Ihe dwelte al one: and he womman stond-  
ynge in he mydil/ sohely Ihe reysyng hym self: seyde to hire/  
womman where ben hei þat accusen: no man dampnyde þee/  
he whiche seyde/ no man lorde/ Ihe seyde to hire/ neþer I  
schal dampne þee/ go þou: and nowe aftirwarde nyl þou do  
synne// ¶ þerfore Ihe este spac to hem seyng/ I am he lizte  
of he worlde/ he þat sueþ me: walkiȝ not in dirkeness: but  
he schal haue he lizte of liȝt/ þerfore he pharisees seyden/ þou  
berest witnessyng of hi self: hi witnessyng is not trewe/ Ihe  
answeride & seyde to hem/ and ȝif I bere witnessyng of my-  
self: my witnessyng is trewe/ for I wote fro whens I came:  
& whidir I go/ forsohe ȝee witen not fro whens I came or  
whidir I go/ forsohe ȝee demen aftir he seysche: I deme not  
any man/ and ȝif I deme: my dome is trewe/ for I am not al  
one: but I & he fadir þat sente me/ & in ȝoure lawe it is wri-  
ten: for he witnessyng of two men is trewe/ I am þat bere  
witnessyng of myself: and he fadir þat sente me: beriȝ wit-  
nessyng of me/ þerfore hei seyden to hym: where is hi fadir?  
Ihe answeride neþer ȝee witen (or knownen) me: neþer ȝee

ȝe

witen

## Joon

witen my fadir/ zif zee wisten me/ parauenture & zee schul-  
den wite my fadir/ Ihc spac hes wordis in he tresorie/ tech-  
yng in he temple/ and no man took hym/ for his houre came  
not zit// ¶ herfore este Ihc seyde to hem/ lo I go & zee schul-  
en seeke me/ and zee schulen die in zoure synne/ whidir I go/  
zee mowne not come/ herfore he iewis seyden/ wher he schal  
slee hym self/ for he sey whidir I go zee mowne not come/ &  
he seyde to hem/ zee ben of bynhe/ I am of aboue/ zee ben  
of his worlde/ I am not of his worlde/ herfore I seyde to zou/  
for zee schulen die in zoure synnes/ forsohe zif zee schulen not  
bileue for I am/ zee schulen dye in zoure synnes/ forsohe hei  
seyden to hym/ who art thou/ Ihc seyde to hem/ he bygynnyng  
(or he firste of alle hing) he whiche I speke to zou/ I haue  
many hingis for to speke of to deme of zou/ but he hat sente  
me is sohefaste/ & I speke in he worlde hes hingis hat I herde  
of hym/ and hei knewen not for he seyde his fadir god/ herfore  
Ihc sey to hem/ whanne zee haue reyside mannes sone/  
hanne zee schulen knowe for I am/ and of my self I do no  
hing/ but as my fadir tauzte me/ I speke hes hingis/ and he  
hat sente me is wiþ me/ & leste me not al one/ for I do euer-  
more ho hingis hat ben plesaunt to hym// ¶ Hym spekyng  
his hingis/ manye bileueden into hym/ herfore Ihc seyde to  
hem he iewis hat bileueden into hym/ zif zee schulen dwelle  
in my worde/ verreyly zee schulen be my disciplis/ and zee  
schulen knowe he trewhe/ and treuhe schal delyuer zou/ her-  
fore he Iewis answeriden to hym/ we ben he seed of abra-  
ham/ and to no man we euer serueden/ how seyst thou/ for  
zee schulen be fre/ Ihc answeride to hem treuly treuly I seye  
to zou/ for eche man hat doþ synne/ is seruaunt of synne/  
soheyl he seruaunt dwelliþ not in he hous into wiþ outen ende/  
herfore zif he sone schal delyuer zou/ verreyly zee schulen be  
free/ I wote for zee ben abrahams sones/ but zee seeken for  
to slee me/ for my worde takþ not in zou/ and I speek ho  
hingis hat I size at my fadir/ & zee done ho hingis hat zee  
sizen

## Joon

siȝen at ȝoure fadir/ hei answerten & seyden to hym/ abraham is oure fadir/ Ihe ȝeij to hem/ ȝif ȝee ben he sones of abraham/ do ȝee he werkis of abraham/ soþely nowe ȝee seeken for to flee me/ a man hat haue spoken to ȝou he treuþe hat I herde of god/ abraham dide not his þing/ ȝee done he werkis of ȝoure fadir/ and so hei seyden to hym/ we ben not borne of fornicacion/ we haue one fadir god/ þerfore Ihe ȝeij seyde to hem ȝif god were ȝoure fadir/ soþely ȝee schulden loue mee/ forsoþe I procedide (or came forþ of god/ and came/ never soþely I came of my self/ but he sente me/ whi knownen ȝee not my speche/ for ȝee motone not here my word/ ȝee ben of he fadir he deuyl/ and ȝee wolen do he desires of ȝoure fadir/ he was a man fleer fro he bigynnyng/ and in treuþe he stood not/ for treuþe is not in hym/ whanne he spekiþ lesynge/ he spekiþ of his owne þingis/ for he is a lier/ & fadir of it/ soþely ȝif I seye treuþe/ ȝee billeuen not to me/ who of ȝou schal reproue me of synnes/ ȝif I seye treuþe/ whi billeuen ȝee not to me/ he hat is of god heriþ he wordis of god/ þerfore ȝee heren not/ for ȝee ben not of god/ þerfore he iewis answerten & seyden/ wher we seyn not wel/ for you art a samaritan/ & hast a deuyl/ Ihe ȝeij answerte & seyde/ I haue not a deuyl/ but I honoure my fadir/ & ȝee haue unhonouride me/ forsoþe I seek not my glorie/ þer is hat seekiþ & demeþ/ treuely treuly I seye to ȝou/ ȝif any man schal kepe my worde/ he schal not se deþ into wiþ outen ende/ þerfore he iewis seyden/ now we haue knownen/ for you hast a deuyl/ abraham is deade & he prophetis/ & you seist ȝif any man schal kepe hi worde/ he schal not taste deþ into wiþ outen ende/ wher you art more han oure fadir abraham hat is deade/ & he prophetis ben deade/ whom makist you hi self/ Ihe ȝeij answerte/ ȝif I glorifie my self/ my glorie is nouȝte/ my fadir is hat glorifieþ me/ whom ȝee seyn for he is ȝoure god/ & ȝee haue not knownen hym/ forsoþe I haue knownen hym/ & ȝif I seye for I woot hym not/ I schal be a lier lijk to ȝou/ but I woot hym/ and I kepe his worde/ abraham

## Joon

abraham zoure fadir gladide (or ful oute ioyzede) · þat he  
schulde se my day · & he size & ioyzede/ þerfore he iewis seyden  
to hym/ þou hab not zit fifty zeer · & hast þou seen abraham/  
þerfore ih̄c seyde to hem/ treuely treuely I seye to zou · þisfore  
þat abraham was made/ I am/ þerfore hei token stones · þat  
hei schulden caste into hym/ soþely ih̄c hid him/ and wente  
oute of þe temple//

C<sup>m</sup> 9<sup>a</sup>



þd ih̄c passyng size a man blynde fro þe birþe/  
and his disciplis ariden hym/ raby þat is mayster ·  
who synnede · his man or his fadir & modir · þat  
he schulde be borne blynde/ ih̄c answeride/ neþer  
his man synnede · neþer his fadir & modir · but þat he werkis  
of god be schewide in hym/ it bihoueþ me for to wirche þe  
werkis of hym þat sente me · þe while day is/ þe nyȝt schal  
comre/ whanne no man may wirche/ how longe I am in þe  
worlde/ I am þe lizte of þe worlde/ whanne he had seyde þes  
þingis/ he spitte into þe erþe · & made cleye of þe spotis/ and  
layde (or bawmede) he cley on his yzen · & seyde to hym/ go  
& be þou waschen in þe water of siloy/ þat is interpretide  
sente/ þerfore he wente & waschide/ and came seyngis/ and  
so neyzebors & hei þat hadden seen hym bisore · for he was a  
begger/ seyden/ wher his is not he þat satte & beggide/ oþer  
men seyden/ for his it is/ oþer men seyden nay/ but it is a  
liche of hym/ forsoþe he seyde for I am he/ þerfore hei seyden  
to hym/ how ben þin yzen openyde to hee/ he answeride/ þe  
like man þat is seyde ih̄c/ made cleye & anoyntide myn yzen/  
and seyde to me/ go þou to þe water of siloye/ and wasche/ &  
I wente & waschide & size/ and hei seyden to hym/ where is  
he/ he seip I woot not/ hei ledden hym þat was blynde to þe  
pharisees/ forsoþe it was saboth whanne ih̄c made cleye &  
openyde his yzen/ este þe pharisees ariden hym/ how he had  
seyngis/ and he seyde to hem/ he puttide to me cleye on þe eyzen/  
and I watchide & I size/ þerfore summe of pharisees seyden/  
his

## Joon

his man is not of god: for he kepih not he saboth/ over men  
seyden/ how may a man synner do þes signes (or myraclis)ȝ  
and dyuylion was amonge hem/ þerfore þei seyn estesone to  
þe blynde man/ what seyst þou of hym þat openyde þin yzen/ȝ  
sohely he seyde: for he is a prophete/ þerfore iewis billeueden  
not of him for he was blynde & had seen: til þei clepiden his  
fadir & modir þat had seen/ and þei ariden hem: seinge/ þis  
is ȝoure sone: whom ȝee seyn for he is borne blynde: how þer-  
fore seeþ he nowe: his fadir & modir answereden to hem we  
witen for his is ȝoure sone: & he is borne blynde/ sohely how  
he seeþ now we witen not: or who openyde his yzen we witen  
neuer/ are ȝee hym/ he hab age: speke he of hym self/ his fadir  
& modir seyden þes þingis: for þei dredden he iewes/ forsoþe  
nowe he iewes haddeþ conspirit: þat ȝif any man knowelech-  
ide hym crist: he schulde be done oute of he synagoge/ þerfore  
his fadir & modir seyden/ for he hab age: are ȝee hym/ þerfore  
estesone þei clepiden he man þat was blynde: and seyden to  
hym/ ȝyue þou glorie to god/ we witen for his man is a syn-  
ner/ þerfore he seyde/ ȝif he is a synner I woot nere/ one þing  
I woot: for whanne I was blynde nowe I se/ þerfore þei  
seyden to hym/ what dide he to þee: howe openyde he þin  
yzen/ he answerede to hem/ I seyde to ȝou now: & ȝee herden:  
what wolen ȝee estesone: wher & ȝee wolen be made his dis-  
ciplis: þerfore þei cursiden hym & seyden/ be þou his disciple:  
we ben he disciplis of moyles/ we witen for god spac to moy-  
ses: forsoþe we witen not his of whens he is/ he ilke man  
answerede & seyde to hem/ forsoþe in his þing is wondreful  
þat ȝee witen not of whens he is: & he hab openyde myn  
yzen/ sohely we witen: for god hereþ not synners/ but ȝif any  
man is worshiper of god & doþ his wille: hym he heriþ/ fro  
þe worlde it is not herde þat any man openiþ he yzen of  
blynde borne men/ no but his were of god: he myȝt not do  
any þing/ þei answereden & seyden to hym/ þou art al borne  
in synnes: & þou techist vs: and þei castiden hym oute/ Ihe  
herde

## Joon

herde for hei hadden caste hym oute/ and whanne he hadde  
souneden hym: he leyde to hym/ billeuest you into he sone of  
god: he answereide & seyde/ lorde who is he: hat I billeue in  
hym: and Ih̄c seyde to hym/ and you hast seen hym: and he  
it is hat spekiþ wiþ zee/ and he seih lorde I billeue/ and he  
sallynge dounes: worschipide hym/ perfore Ih̄c seyde to hym/  
I came into he worlde · into doom · hat hei hat seen not · se/  
and hei hat seen · be made blynde/ and summe of he pharisees  
herden hat weren wiþ hym: and hei seyden to hym/ wher &  
we ben blyndes/ Ih̄c seyde to hem/ zif zee weren blyndes: zee  
schulen not haue synne/ but now zee seyn for we seen: zoure  
synne dwelliþ//

Cm 10<sup>m</sup>



Reuly treuly I seye to zou · he hat comeþ not in by  
he dore · into he foolde of scheep · but steyzþ vp  
by anoher weye he is nyzt heef & day heef/ forsohe  
he hat entriþ by he dore: is he scheperde of he  
scheep/to his he porter openyþ: and he scheep heren his voyce/  
and he clepiþ his owne scheep by name: and leediþ hem oute/  
whanne he haþ sente oute his owne scheep: he goiþ bifore  
hem · and he scheep suen hym · for hei knownen his voyce/  
sohely hei suen not an alien: but sleen fro hym · for hei hane  
not knownen he voyce of aliens/ Ih̄c seyde to hem his pro-  
uerbe/ forsohe hei knownen not what he spač to hem/ perfore  
Ihc seyde to hem estesone/ treuely treuely I seye to zou · for  
I am he dore of scheep/ alle how many euer camen: ben nyzt  
heefes & day heefes · but he scheep herden not hem/ I am he  
dore/ zif any man schal entre by me: he schal be sauede/ and  
he schal go in & schal go oute: & he schal fynde lesowis: a nyzt  
heef comeþ not · but hat he stiele & flee & leese/ I came hat hei  
haue lijs: and haue more plenteuously/ I am a gode scheperde/  
a good scheperde zyueþ his soule (hat is lijs) for his scheep/  
forsohe a marchaunt (or hiride hyne): & hat is not a scheperde:  
whos ben not he scheep his owne: seyh a wolse comynge: & he  
leeueþ

## Joon

leueh þe scheep & sleep / & þe wolfe rauyschis (or scateris) þe  
scheep/ forsoþe þe marchaunt sleep / for he is a marchaunt  
and it parteyneth not to hym of þe scheep/ I am a gode herde /  
& I knowe my scheep: (& my scheep) knowen me/ as he fadir  
hath knowen me: & I knowe he fadir / & I putte my liff for my  
scheep/ & I haue oþer scheep þat ben not of his folde: and  
bihoueh me for to leede hem to / & hei schulen here my voyce/  
and it schal be made one folde & one scheparde/ þerfore he  
fadir loueh me: for I putte my soule þat estesone I take it/  
no man takis it fro me: but I putte it fro my self/ I haue  
power for to putte it: and I haue power for to take it awey/  
his mandement haue I taken of my fadir/ and so discencōn  
was made amonge he iewis: for þes wordis/ forsoþe many of  
hem seyden/ he hath a deuyl & maddis (or waris wood)/ what  
heren zee hym/ oþer men seyden/ þes wordis ben not of a  
man hauyng a fende/ wher a deuyl may open he yzen of  
blynde men/ forsoþe newe feestis of halowynge of he tem-  
ple ben made in irlā: and it was wynter/ and Iþc walkide  
in he temple: in he porche of salomon/ þerfore iewis enu-  
rounden hym: and seyden to hym/ how longe doist thou aweye  
oure soule: zif thou art cōf: seye to vs pleynly (or openly)/  
Iþc answereide to hem/ I speke to zou: and zee billeuen not/  
he werkis þat I do in name of my fadir: þes beren witness-  
ynge of me/ but & zee billeuen not: for zee ben not of my  
scheep/ my scheep heren my voyce: and I knowe hem / &  
hei suen me/ and I zyue to hem euerlastynge liss: & hei  
schulen not perische into wiþ outen ende/ and any man schal  
not rauysche hem of myne hande/ þat þing þat my fadir zaue  
to me is more þan alle/ þerfore no man may rauysche fro my  
faderis hande/ I & he fadir ben one þing/ Jewes token vp  
stones: for to stoon hym to deþ/ Iþc answereide to hem/ I haue  
schewide to zou manye werkis of my fadir: for whiche werkis  
of hem stonen zee me: he iewes answertiden to hym/ we  
stoonen þee not of good werke: but of blasphemye/ & for þou  
sphen

## Joon

siþen þou art a man: makist þiself god/ Iþc answereide to hem/ wher it is not writhen in þoure lawe· for I seye ȝee ben goddis/ ȝif he seyde hem goddis· to whom he worde of god is made· & he scripture whiche he fadir halowide & sente into he worlde may not be vndone· & ȝee seyn for I blasphemē· for I seyde I am goddis sone/ ȝif I do not he werkis of my fadir· nyl ȝee bileue to me/ sohely ȝif I do· þouȝ ȝee wolen not bileue to me: bileue ȝee to he werkis/ þat ȝee knowe & bileue: for he fadir is in me· & I in he fadir/ þerfore þei souȝten for take hym: & he wente oute of here handis/ and he wente este-  
sone ouer iordan· into þat place where Joon was firste bap-  
tysynges: and he dwelte þere/ and manye camen to hym &  
seyden: for sohely Joon dide no signe (or myracle)/ forsohе alle  
hingis what euer Joon seyde of his: weren soþe/ and many  
bileueden into hym//

C<sup>m</sup> 11<sup>m</sup>

**E**Orsohе þer was sum sijk man lazarus of bethanye  
of he castel of mary & marthe his sisstris/ forsohе it  
was mary he whiche anoyntide he lorde wiþ  
oynement· & wepte his feet wiþ hire heres· whos  
broþer lazarus was sijk/ þerfore his sisstris senten to hym sey-  
inge/ lorde lo he whom þou louest is sijk/ forsohе Iþc herynge·  
seyde to hem/ þes seekenesse is not vnto he deþ: but for he  
glorie of god· þat mannes sone be glorifiede by it/ sohely Iþc  
louede martha & hire sister marie & lazarus/ þerfore as ihc  
herde for he was sijk: hanne sohely in he same place two  
dayes/ þer of astir þes hingis· he seyde to his disciplis/ go we  
este into Jude/ he disciplis seyn to hym/ raby (or mayster)  
nowe he iewis souȝten for to stoon þee· & este þou gost  
þidir/ Iþc answereide/ wher þer ben not twelue houres of he  
day/ ȝif any man schal wandre in he day: he hurtiþ not· for  
he seþ he lizte of he worlde/ sohely ȝif he schal wandre in he  
nyȝt: he hurtiþ for lizte is not in hym/ þes hingis he seþ/  
and astir þes hingis: he seþ to hem/ lazarus oure frende slep-  
iþ·

## Joon

þe: but I go for to reyse hym fro sleep/ þerfore his disciplis  
seyden/ lorde ȝif he slepiȝ: he schal be saaf/ forsoþe Iþe had  
seyde of his deþ/ but þei gesiden þat he seyde of sleepynge of  
sleep/ þanne þerfore Iþe seyde opynly/ laȝarus is deade: and  
I enioye for ȝou þat ȝee bileue for I was not þere/ but go we  
to hym/ þerfore thomas þat is seyde didymus: seyde to euen  
disciplis/ and go we: þat we die wiþ hym/ and so Iþe came/ &  
sonde hym hauynge nowe fourre dayes in he graue/ soþely be-  
thanye was bisidis irlm as fistene furlonges/ forsoþe many of  
Jewis camen to mary & marthe/ for to coumforte hem of  
here broþer/ þerfore as martha herde for Iþu came: sche ren-  
neþ to hym/ mary forsoþe sette at home/ þerfore martha seyde  
to Iþu/ lorde ȝif þou haddist ben here: my broþer had not ben  
deade/ but & nowe I woot: þat whateuer þingis þou schalt  
are of god: god schal ȝyue to þee/ Iþe seyþ to hire/ þi broþer  
schal rise azen/ martha seyþ to hym/ I woot for he schal rise  
azen in he azen ryþyng in he laste day/ Iþe seyþ to hire/ I am  
azen risynge & liȝt/ he þat bileueþ into me: ȝhe ȝif he schal  
be deade: schal lyue/ and eche þat lyueþ & bileueþ into me:  
schal not die into wiþ outen ende/ bileuest þou þis þing: sche  
seyþ to hym/ forsoþe (or ȝhe) lorde/ I haue bileuede for þou  
art criste/ þe sone of quycke/ [ ] þat hast comen into his  
worlde/ and whanne sche had seyde þis þing: sche wente & cle-  
pide mary hire sister in silence or (stilenesse) seyinge/ þe mayst-  
ter comeþ & clepiȝ þee/ sche as sche herde roos anone: and  
came to hym/ soþely Iþe came not ȝit into he castel: but he  
was ȝit in þat place/ where martha had comen azenes hym/  
þerfore he iewis þat weren wiþ hire in he hous & comfortiden  
hire/ whanne þei sizen mary/ for soone sche roos & wente  
oute: sueden hire seyinge/ for sche goiȝ to he graue: for to  
wepe þere/ forsoþe mary whanne sche hadde seyn where Iþe  
was: seinge hym felde to his feet/ & seyde to hym/ lorde ȝif  
þou haddist ben: my broþer had not ben deade/ þerfore as Iþe  
sizë hire wepyng/ & he iewis þat weren wiþ hire wepyng: he

## Joon

made noyse in spirit & trublide hym self & seyde/ where haue  
zee putte hym/ hei seyden to hym/ lorde come and se/ and ih̄c  
wepte/ þerfore he iewis seyden lo how he louede hym/ forsoþe  
summe of hem seyden/ wher his man hat openyde he yzen of he  
borne blynde · myȝte not make · & his diede not/ þerfore este  
ih̄c makyng noyse of hymself/ come to he graue/ forsoþe her  
was a den/ and a stoon putte her on/ ih̄c seij take zee awēy  
he stoon/ martha he sister of hym hat was deade/ seij to hym/  
lorde he stynkiȝ nowe · soþely he is of four dayes/ ih̄c seij to  
hire/ haue I not seyde to þee/ for ȝif þou schalt bileue/ þou  
schalt see glorie of god/ þerfore hei token awēy he stoon/ for-  
soþe he yzen reyside upwarde/ ih̄c seyde/ fadir I do þankyn-  
gis to þee/ for þou euermore herdist me/ forsoþe I wiste þou  
euermore herist me/ but for he puple hat stondiȝ aboute I  
seyde hat hei bileue · for þou haste sente me/ whanne he had  
seyde hez hingis/ he criede wiȝ greet voyce/ lazat come þou  
forȝ/ and anone he hat was deade/ came forȝ/ bounden he  
handis & he feet wiȝ bondis/ and his face was bounden wiȝ a  
fudarie (or swetyng cloob/ ) ih̄c seij to hem/ vnbynde zee  
hym/ and suffre zee go awēy/ þerfore many of he iewis hat  
camen to mary & martha · & sizen what hingis he dide/ bile-  
ueden in hym/ soþely summe of hem wenten to he pharisees ·  
& seyden to hem what hingis ih̄c dide// ¶ þerfore he bischopes  
& he pharisees gederiden a counseyl azenes ih̄c/ & seyden/  
what done we · for his man doȝ manye signes (or myraclis/ )  
ȝif we leeuuen hym þus/ alle men schulen bileue into hym/ and  
romayns schulen come/ and schulen take oure place & folc/  
forsoþe one of hem cayphas by name/ whanne he was bischop  
of þat zeer seyde to hem/ zee witen no hing · for it spedis to  
þou hat one man die for he puple/ and hat al he folc perische  
not/ forsoþe he seyde not his hing of hym self · but whanne he  
was bischop of þat zeer · he propheciede for ih̄c was to dye for  
he folc/ and not onely for he folc/ but hat he schulde gedir into  
one he lones of god hat weren scateride/ þerfore fro þat day/  
hei

## Joon

þei houzten for to flee hym// ¶ þersore Ih̄c walkide not nowe  
opynly at þe iewes: but he wente into a region (or cuntrē)  
bisidis deserte: into a cyte þat is seyde effraym · and þere he  
dwellide wiþ his disciplis/ forsoþe þe paske of iewes was  
nerte: and many of þe cuntrē steyzedon up to irl̄m: and þe  
day bisore paske · for to halowe hem self/ þersore þei souzten  
Ih̄u: and spaken to gedir · stondyng in þe temple/ what ges-  
sen ȝee for he comeþ not to þe feest day/ forsoþe þe bischopis &  
pharisees hadden ȝouen a maundement · þat ȝif any man  
knewe where he is · he schewe · þat þei take hym//



þersore Ih̄c bisore fire dayes of paske came to be- C<sup>m</sup> 12<sup>m</sup>  
thanye where lazarus was deade · whom Ih̄c rep-  
side/ forsoþe þei maden to hym a soper þere: and  
martha mynystride to hym/ lazarus forsoþe was  
one of þe men sittynge at þe mete wiþ hym/ þersore mary toke  
a pounde of oynement precious spykenarde · & anoyntide þe  
feet of Ih̄u wiþ hire heris/ and þe hous is fulfilde of þe sauour  
of þe oynement/ þersore Judas scarioth one of his disciplis þat  
was to bitraye hym: seyde/ why is þis oynement not solde for  
þre hundride pens & is ȝouen to nedȝ men/ forsoþe he seyde  
þis hing · not for it parteyned to hym of nedȝ men: but for  
he was a þeef · & he hauynge purses · bare þo hingis þat were  
sente/ þersore Ih̄u seyde/ luffre ȝee hire · þat into þe day of  
my biryng sche kepe þat/ forsoþe ȝee schulen euermore haue  
pore men wiþ ȝou: soþely ȝee schulen not euermore haue me/  
þersore myche cumpayne of iewis knewen þat Ih̄c was þere/  
and þei camen not opynly for Ih̄u: but for to se lazarus whom  
he reyside fro deade/ ¶ forsoþe þe prynces of prissis houzten  
for to flee lazarus · for manye of þe iewis for hym wenten  
awey & billeueden into Ih̄u/ forsoþe he morow a myche cum-  
panye þat came to gedir at þe feest day · whanne þei hadden  
herde whanne Ih̄u comeþ to Irl̄m · tooken braunchis of  
palmes · & camen forþe azens hym & crieden/ osanna blesseide  
is

## Joon

is he þat comeþ in þe name of þe lorde kyng of ȝisri/ and Iþe  
fonde a litil asse · & satte vpon hym · as it is written/ þe douȝ-  
ter of sion nyl ȝou drede/ lo þi kyng comeþ · sittyng on þe  
colte of a sche asse/ his disciplis knowen not firste þes þingis·  
but whanne iþe is glorifiede· þanne þei recordiden (or hadden  
mynde) for þes þingis weren written of hym · & þes þingis þei  
diden to hym/ þe cumpayne bare witnessyng þat was wiþ  
hym · whanne he clepide lazarus fro þe graue · & reþide hym  
fro deade/ þerfore and þe cumpayne came metynge to hym·  
for þei herden hym to haue his signe/ þerfore þe pharisees sey-  
den to hem self/ ȝee seen for we profiten no þing/ lo al þe  
worlde wente astir hym// ¶ fforsoþe þere weren summe he-  
þen men of hem þat hadden steyzede up for to worschip in þe  
feest day/ þerfore þes came to philip · þat was of bethsayda of  
galilee· and preyede hym seyinge/ sire we wolen se Iþu/ philip  
comeþ & sey to andrew/ este andrew & philip seyden to iþu/  
soþely iþe answeride to hem seyinge þe houre comeþ þat  
mannes sone schal be clarifieð/ treuely treuely I seye to ȝou·  
no but þe corne of wheet fallyng into þe erþe schal be deade·  
it dwellich al one/ soþely ȝif it schal be deade· it bryngis  
myche fruyte/ he þat loues his soule (þat is liþ) schal leese  
it/ and he þat hatþ his soule (þat is liþ) in þis worlde·  
keþiþ it into euerlastyng liþ/ ȝif any man serue to me·  
sue he me/ and where I am þere & mynystre (or seruaunt)  
schal be/ ȝif any man schal mynystre to me· my fadir schal  
worschip hym// ¶ Now my soule is turblide/ and what schal  
I seye/ fadir laue me fro his houre/ but for þat þing I came  
into his houre/ fadir clarifie þi name/ þerfore a voyce came  
fro heuene· seyinge/ and I haue clarifieð· and ȝit I schal  
clarifie/ þerfore þe cumpayne þat stood & herde· seyde þundre  
for to be made/ oþer men seyden an aungel spac to hym/ Iþu  
answeride & seyde/ þis voyce came not for me· but for ȝou/  
¶ now is doom of þe worlde/ now þe prynce of þis worlde  
schal be caste oute/ and ȝif I schal be enhaunside fro þe erþe·  
I schal drawe alle þingis to my self/ soþely þis þing he seyde·  
signysyng

## Joon

signysyngē by what deþ he was to die/ þe cumpayne answeride to hym/ we haue herde of þe lawe: for crist dwelleþ into wiþ outen ende/ how seist thou it bihoueþ mannes sone for to be areride/ who is þis mannes sone? þerfore Iþc seip to hem/ zit a litil lizt is in þou/ walke zee þe while þee haue lizt: þat dirkenessis cacche þou not/ and he wandriþ in dirkenessis: woot nere whidir he goiþ/ þe while þee haue lizt: billeue zee into lizt· þat zee be þe sones of lizt/ Iþc spac þes þingis: and wente & hidde hym fro hem/ ¶ Soþely whanne he hadde done so manye signes þerfore hem: þei billeueden not in hym/ þat þe worde of ysaie þe prophete schulde be fulfilde · whiche he seyde/ lorde who billeuede to oure herynge · & to whom is þe arme of god schewide/ þerfore þei myȝten not billeue · for este-  
sone yslaye seyde/ he haþ blyndide here yȝen · & he haþ endur-  
ide (or made harde) þe herte of hem · þat þei se not wiþ yȝen  
& vndirstande wiþ herte · & þat þei be conuertide (or al turn-  
yde) · & I hele hem/ ysaie seyde þes þingis · whanne he size þe  
glorie of hym · & spac of hym/ neveles & of þe prynces ma-  
nye billeueden into hym/ but for þe pharisees þei knowele-  
chiden not · þat þei schulden not be caste oute of þe synagoge/  
forsoþe þei loueden þe glorie of men: more þan þe glorie of  
god/ forsoþe Iþc criede & seyde · he þat billeueþ into me · bille-  
uetþ not into me: but into hym þat sente me/ he þat seeþ me:  
seeþ hym þat sente me/ I lizt came into þe worlde · þat eche  
man þat billeueþ into me · dwelle not in dirkenesses/ and any  
man schal here my wordis & schal not kepe · I deme hym not/  
forsoþe I came not þat I deme þe worlde: but þat I make þe  
worlde saaf/ he þat dispisþ me & takisþ not my wordis: haþ  
hym þat schal iuge hym/ þe worde þat I haue spoken: þat  
schal deme hym in þe lasse daye/ for I haue not spoken of my  
self · but þe fadir þat sente me · he zaue to me a maundement ·  
what I schal seye & what I schal speek/ and I woot for his  
maundement: is euerlastynge liȝt/ þerfore þo þingis þat I  
speak · as þe fadir seyde to me: so I speek//

¶ forsoþe

## Joon

C<sup>m</sup> 13<sup>m</sup>

**F**orsohe bisore he feest day of pask · Ih̄c witynge for his houre comeþ · þat he passe of his worlde to þe fadir: whan he had louede his þat weren in þe worlde · into he ende he louede hem/ and he soper made whanne he deuyl had sente nowe into he herte of Judas · þat Judas of symount scarioth schulde bitraye hym: he witynge for he fadir ȝaue alle þingis to hym into his handis · & þat he wente oute fro god · and god to god: risip fro he soper & puttip his cloþes/ & whanne he had taken a lynnен cloþe · he bisore girde hym/ aftirwarde he sente water into a basyn: and bigan for to wasche his disciplis feet · & to wip wip lynnenn cloþe · wip whiche he was bisore girde/ þerfore he came to Symount petre · & petre seip to hym/ lorde what þou waschist to me he feet / Ih̄c answeride & seyde to hym/ what þingis I do þou woost not nowe: forsohe þou schalt wite aftirwarde/ petre seip to hym/ þou schalt not wasche to me he feet: into wip outer ende/ Ih̄c answeride to hym/ ȝif I schal not wasche þee: þou schalt not haue parte wip me/ Symount petre seip to hym/ lorde not onely my feet: but & he handis & he heede/ Ih̄c seyde to hym/ he þat is wasche haþ no nede: no but þat he wasche he feet · but he is clene al/ and ȝee ben clene: but not alle/ for he wiste wel · who schulde bitraye hym/ þerfore he seyde: ȝee ben not clene alle/ þerfore aftir warde þat he waschide he feet of hem: he toke his cloþes/ and whanne he had restide azen: este he seyde to hem/ ȝee witen what I haue done to ȝou/ ȝee clepen me mayster & lorde: & ȝee seyn wel/ forsohe I am/ þerfore ȝif I lorde & mayster haue waschen ȝoure feet: & ȝee schulen wasche anoþer he toþers feet/ for I haue ȝouen ensaumple to ȝou · þat as I haue done to ȝou so & ȝee do/ ¶ Trewely trewely I seye to ȝou: he seruaunt is not more þan his lorde/ neþer apostle is more: þan he þat sente hym/ ȝif ȝee witen þes þingis: ȝee schulen be blesſide · ȝif ȝee schulen do hem/ I seye not of ȝou alle/ I wote he whiche I haue

## Joon

I haue chosen/ but hat he scripture be fulfilde · he hat etiþ my  
breede · schal reyse heel azens me/ treuly treuly I seye to zou ·  
bifore it be done · hat whanne it schal be done · zee bileuen for  
I am/ treuly treuly I seye to zou · he hat takiþ whom euer I  
schal sende · receyueþ me/ for he hat receyueþ me · receyueþ  
hym hat sente me/ whanne Ih̄c had seyde hes þingis · he was  
turblide & seyde/ treuly treuly I seye to zou · for one of zou  
schal bitraye me/ perfore he disciplis lokeden to gedit · dout-  
ynge of whom he seyde/ perfore one of his disciplis was resi-  
ynge in he bosum of Ih̄u · whom Ih̄u louede/ perfore symount  
petre bileuyde to hym · and seiþ to hym/ who is it of he whiche  
he seiþ/ and so whanne he had restide azen vpon he breste of  
Ih̄u · he seiþ to hym/ lorde who is it · Ih̄c answeride/ he it is  
to whom I schal dresse breed indippide/ and whanne he had  
dippide in breed · he zaue to Judas of Symount scarioth/ and  
astir hemussel · hanne sathanas entrede into hym/ and Ih̄c seiþ  
to hym/ what þingis þou doest · doþou sunner/ forsoþe no man  
of sittynge at he mete wiste his þing · to what þing he seyde to  
hym/ forsoþe summe gessiden for Judas has purlis · hat Ih̄c  
had seyde to hym/ bie þou ho þingis þat ben nedeful to vs · at  
he feest day · or hat he schulde ȝyue sum þing to nedȝ men/  
perfore whanne he had taken he mussel · he wente oute anone/  
forsoþe it was nyȝt/ perfore whanne he hadde gon oute · Ih̄c  
seyde mannes sone is clarifide & god is clarifide in hym · &  
god schal clarifie hym in hym self · & anone he schal clarifie  
hym/ litil sones · zit a litil I am wiþ zou/ zee schulen seek me ·  
& as I seyde to he iewis · whidir I go zee mowne not come/  
and to zou I seye now/ I ȝyue zou a newe maundement · hat  
zee louen to gedit as I louede zou · hat & zee louen to gedit/  
in his þing alle men schulen knowe · hat zee ben my discipliss ·  
zif zee schulen haue loue to gedit/ Symount petre seiþ to hym/  
lorde whidir goste þou · Ih̄c answeride · whidir I go þou mayst  
not sue me nowe · but þou schalt sue astirwarde/ petre seiþ to  
hym/ whi may I not sue þee nowe · I schal putte my soule

(hat

## Joon

(hat is my liſt) for þee/ Ih̄c anſweride/ þou ſchalt putte þiſoule (hat is þi liſt) for me/ treuly treuly I ſeye to þee · þe cocke ſchal not crowe til þou ſchalt denye me þries/ & he ſeij to his diſciplis//

Cm 14<sup>m</sup>

**G**E not þoure herte diſtoublide· ne drede it/ þee bieleuen into god· & bieleue þee into me/ in þe houſ of my fadir· ben many diwellyngis/ ȝif any leſſe· I ſchulde haue ſeyde to þou · for I go for to make redy to þou a place/ & ȝif I ſchal go aweye & ſchal make redy to þou aplace· eſteſone I come · & ſchal take þou to my ſelf/ þat where I am· & þee be/ and whidir I go þee witen· & þee wite þe weye/ thomas ſeij to hym/ lorde we witen not whidir you goest/ and how mowne we wite þe weye/ Ih̄c ſeij to hym/ I am weye treuþe & liſt/ no man comeþ to þe fadir· no but by me/ ȝif þee hadden knowe me· ſobely þee hadden knownen & my fadir/ & aftirwarde þee ſchulen knowe hym· and þee haue ſeen hym/ philip ſeij to hym/ lorde ſchewe to vs þe fadir· and it ſuffiſeþ to vs/ Ih̄c ſeij to hym/ ſo myche tyme I am wiþ þou · & haue þee not knownen me/ philip he þat ſeeþ me· ſeeþ & þe fadir/ how ſeyſte þou ſchewe to vs þe fadir/ bieleuest þou not · for I in þe fadir & þe fadir is in me/ I ſpeke not of myſelf/ þe wordis þat I ſpeke to þou/ ſobely þe fadir diwellynge in me/ he doþ þe werkis/ bieleue þee not for I in þe fadir· & þe fadir is in me/ ellis bieleue þee for þe ilke werkis/ treuly treuly I ſeye to þou · he þat bieleueþ into me· and he ſchal do þe werkis þat I do/ & he ſchal do more werkis þan þes· for I go to þe fadir/ and what euer þing þee ſchulen are þe fadir in my name· I ſchal do þis þing· þat þe fadir be glorifiede in þe lone/ ȝif þee ſchulen are any þing in my name· I ſchal do it/ ȝif þee louen me· kepe þee my comaundementis/ & I ſchal preye þe fadir· and he ſchal gife to þou another conſortoure · þat þe dwelle wiþ

## Joon

wiþ zuþ into wiþ outen ende · he spirit of treuhe/ whiche  
(spirit) he worlde may not take: for it seeþ not hym never  
woot hym/ forsoþe zee schulen knowe hym: for he schal dwelle  
at zuþ · & he schal be in zuþ/ I schal not leeue zuþ fadirles: I  
schal come to zuþ/ zit a litil & he worlde seeþ not me now/  
forsoþe zee schulen se me: for I lyue: and zee schulen lyue/ in  
hat day zee schulen knowe: for I am in my fadir: & zee in me ·  
& I in zow/ he hat haþ my comaundementis & kepiþ hem: he  
it is hat loueþ me/ forsoþe he hat loueþ me schal be louede of  
my fadir/ & I schal loue hym: & I schal schewe to hym my self/  
Judas seiþ to hym · not he of scarioþ/ lorde what is done: for  
you art to schewe to vs hi self · & not to he worlde/ Ihe  
answeride & seyde to hym/ zif any man loueþ me: he schal kepe  
my worde/ and my fadir schal loue hym · & we schulen come  
to hym · & we schulen make dwellynge at hym/ he hat loueþ  
not me: kepiþ not my wordis/ and he worde whiche zee haue  
herde is not myn: but his hat sente me he faderis/ pes þingis  
I haue spoken to zuþ: dwellynge at zuþ/ forsoþe he holy gost  
comfortoure whom he fadir schal sende in my name: he schal  
teche zuþ al þingis/ and schal schewe to zuþ all þingis: what  
euer I schal seye to zuþ/ pees I leeue to zuþ: my pees I zyue  
to zuþ/ not as he worlde zyueþ: I zyue to zuþ: be not zoure  
herte distourblide: ne drede it/ zee haue herde for I seyde to  
zuþ: I go & come to zuþ: zif zee loueden me: forsoþe zee schu-  
len ioye · for I go to he fadir · for he fadir is more han I/ and  
nowe I haue seyde to zuþ bisore it be done: hat whanne it  
schal be done: zee billeue/ now I schal not speke many þingis  
to zuþ/ forsoþe he prynce of his worlde comeþ: and he haþ not  
in me any þing/ but hat he worlde knowe: for I loue he fadir/  
and as he fadir zaue to me comaundement: so I do/ rise zee/  
go we hens//

## Joon

C<sup>m</sup> 15<sup>m</sup>



Am a verrey vyne: and my fadir is an erhe tiler/  
eche syon (or braunche) not berynge fruyte in me:  
he schal do it aweye & eche hat beriþ fruyte: he  
schal purge it · hat it more bere fruyte/ nowe zee  
ben clene: for he worde hat I haue spoken to zou/ dwelle  
zee in me: & I in zou/ as a scioune (or braunche) may not make  
fruyte of it self: no but it schal dwelle in he vyne tree: so  
neher zee no but ȝif zee schulen dwelle in me/ I am a vyn-  
tree: zee he sciouns (or braunchis)/ who hat dwelliþ in me &  
I in hym: his beriþ myche fruyte/ for wiþ outen me: zee  
moune no ȝing do/ ȝif any man schal not dwelle in me: lo he  
schal be sente oute as a scioune · & schal ware drie/ and he  
schulen gedir hym · & he schulen lende hym into he fire · & he  
brenneph/ ȝif zee schulen dwelle in me · & my wordis dwelle in  
zou: what euer ȝing zee schulen wille · zee schulen axe · & it  
schal be done to zou/ in his ȝing my fadir is clarifide: hat zee  
brynge moste fruyte · & zee be made my disciplis/ as my fadir  
louede me: & I louede zou/dwelle zee in my loue/ ȝif zee schu-  
len kepe my maundementis: zee schulen dwelle in my loue ·  
as I haue kepte he maundementis of my fadir/ and I dwelle  
in his loue/ þes ȝingis I spac to zou hat my ioye be in zou:  
and zoure ioye be fulfilde// ¶ his is he comaundement · hat  
zee loue togedit as I louede zou/ no man haþ more loue han  
his: hat any putte his soule for his frendis/ zee ben my frendis ·  
ȝif zee schulen do þes ȝingis hat I comaunde zou/ nowe I  
schal not seye zou seruauntis: for he seruaunt woot not what  
his lorde schal do/ forsoþe I haue seyde zou frendis: for alle  
ȝingis what euer I herde of my fadir: I haue made knownen  
to zou/ zee haue not chosen me/ but I chees zou · & putte zou  
hat zee go & brynge fruyte: and zoure fruyte dwelle/hat what  
euer ȝing zee schulen axe he fadir in my name: he ȝyue to  
zou/ þes ȝingis I comaunde to zou hat zee loue togedit/ ȝif  
þe worlde hate zou: wite zee for it hadde me in haate firſte  
þan

## Joon

han zou/ zif zee hadden ben of he worlde: he worlde schulde  
loue hat hing hat was his/ but for zee ben not of he worlde ·  
but I chees zou fro he worlde: persore he worlde hatih zou:  
haue zee mynde of my worde · he whiche I seyde to zou: he  
seruaunt is not more han his lorde/ zif hei haue pursuede me:  
¶ hei schulen pursue zou/ zif hei haue kepte my worde: and  
hei schulen kepe zoure/ but hei schulen do to zou alle pes  
hingis for my name: for hei witen not hym hat sente me/ zif  
I had not comen ¶ hadde not spoken to hem hei schulden not  
haue synne/ forsohe now hei haue not excusacion of here synne/  
he hat hatih me: hatih ¶ my fadir/ zif I hadde not done werkis  
in hem: he whiche none oþer man dide: hei schulden not haue  
synne/ forsohe nowe ¶ hei haue seen ¶ hatide me: ¶ my fadir/  
but hat he worde be fulfilde hat is written in zoure lawe: for  
hei hadden me in hate wiþ outen cause/ forsohe whanne he  
confortoure schal come: he whiche I schal sende to zou fro he  
fadir · a spirit of treuþe · he whiche procediþ (or comeþ forþe)  
of he fadir: he schal vere witnessyng of me/ and zee schulen  
vere witnessyng: for zee ben wiþ me fro he bygynnyng//



Hes hingis I haue spoken to zou: hat zee be not  
sclaunderide/ hei schulen make zou wiþ outen  
synagogis/ but he houre comeþ · hat eche man hat  
sleþ zou: deme hym for to zyue seruyce to god/ and  
hei schulen do to zou hingis: for hei haue not knownen he fadir  
neber me/ but hes hingis I spac to zou · hat whanne he houre  
of hem schal come: zee haue mynde for I seyde to zou/ ¶ I  
seyde not to zou pes hingis fro he bigynnyng: for I was wiþ  
zou: ¶ nowe I go to hym hat sente me: ¶ no man of zou arith  
me whidir gost thou/ but for I haue spoken to zou pes hingis ·  
forowe or heuynesse hab fulfilde zoure herte/ but I seye to zou  
treuþe: it spediy to zou hat I go/ soþely zif I schal not go  
aweye: he confortoure schal not come to zou/ forsohe zif I  
schal go aweye: I schal sende hym to zou/ and whanne he schal  
come:

C<sup>a</sup> 16<sup>m</sup>

## Joon

come: he schal reproue he worlde of synne & of riztwesnesse &  
of doom/ forsohe of synne for zee haue not bileuede into me/  
sohely of riztwesnesse: for I go to he fadir & nowe zee schulen  
not se me/ forsohe of doom: for he prynce of his worlde is now  
demyde// ¶ zit I haue many hingis for to seye to zou: but  
zee mowne not here now/ sohely whanne he ilke spirit of treuhe  
schal come: he schal teche zou al treuhe/ sohely he schal not  
speke of hym self: but what euer hingis he schal here: he schal  
speke/ & he schal telle zou: hes hingis hat ben to come/ he  
schal clarifie me: for of myn he schal take & schal telle to zou/  
alle hingis what kyn hingis he fadir haþ: ben myne/ perfore  
I seyde to zou: for of myn he schal take & telle to zou/ ¶ A  
lilil & nowe zee schulen not se me: & estesone a lilil & zee  
schulen se me: for I go to he fadir/ perfore somme of his dis-  
ciplis seyden to gedir/ what is his hing hat he seih to vs: a  
lilil & zee schulen not se me: for I go to he fadir/ perfore hei  
seyden what is his hat he seih to vs a lilil/ we witen not what  
he spekiþ/ forsohe Ihc knewe for hei wolden are: and he seyde  
to hem/ of his hing zee seeken amonge zou: for I seyde/ a lilil  
& zee schulen not se me: & estesone a lilil & zee schulen se me/  
treuely treuly I seye to zou: for zee schulen mourne & wepe:  
forsohe he worlde schal enioye/ for zee schulen be sorowful:  
but zoure sorowe (or heuynesse): schal turne into ioye/ sohely  
a womman whanne sche bereþ childe: haþ sorowe for hire  
houre comeþ/ forsohe whanne sche haþ borne a sone: nowe  
sche haenkiþ not of he pressure (or peyne) for ioye: for a man  
is borne into he worlde/ & perfore zee haue nowe sorowe/  
sohely estesone I schal se zou: and zoure herte schal enioye/  
and no man schal take fro zou zoure ioye/ & in hat day zee  
schulen not are me any hing/ treuly treuly I seye to zou: zif zee  
schulen are he fadir any hing in my name: he schal ȝyue it to  
zou/ til nowe zee axiden not any hing in my name/ are zee:  
and zee schulen take hat zoure ioye be ful/ I haue spoken to  
zou hes hingis in prouerbis (or ditke saumples)/ he houre  
comeþ.

## Joon

comēb · whanne nowe I schal not speke to zōu in prouerbis ·  
but opynly of my fadir I schal telle to zōu/ in hat day zee  
schul are in my name/ & nowe I seye to zōu · for I schal preye  
þe fadir of zōu/ forsoþe he þe fadir louēþ zōu · for zee haue  
louede me · & haue billeuede for I wente oute fro god/ I wente  
oute fro þe fadir · and I came into þe worlde/ estesone I leeue  
þe worlde · & I go to þe fadir/ his disciplis seyden/ lo nowe  
þou spekest opynly · and þou seist no prouerbe/ nowe we witen  
for þou woste alle þingis · & it is no nede to þee · þat any man are  
þee/ in his þing we billeuen · for þou wentist oute fro god/ I hē  
answeride to hem/ now zee billeuen/ lo þe houre comēb · & nowe  
it comēb · þat zee be disþaplide (or scateride) · eche into his  
owne þingis · and leeue me al one/ and I am not al one · for  
þe fadir is wiþ me/ þes þingis I haue spoken to zōu · þat zee  
haue pees in me/ in þe worlde zee schulen haue pressyng (or  
ouerlepinge)/ but triste zee I haue ouercomen þe worlde//



Hes þingis I hē spac · & þe yzen liste up into heuene ·  
þe seyde/ fadir þe houre comēb · clarifie þi sone ·  
þat þi sone clarifie þee/ as þou hast zōuen to hym  
power of eche fleysche (or man) þat alle þing þat  
þou hast zōuen to hym/ he zyue to hem euerlastynge liſt/ for  
soþe his is euerlastynge liſt/ þat þei knowe þee al one verrey  
god · & whom þou sentist I hū crīſt/ I haue clarifieðe þee on  
erþe · I haue endide þe werke þat þou hast zōuen to me þat I  
do/ and nowe fadir clarifie þou me at þi self · wiþ clerenesse  
þat I had at þee · bisore þe worlde was made/ I haue schewide  
þi name to þe men whom þou hast zōuen to me of þe worlde/  
þei weren þin · & þou hast zōuen hem to me · & þei haue kepte  
þi worde/ and nowe þei haue knowen · for alle þingis þat þou  
hast zōuen to me · ben of þee/ for þe wordis þat þou hast zōuen  
to me · I zaue to hem/ & þei haue taken & haue knowen ver-  
reþly · for I wente oute fro þee · & þei billeueden · for þou sent-  
ist me/ I preye for hem · not for þe worlde · but for hem þat  
þou

C<sup>m</sup> 17<sup>m</sup>

## Joon

you hast zounen to me/ for hei ben þin & þi þingis ben myne  
and I am clarisfede in hem/ and now I am not in he worlde  
& þes ben in he worlde & I come to þee/ holy fadir kepe hem  
in þi name · whom you zauest to me· þat hei ben one as & we  
whanne I was wiþ hem· I kepte hem in þi name/ whom you  
zauest to me I kepte· & no man of hem perischide · no but he  
sone of perdicōn (or dampnacōn) · þat he scripture be fulsilde  
forsoþe nowe I come to þee · & þes þingis I speek in he worlde  
þat hei haue my ioye fulsilde in hem self/ I zaue to hem þi  
worlde · & he worlde had hem in hate · for hei ben not of he  
worlde · as I am not of he worlde/ I prey not þat you take  
hem aweye of he worlde· but þat you kepe hem fro euyl/ hei  
ben not of he worlde· as I am not of he worlde/ halowe you hem  
in treuþe/ þi worlde is treuþe/as you sentist me into he worlde  
& I sente hem into he worlde/ & I halowe myself for hem· þat  
& hei ben halowide in treuþe/ soþely I prey not onely for hem·  
but & for hem þat ben to bileue into me · bi þe worlde of hem/  
þat alle ben one · as you fadir in me · & I in þee · þat & hei in  
us ben one · þat he worlde bileue for you hast sente me/ and  
I haue zounen to hem he clerenesse þat you hast zounen to me·  
þat hei ben one · as we ben one/ I in hem & you in me· þat  
hei ben endide into one/ & þat he worlde knowe þat you sent-  
ist me & hast louede hem· as & you hast louede me/fadir I wole  
þat & hei whom you zauest to me· be wiþ me where I am/ þat  
hei se my clerenesse whiche you hast zounen to me· for you loued-  
ist me bisore he makynge of he worlde/ fadir Just (or riztful) ·  
he worlde knewe þee not· forsoþe I knewe þee· & þes knewen  
for you sentist me/ and I haue made þi name knownen to hem·  
& schal make knownen· þat he loue by whiche you hast louede  
me· be in hem · & I in hem//

Whanne

## Joon

**W**hanne Ihe hadde seyde þes þingis: he wente oute C<sup>m</sup> 18<sup>m</sup>  
wiþ his disciplis ouer he strounde of cedron wher  
was a ȝerde: into whiche he entride & his disciplis/  
sohely & Judas hat bitrayede hym: wiste he place:  
for ofte ihē came to gedir ȝidir wiþ his disciplis/ þerfore  
whanne Judas hadde taken a cumpanye of knyztis & of bis-  
chopis & pharisees mynystris: he came ȝidir wiþ lanternes &  
brondis & armes/ and so ihē witynge alle þingis hat weren  
to come vpon hym: wente forþ & seþ to hem/ whom seeke  
zee: þei answeriden to hym/ Ihu of nazareth/ Ihe seþ to hem/  
I am/ forsoþe & Judas hat bitrayede hym: stode wiþ hem/ þer-  
fore as he seyde to hem I am: þei wenten abac & felden doun  
into he erþe/ estesone he aride hem/ whom seeke zee: forsoþe  
þei seyden Ihu nazarene/ he answeride to hem/ I seyde to zou:  
for I am/ þerfore ȝif zee seeken me: suffre zee þes to go  
aweye/ þat he worde whiche he seyde be fulfilde: for he loste not  
any of hem: he whiche þou hast zounen to me/ þerfore symount  
petre hauyng a swerde drowe it oute & smote he seruaunt of  
he bischop & kitte of his litil rizt ere/ forsoþe he name to he  
seruaunt was malcus/ þerfore Ihe seyde to petre/ sende þou  
he swerde into he scheþe/ wolte þou not hat I drynke he ilke  
cuppe/ hat my fadir zaue to me: þerfore he cumpanye of  
knyztis & he tribune & he mynystris of iewis tooken Ihu &  
bounden hym & ledden hym first to annas/ sohely he was he  
fadir of cayphas wife: hat was bischop of þat zeer/ sohely it  
was cayphas hat zaue counseyl to he Jewis/ hat it spedih one  
man for to die for he puple/ forsoþe Symount petre suede  
Ihu: and another disciple/ forsoþe he ilke disciple was knownen  
to he bischop: and he entride in wiþ Ihu: into he halle of he  
bischop/ forsoþe petre stooode at he dore wiþ oute forþ/ þerfore  
he toþer disciple hat was known to he bischop wente oute: &  
seyde to he womman keþinge he dore & ledde in petre/ þer-  
for he handemayden keper of he dore: seyde to petre/ wher &  
þou

## Joon

þou art of he disciplis of his manȝ he seyde I am not/ forsoȝ  
þe seruauntis & þe mynystris stoden at he coolis · for it wa  
colde: & þei warmeden hem/ sohely & petre was wiþ he  
stondynge & warmynge hym/ þerfore he bischopis aride Ihū &  
his disciplis: and of his techynge/ Ihū answereide to hym/ I  
haue spoken opynly to he worlde/ I tauȝte euermore in syna  
goge & in temple · whider alle þe iewis camen to gedir · & in  
pruyete I spac no þing/ what aryst þou me: are hem þat herd  
en · what I haue spoken to hem/ lo þei witen · what þingis I  
haue seyde/ whanne he had seyde · one of þe mynystris stond  
ynge nyȝ: zaue a buffet to Ihū · seyninge/ answereid þou so to he  
bischop/ Ihū answereide to hym/ ȝif I haue spoken euyl: bere  
þou witnessynge of euyl/ sohely ȝif wel: whi smytest þou me:  
and annas sente hym bounden to capphas þe bischop/ forsoȝe  
Symount petre was stondynge & warmynge hym/ þerfore þei  
seyden to hym/ wher & þou art his disciple: he denyede & seyde/  
I am not/ one of þe bischopis seruauntis cosyn of hym whos  
lil ere petre kitte of: seyde/ wher I lize þee not in he ȝerde  
wiþ hym/ þerfore petre estesone denyede/ and anone he cocke  
crewe/ ¶ þerfore þei ledden hym into he mote halle/ sohely it  
was morowynge/ and þei entride not into he mote halle ·  
þat þei schulden not be defoulide: but þat þei schulden ete  
paske/ þerfore pilate wente oute wiþ outen forþ to hem: and  
seyde/ what accusynge bryngen ȝee azenes his manȝ þei an  
swereden to hym & seyden/ ȝif his man were not a myndoer:  
we hadden not bitaken hym to þee/ þerfore pilate seij to hem/  
take ȝee hym: & deme ȝee hym astir ȝoure lawe/ þerfore þei  
seyden to hym/ it is not leueful to vs: for to flee any man/ þat  
þe worde of Ihū schulde be fulfilde he whiche he seyde/ signy  
fyng by what deþ he was to die/ þerfore pilat estesone en  
tride into he moot hall: and clepide Ihū & seyde to hym/ art  
þou kyng of Iewis/ Ihū answereide & seyde to hym/ seist þou  
þis þing of hi self: or oþer to þee seyden of me/ þe bischopis answ  
ereide/ wher I am a ieweȝ hi folc & hi bischopis bitoken þee to  
me/

## Joon

me/ what hast thou done? Ihe answeride/ my kyngdom is not  
of his worlde/ zif my kyngdom were of his worlde: sohely my  
mynysbris schulden stryue. hat I schulde not be bitaken to be  
iewis/ nowe forsohe my kyngdom is not of hens (or of his  
place/) and so pilate seyde to hym/ before thou art kyng/ Ihe  
answeride/ thou seist for I am a kyng/ I in his hing am borne.  
treuhe/ eche man hat is of treuhe: herib my voyce/ pilate seib  
to hym/ what is treuhe/ and whanne he had seyde his hings:  
estesone he wente oute to he iewis: & seyde to hem/ I fynde no  
cause azenes hym/ forsohe it is a custom to zou. hat I leeue  
mytte to zou he kyng of iewes/ before hei crieden estesone  
alle seyng/ not his: but barrabas/ forsohe barrabas was a  
þeef//

**T**herfore pilate took Ihu & scourgide/ & knyztis fold-  
ynge a crowne of hornes: puttiden to his heede/ &  
diden aboute hym a cloþe of purpur: and camen to  
hym & seyden to hym[ ]

C<sup>m</sup> 19<sup>m</sup>

buffetis/ estesone pilate wente oute: and seyde to hem/ lo I  
leede hym to zou wiþ oute forþe. hat zee knowe: for I fynde  
no cause in hym/ before Ihe wente oute berynge a crowne  
of hornes: and a cloþe of purpur/ & he seib to hem/ lo he man/  
before whanne he bischopis & mynysbris hadden seen hym hei  
crieden seyng crucisie crucisie hym/ pilate seib to hem/ take  
zee hym: and crucisie zee/ sohely I fynde no cause in hym/ he  
iewis answeriden to hym/ we haue a lawe/ & astir he lawe he  
schal die: for he made hym goddis sone/ before whanne pi-  
late had herde his worde: he dredde more/ & he wente into he  
moot halle: estesone he seyde to Ihu/ of whens art thou/ and  
Ihe zaue not answere to hym/ and pilate seib to hym/ spekist  
þou not to me/ woste þou not for I haue power for to crucisie  
þee: and I haue power for to delyuer þee/ Ihe answeride/  
þou

## Joon

þou schuldist not haue any power azenes me: no but it were  
zouen to þee from aboue/ þerfore he þat bitrayede me to þee:  
þah þe more synne/ þerof (or fro þens): pilate souȝte for to  
delyuer hym/ forsoþe þe iewis crieden seyinge/ ȝis þou leeuest  
hym þus þou art not frende of cesar/ for eche man þat makis  
hymself kyng: azen seis cesar/ þerfore pilate whan he had  
herde þes wordis: ledde Ihū forþ & satte for domesman in  
a place þat is licostratos in ebreu forsoþe galgatha in eng-  
lische place of caluarie/ forsoþe it was þe euentide of paske.  
as þe sixte houre (or haly day)/ and he seis to þe iewis/ lo-  
zoure kyng/ forsoþe þei crieden seyinge/ do awey do awey: cru-  
cifys hym/ pilate seis to hem/ schal I crucifie zoure kyng/ þe  
bischopis answeriden/ we haue not a kyng: no but cesar/ þer-  
fore hanne pilate bitoke hym to hem: þat he schulde be cru-  
cifiede/ forsoþe þei token Ihū & ledden oute/ & he berynge  
to hym self a crosse: wente oute into þat place þat is seyde of  
caluarie in ebreu galgatha where þei crucifieden hym/ and  
over two wiþ hym on his side & on þat side: þerfore Ihē þe  
mydle/ forsoþe & pilate wrote a title: & putte on þe crosse/  
soþely it was writen/ Ihū nazareth kyng of Jewes/ þerfore  
many of þe Jewis reddon his title: for þe place where Ihū is  
crucifiede was nyȝ he cytee/ & it was writen in ebreu greek &  
latyn/ þerfore þe bischopis of Jewes seyden to pilate/ nyl þou  
write kyng of Jewes: but for þe seyde I am kyng of iewes/  
pilate answeride/ þat þat I haue writen I haue writen/ þer-  
fore þe knyztis whanne þei hadden crucifiede hym: token hys  
clothes & maden four parties to eche knyzt a parte/ and a  
coot/ forsoþe þe coote was wiþouten seem: and aboue wouen  
by al/ þerfore þei seyden to gedir/ kitte we not it: but laye we  
lotte whos it is/ þat þe scripture be fulfilde: seyinge þei part-  
iden my clothes to hem: & into my clooþ þei senten lotte/ and  
soþely knyztis diden þes þingis/ ¶ forsoþe bisidis þe crosse of  
Ihū stoden his modir & þe syster of his modir/ mary cleophe &  
mary maudeleyn/ þerfore whanne Ihē hadde seen þe modir  
& þe

## Joon

¶ he disciple stondynge whom he louede: he seip to his modir/  
womman lo hi sone/ astirwarde he seyde to he disciple/ lo  
hi modir/ & fro hat houre: he disciple took hire into his mo-  
dir// ¶ Astirwarde Ih̄c witynge for now alle þingis ben en-  
dide: þat he scripture schulde be fulfilde: he seip/ I þriste/  
þoþely a vessel was putte ful of vynegre/ þei forsoþe puttynge  
aboute wiþ yslope he spounge ful vynegre: offerden to his  
mouþ/ þerfore whanne Ih̄u hadde taken he vynegre: he seyde/  
it is endide/ and he heed bowide doun: he bitoke he spirit/ for-  
soþe for it was paske euen: þat he bodies schulden not dwelle in  
he crosse in he saboth: for he ilke day of saboth was greet: he  
iewes preyeden pilate þat he hippis of hem schulden be broken  
& taken away/ þerfore knyztis camen: & þoþely þei braken he  
hies of he firste: & of he toþer þat was crucifiede wiþ hym/ þoþe-  
ly whanne þei hadden comen to Ih̄u: as þei sizen hym deade:  
þei braken not his hies: but one of he knyztis openyde his lide  
wiþ a spere/ & anone blood & water wente oute/ and he þat  
siz bare witnessyng: & his witnessyng is trewe: for he woot  
þat he seip trewe þingis: þat zee bileyue/ forsoþe þes þingis ben  
done: þat he scripture schulde be fulfilde/ zee schulen not breke  
(or make lesse) a boon of hym/ & estesone anoþer scripture  
seip/ þei schulen se into whom þei putten hourz/ Soþely astir  
þes þingis Joseph of armathie preyede pilate þat þei schul-  
den take away he body of Ih̄u/ þoþely & nychodemus came þat  
had comen to Ih̄u firste in he nyzt: berynge a medelynge of  
myrre & aloes: as an hundride pounde/ þerfore þei token he  
body of Ih̄u & boundeit in lynnen cloþes wiþ swete oynementis  
(or spices): as it is custom to Jewes for to birie/ þoþely in he  
place where he was crucifiede: was a zerde/ & in he zerde a  
newe graue: in he whiche not zit any man was putte/ þerfore  
þere for he paske euen of iewis: for þat he graue was nyȝ:  
þei puttiden Ih̄u//

Forsoþe

## Joon

C- 20-



Orsohe in one (day) of þe sabbath (þat is þe woke):  
mary maudeleyn came erly to þe graue · whanne  
ȝit dirkenessis weren: and sche size þe stoon turnyde  
aȝen fro þe graue/ þerfore sche ran & came to Sy-  
mount petre & to anoþer disciple whom Iþc louede: & seip to  
hem/ þei haue taken þe lord fro þe graue: and we witen not  
where þei haue putte hym/ þerfore petre wente oute & þe ilke  
oþer disciple: and þei camen to þe graue/ forsoþe þe two run-  
nen togedir: & þe ilke oþer disciple ranne before sunner þan  
petre: and came firste to þe graue/ and whanne he had inbow-  
ide hym: he size þe schetis putte · neþeles he entride not in/  
þerfore symount peter came suyng hym/ and he entride into  
þe graue/ and he size þe schetis putte & þe sudarie þat was  
on his heede · not putte wiþ þe scheetis: but bi it self wappide  
into one place/ þerfore þanne & þe ilke disciple þat came firste  
to þe graue: entride & size & billeuede/ forsoþe þei wisten not  
þe scripture: for it bihoste hym for to rise aȝen fro deade/ þer-  
fore þe disciplis wenten estesone to hem self/ forsoþe mary  
stood at þe graue wiþ outen forþ wepyng/ þerfore þe while  
sche wepte: sche bowide hire & bichelde forþ into þe graue &  
sche size two aungels sittyng in white · one at þe heede & one  
at þe feet where þe body of Iþu was putte/ þei seyn to hire/  
womman what wepist þou? sche seyde to hem/ for þei haue  
take awey my lord: & I woot not wher þei haue putte hym/  
and whanne sche hadde seyde þes þingis: sche is turnede abac-  
& size Iþu stondyng & wiste not for it was Iþu/ Iþc seip to  
hire/ womman what wepist þou: whom seekist þou? sche ges-  
yng for he was a gardener: seip to hym/ sire ȝif þou hast  
taken hym: seye to me where þou hast putte hym: & I schal  
take hym aweye/ Iþc seyde to hire/ mary/ sche conuertide (or  
al turnede): seip to hym/ rabony (þat is seyde mayster) Iþc  
seip to hire/ nyl þou touche me/ for I haue not ȝit assendide to  
my fadir/ forsoþe go to my breþeren: and seye to hem/ I steyze

vp

## Joon

Up to my fadir & zoure fadir: to my god & zoure god/ mary  
maudeleyn came tellynge to he disciplis · for I haue seen he  
lorde/ and hes hingis he seyde to me/ whan euen was in hat  
day in one of he sabotis · & he zatis weren schitte where he  
disciplis weren gederide for drede of he iewis: Ih̄c came &  
stood in he mydle of he disciplis & seij to hem/ pees to zou/  
and whanne he had seyde his hing: he schewide to hem handis  
& syde/ perfore he disciplis ioyzeden: he lorde seen/ perfore he  
seij to hem este/ pees to zou/ as he fadir hab sente me: and I  
sende zou/ whan he had seyde hes hingis: he blewe & seyde to  
hem/ take zee he holy gos/ whos synnes zee schulen forzyue:  
hei ben forzouen/ and whos zee schulen wiþ holde: hei ben wiþ  
holden/ forsohe thomas one of he twelue hat is clepide didy-  
mus: was not wiþ hem whanne Ih̄c came/ perfore disciplis  
seyden/ we haue seen he lorde/ forsohe he seyde to hem/ no but  
I schal se in his handis he fitchynge of naylis · & schal sende my  
syngeris into he places of he nayles · & schal sende myn hande  
into hys side: I schal not bileue/ and astir eyȝte dayes · este-  
sone his disciplis weren wiþinne: and thomas wiþ hem/ Ih̄c  
came he zatis schitte: and stode in he mydle & seyde/ pees to  
zou/ astirwarde he seij to thomas/ brynge in hi synger hidir ·  
& se myn handis & brynge to hi hande · & sende (or putte) it  
into my side · & nyl you be vnbileueful: but seijful/thomas an-  
sweride & seyde to hym/ my lorde & my god/ Ih̄c seij to hym/  
thomas for you hast seen me: you bileuedest/ blesside hei hat  
seen not: and haue bileuede/ forsohe & many oþer signes Ih̄c  
dide in he fizte of his disciplis: he whiche ben not writen in  
his booc/ forsohe hes ben writen hat zee bileue for Ih̄c is he  
sone of god/ and hat zee bileuynges/ haue liȝf in his name//

Astirwarde

## Joon

C. 21<sup>m</sup>



Stirwarde Ih̄c estesone schewide hym to his disci-  
plis at he see of tyberiadis: sohely he schewide hys/  
her weren to gedir Symount petre & thomas hat  
is seyde didymus & nathanael hat was of chana-  
galilee & he sones of zebedee & oþer of his discipulis two [

] hei seyn to hym/  
and we comen wiþ hee/ and hei wenten oute & steyzeden into  
a boot & in hat nyȝt hei token no hing/ forsohe he morowe  
made: Ih̄c stood in he brynde/ neheles he discipulis knewen  
not: for it is Ih̄c/ þerfore Ih̄c sey to hem: chldren wher  
zee haue any souþyng hing/ hei answereden nay/ he seyde  
to hem/ sende zee he nette into he riȝthalse of he rowynge:  
and zee schulen synde/ þerfore hei senten he nette & nowe hei  
myȝten not drawe it/ for multitude of fischis/ þerfore he ilke  
disciple he whiche Ih̄c louede: seyde to petre/ it is he lorde/  
Symount petre whanne he had herde for it is he lorde:  
girde hym wiþ a coot/ sohely he was nakide & sente hym  
into he see/ sohly oþer discipulis camen bi boot/ for hei weren  
not fer fro he lande/ but as two hundride cubitis: draw-  
ynge he nette of fischis/ þerfore as hei camen doun into  
he lande: hei sizen coolis putte & a fische putte heron &  
breed: Ih̄c sey to hem/ brynge zee of he fischis: he whiche zee  
haue taken nowe/ Symount petre steyzede vp & drowe he  
nette into he lande ful of greet fischis/ an hundride fifty & þre/  
and whanne hei weren so manye: he nette is not broken/ Ih̄c  
sey to hem/ come zee: ete zee/ and no man of he sittynge  
at mete durste are hym/ who art thou/ witynge for it is he  
lorde/ and Ih̄c came & tooke breed & zaue to hem & he fische  
also/ nowe his hridde tyme/ Ih̄c is schewide to his discipulis:  
whan he roos azen fro deade// ¶ þerfore whanne hei hadden  
eten: Ih̄c sey to Symount petre/ Symount of Joon louest  
þou me/ more han þes/ [ ] zhe lorde/ þou wolle for  
I loue þee/ Ih̄c sey to hym/ sede þou my lambren/ este he sey  
to

## Joon

to hym/ Symount of Jon louest you me/ [ ] þe lorde  
you woste for I loue þee/ [ ] he seip to hym þe  
þridde tyme/ Symount of Jon louest you me/ petre is heuy  
(or soory) for he seip þe þridde tyme louest you me/ and he seip  
to hym/ lorde you woste alle þingis/ þou woste for I loue þee/  
Ihc seip to hym/ feet my scheep/ treuely treuely I seye to þee/  
whan þou were zonger þou girdist þee & wandrist where þou  
woldist/ soþely whanne þou schalt ware eldre/ þou schalt  
holde forþe þin handis/ & anoþer schal girde þee/ & leede þee  
whidir þou wolte not/ soþely he seyde þis þing/ signyfyinge  
þy what deþ he was to glorifie god/ ¶ And whanne he had  
seyde þis þingis/ he seip to hym/ sue þou me/ petre conuertyde  
(or turnyde) size he ilke disciple suyingewhom ih̄c louede/ & he  
whiche restide in þe soper on his breste/ and seyde to hym/ lorde  
who is it þat schal vitraye þee/ þerfore whanne petre had seen  
þis/ he seip to Ihu/ lorde what forsoþe þis/ Ih̄c seip to hym/  
so I wole hym dwelle til þat I come/ what to þee/ sue þou me/  
þerfore þis worde wente oute amonge breheren/ for he ilke  
disciple dieþ not/ and Ih̄c seyde not to hym for he dieþ not/  
but so I wole hym dwelle til þat I come/ what to þee/ þis is  
he ilke disciple þat berisþ witnessyng of þis þingis/ and wrote  
þis þingis/ and we witen for his witnessyng is trewe/ forsoþe  
þer ben & manye oþer signes (or myraclis) þat Ih̄c dide/ he  
whiche ȝif þei ben witen by eche by hym self/ I gesse never he  
worlde hym self mowne taken he bookis þat ben to be witen//

Forsøþe

## ye dedis of ye apostlis.



Or sohe you theophil firste I made a ser-  
moune (or worde) of alle he þingis þat  
Ihc bigan for to do & teche: til into he  
day in whiche he comaundynge to he  
apostlis by he holy gost whom he chees  
was taken vp/ to whom & he ȝaue hym  
selfalyue (or quycke) astir his passioune  
in many argumentis (or prouyngis) by  
fourty dayes: apperynge to hem & spekyng of he rewme of  
god/ and he etynge to gedir comaundide to hem þat þei schul-  
den not departe fro irlm̄ · but þei schulden abide he biheste of  
he fadir · he whiche ȝee herden he seij by my mouȝe/ for sohely  
Ion baptiside in water: but ȝee schulen be baptiside in he holy  
gost: not astir þes many dayes/ perfore þei þat camen to ge-  
dir: areden hym seyng/ lorde ȝif in his tyme schalt you re-  
store he kyngdom of isrl̄y forsohe he seyde to hem/ it is not  
ȝoure to haue knowen he tymes or momentis he whiche he  
fadir has putte in his power/ but ȝee schulen take he vertue  
of he holy goost comynge fro aboue into ȝou · & ȝee schulen be  
witnessis to me in irlm̄ · & in al Jude & in samarie: and vnto  
he vttirmost of erhe/ and whanne he had seyde þes þingis hem  
seinge: he was liste vp · & a cloude receyuyde hym fro he eyzen  
of hem/ & whanne þei bihilden hym goinge into heuene: lo two  
men stoden nyȝ bisiidis hem in white cloches · he whiche & sey-  
den/ men of galilee: what stondynge ȝee biholdyng into heu-  
ene/ his Ihc þat is taken vp fro ȝou into heuene: so schal  
come · as ȝee sizen hym goinge into heuene/ hanne þei turn-  
eden azen to irlm̄ · fro he hil þat is clepide of olyuete · he  
whiche is bisiidis irlm̄: hauyng he iourney of a saboth/ and  
whanne þei hadden entride into he soupyng place: þei wenten

vp

## ye aplis

up into he hizer hingis · where hei dwelten · petre & Jon  
James & andrew · Philip & Thomas · Bartholomeu & ma-  
theu · James of Alphei · & Symount zelotes · and Judas of  
James/ alle hes weren dwellynge (or lastynge) to gedir in  
prayer wiþ wymmen · & mary he modir of Ihū · and wiþ  
his breheren// ¶ In ho dayes petre rysyng up in he mydle  
of breheren · seyde/ forsoþe her was a cumpanye of men to  
gedir · almost an hundride & twenty/ men breheren it bihoueh  
he scripture to be fulfilde · whiche he holy god bisore seyd by  
he mouþ of dauyd · of Judas hat was leder of hem hat token  
Ihū · he whiche was nowmbride in vs & gate he sorte of his  
mynysterie/ and forsoþe his weldide a feelde of he hyste of  
wickidnesse · & he hangide to barsie he mydle · and all his en-  
traylis ben sched abroode/ and it is made knownen to alle men  
dwellynge in irlan so hat he ilke feelde was clepide achildemak  
in he langage of hem · hat is he feelde of blood/ forsoþe it is  
writen in he book of psalmes/ he habitacion of hym be made  
deserte · and be her not hat dwelle in it · & anoþer take he bisch-  
opricke of hym/ perfore it bihoueh of hes men hat ben geder-  
ide to gedir wiþ vs in al tyme in whiche he lorde Ihū entride  
in and wente oute amonge vs · bygynnyng fro he baptym of  
Joon unto he day in whiche he was taken up fro vs · one of  
hes for to be made a witnesse of his resurreccōn wiþ vs/ and  
hei ordeynyden two/ Joseph hat is clepide barsabas · hat is  
namede iustus · and mathie/ and hei preynges/ seyden/ you  
lorde hat has knownen he hertis of men · schewe whom you hast  
chosen of hes two · one for to take he place of his mynsterie  
& apostilhede · of he whiche Judas trespasside · hat he schulde go  
into his place/ and hei zauen lottis to hem/ and he lotte feld  
on mathie · & he was nowmbrede to gedir · wiþ he elleuene  
apostolis//

dedis

C<sup>m</sup> 2<sup>m</sup>



ND whanne he pentecostis dayes (hat is fifty) were fulfilde: alle discipulis weren togedit in he same place and sodeynly her was made a soun from heuene: as a great spirit comynge to: and it fulfilde al he hous: where hei weren sittynge/ and tungis dyuersely partide as fire appereden to hem: and it late vpon eche of hem/ & alle ben fulfilde wiþ he holy goste/ & hei bigunnen for to speec wiþ dyuerse langagis: as he holy gost zaue to hem for to speke/ forsoþe here weren in irlm dwellynge iewes religious men: of eche nacōn hat is vndre heuene/ soþely his voyce made: he multitude came to gedir/ & in soule (or vndirstondynge) was confoundide (or astonyede): for eche man herde hem spekyng in his langage/ forsoþe alle men weren astonyede in witte: and wondriden seyinge togedit/ wher not alle hes hat speken ben galilees: & how haue we herde eche man his langage in whiche we ben borne/ þ parthi & medy & elamyte & hei hat dwellen at mesopotanye Jude & capadosie ponte & asie & frigie & pamphilie & egipte & he parties of libie/ hat is aboute syrenen: and comelyngis romayns/ and iewis & proselitis men of crete & of arabie/ we haue herde hem spekyng in oure langagis: he grete hingis of god/ forsoþe alle weren stonyede in witte: and wondriden seyinge/ what wole his hing be & forsoþe oþer scorneden seyinge: for hei ben ful of muste/ forsoþe petre stondynge wiþ he elleuene: reyside his voyce & spac to hem/ men iewis & alle hat dwellen at irlm: he his hing knowen to zou & wiþ eres persevye my wordis/ Soþely not as zee demen (or gessen) hes ben drunken: whan it is he hridde houre of he day (or undrun): but his hing it is hat was seyde by he prophete ioel/ and it schal be in he laste dayes: he lorde seij/ I schal leede oute of my spirit on al fleysche: and zoure sones & zoure douztris schulen prophecie/ and zoure zonge schulen se viciouns: and zoure eldres schulen dreme swenenes/ and soþely on my men seruauntis & myn hande

## ye aplis

hande maydens · in þo dayes I schal helde oute of my spirit:  
and þei schulen prophecie/ and I schal ȝyue grete wondris in  
heuene aboue & signes in erþe byneþe: blood & fyr & vapoure  
(or smoke)/ þe sunne schal be turnyde into dirkenessis · & þe  
mone into blood: bisore þat þe greet & open day of þe lorde  
schal come/ and eche man who euer schal inclepe þe name of  
þe lorde schal be saaf/ ȝee men of isrl here þes wordis/ Ihu of  
nazareth a man prouede of god in zou by vertues (or myraclis) ·  
& wondris & tokenes · þe whiche god dide by hym in þe mydel  
of zou as ȝee witen: hym þe counseyl endid · & by þe priscience  
(or bisore knowynge) of god · bitaken (or bitrayede) · by þe  
handis of wickide men: and turmentynge slowen/ whom god  
reyside þe sorowis of helle vnbounden: vp þat it was inpos-  
sible · hym for to be holden of it/ soþely dawayd seþ into hym/  
I purueyede þe lorde bisore me euermore: for he is on my riȝt  
halfe · þat it be not mouede/ for þis þing myn herte ioyede ·  
& mytuneglade: more ouer & my fley sche schal reste in hope/  
for þou schalt not forsake my soule in helle: neþer þou schalt  
ȝyue þin holy for to se corrupcion/ þou hast made knownen to  
me þe weyes of liȝf: þou schalt fulfille me in myrþe wiþ þi  
face// ¶ Men breheren be it leueful boldely for to saye to zou  
of þe patriarke dawayd · for he is deade & byriede · & his sepul-  
cre is at vs til into his day/ þerfore whanne he was a prophete  
& wiste for wiþ an oþe he had sworne to hym · of þe fruyte of  
his leende for to sitte on his seet: he purueyinge spac of þe re-  
surreccion of crist/ for neþer he is leste in helle neþer his fley sche  
size corrupcion/ god reyside þis Ihu: to whom we alle ben  
witnessis/ þerfore he enhauncide by þe riȝt hande of god & by  
þe biheste of þe holy gost taken of þe sadir: he sched oute þis þat  
ȝee seen & heren/ forsoþe dawayd assendide not into heuene/  
forsoþe he seþ/ þe lorde seyde to my lorde · sitte on my riȝt  
halfe · til I schal putte þin enemys: þe stool of þi seet/ þerfore  
moste certeynly wite al þe hous of isrl · for god reyside hym  
lorde & crist: þis Ihu whom ȝee crucifieden/ þes þingis herde  
þei

## dedis

þei weren compunct in herte/ & þei seyden to petre & to ober  
apostlis/ men breyeren: what schulen we do / petre forsohe  
seip to hem/ penaunce he seip do zee: and eche of zou be cris-  
tenyde in he name of Ihu crist into remyssion of zoure synnes:  
and zee schulen take he zifte of he holy gost/ forsohe repromys-  
sion (or estebiheste) · is to zou & to zoure sones & to alle þat  
ben ser: whom euer he lorde oure god haþ cleypide to/ soþely  
wiþ ober wordis ful manye he witnesside: & monestide hem  
seinge/ be zee sauede fro his wickide (or schrewide) generacon/  
þerfore þei þat receyueden his wordis: weren baptiside/ & in  
þat day ben putte to: aboute þre housande soules/ forsohe þei  
weren lastyng in techynge of he apostlis: and in comunynge  
of brekyng of breede & in preyers/ forsohe drede was made  
to eche soule/ and many wondris & signes weren done by he  
apostlis in irlm/ & greet drede was in alle/ also alle men þat  
bileueden weren to gedir: and hadden alle þingis comoune/  
þei selden possessionis & substancies (or goodis) · and departiden  
alle þingis to alle men: as it was nede to eche/ forsohe day by  
day þei lastynge to gedir in he temple · & brekyng of breede  
aboute housis · token mete wiþ gladyng & symplenesse of  
herte · heryinge to gedir god: and al hauynge grace to al he  
purple/ forsohe he lorde encreside hem þat weren made saaf:  
eche day into he same þing//

Cm 3<sup>m</sup>



Orsohe petre & Ion steyzeden into he temple: at he  
nynþe houre of preyinge/ and a man þat was lame  
fro he wombe of his modir: was borne/ whom þei  
puttiden eche day at he zate of he temple · þat is  
seyde sayre: þat he schulde axe almes of men entrynge into he  
temple/ his whanne he size petre & Ion bygynnyng for to  
entre into he temple: preyeden þat he schulde take almes/ for-  
sohe petre wiþ Ioon biholdynge hym: seyde biholde into vs/  
and he bihelde into hem: hopynge hym to takynge sum þing  
of hem/ forsohe petre seyde/ siluer & golde is not to me/ þat þat

I haue

## ye aplis

I haue Izyue to bee/ in þe name of Ihu crist of nazereth: rise  
þou & go/ and his rizte hande taken: he liste hym vp/ and anone  
þe groundis & þe plauntis (or soolis) of hym ben saddide to  
gedir/ and he leepynge stooode & wandride/ and entride wiþ hem  
into þe temple: wandrynge & lepynge & herynge god/ and al  
þe puple size hym walkynge & herynge god/ forsoþe þei  
knewen hym for it was he þat satte at almes: at þe sayr zate  
of þe temple/ and þei weren fulfilde wiþ wondrynge & extasy  
(þat is leesynge of mynde & resoune & lettynge of tunges:) in  
þat þing þat felle to hym/ ¶ Soþely whanne þei sizen petre  
of Salamon: wondrynge gretly/ forsoþe petre seyinge: an-  
swerede to þe puple/ men of isrl: what wondren zee in þis  
þing: or what biholdynge zee vs: as by oure vertue or power  
we maden his for to walke: god of abraham & god of ysaac  
Ihu: whom soþely zee bitrayeden: & denyeden before þe face  
of pilate: hym demyng: for to be dysmyttide (or leste): zee  
forsoþe denieden he holy & iuste: & zee ariden a mansleer for  
to be zouen to zou/ forsoþe zee slowen he maker of liss: whom  
god reyside fro deade men/ of whom zee ben witnesis: and in  
þe feiþ of his name he haþ consermyde his whom zee seen &  
haue knownen/ þe name of hym & þe feiþ þat is by hym: zau  
his ful helpe/ in þe sizte of alle zou/ and nowe breheren Iwoot  
þat by unwiting zee diden: as & þoure prynces/ god forsoþe  
þat before tolde by þe mouȝe of alle prophetis: his crist for to  
suffre: fulfilde so/ before be zee repentaunt & be zee conuertide  
þat þoure synnes be done aweye: whanne þe tymes of kelynge  
schal sende hym þat nowe is prechide to zou: Ihu crist/ whom  
soþely it bihouȝt heuene for to receyue: til into þe tymes of  
restitucon of alle þingis: þe whiche þe lorde spac by þe mouȝ  
of his holy prophetis fro þe worlde/ forsoþe moyles seyde/ for  
þe lorde þoure god schal reyse to zou a prophete of þoure bre-  
heren:

## dedis

þeren: as me ȝee schulen here hym vpon alle þingis: what euer he schal speke to ȝou/ forsohe it schal be/ euery soule þat schal not here þe ilke prophete: schal be distruyede (or exilide) of þe puple/ and alle prophetis fro samuel & astirwarde þat spaken: tolden ȝes dayes/ ȝee forsohe ben þe sones of prophetis: & of þe testament þat god ordeynide to oure faderis: seyinge to abraham/ in hi seed: alle þe meynes of erþe schulen be blesseide/ god reysyng his sone firste to ȝou: sente hym blesyng ȝou: þat eche man conuerte hym fro his wickidnesse//

C<sup>m</sup> 4<sup>m</sup>

**F**Orsohe hem spekyng to þe puple pristis and magistratis of þe temple camen vpon/ and saduceys sorwyng þat hei schulden teche þe puple: & tolden into Ihu azen risyng fro deade (men)/ and hei leyden handis into hem: and puttiden hem into keppynge: til into þe morowe/ Soþely it was now euen/ forsohe many of hem þat hadden herde þe worde: billeueden/ and þe nowmbr of hem is made syue housande/ forsohe in þe morowe it is done: þat þe prynces of hem & eldre men & scribis schulden be gederide in irlm: and annas prynce of pristis & cayphas & Ioon & alexaunder: & how many euer weren of þe kynde of pristis/ and hei ordeynynge hem in þe mydel: ariden in what vertue or what name: haue ȝee done þis þing: þanne petre fulfilde wiþ þe holy gost: seyde to hem/ ȝee prynces of þe puple & eldre men here ȝee/ ȝif we to day ben demyde in þe gode dede of a sikk man: in þe whiche þis is made saaf: be it knowen to ȝou alle: & to al þe puple of isrl: for in þe name of oure lordi ihu crist of nazareth whom ȝee crucifide: whom god reyside fro deade (men): in þis: þis man stondiþ hool bisore ȝee/ þis is þe stoon þe whiche was reprouede of ȝou bildyng: þe whiche is made into þe hede of þe corner: & helpe is not in any oþer/ forsohe never oþer name is vndir heuene ȝouen to men: in whiche it bihoueþ vs for to be made saaf/ forsohe hei seinge þe stidesfastnesse of petre & Ioon: founuden þat hei weren men wiþ outen

## ye aplis

outen lettris & ydiotis: wondriden & knewen for hei weren  
wiþ Ihū/ and seinge he man stondyng wiþ hem hat was he-  
lides hei myȝten no hing aȝen seye/ forsohe hei comaundiden  
hem for to go forþ wiþ outen he counseyl: and hei spaken to  
gedir seyinge/ what schulen we do to þes men/ for soþely he  
signe is made knowen by hem: to alle men dwellynge at irlā/  
it is open: & we mowen not denye/ but hat it be no more pup-  
lischide in to he puple: manase we to hem: hat hei speken no  
more in his name to any men/ and hei clepynge hem de-  
nounsiden: hat on no maner hei schulden speke ne teche: in he  
name of Ihū/ forsohe petre & Ion answerynge: seyden to hem/  
zif it be riztful in he sizte of god: for to here zou razer han  
god: deme zee/ forsohe we mowne not he hingis hat we haue  
seen & herde: but speke/ & hei manasynges: lesten hem: not  
syndyng how hei schulden punysche hem: for he puple/ for  
alle men clarifeden hat hing hat was done: in hat hing hat  
bisel/ forsohe he man was more han of fourty zeeris: in whom  
he signe of helpe was made/ forsohe hei lefste camen to heren  
& tolden to hem: how manye hingis he prynces & eldre men  
seyden to hem/ he whiche whanne hei herden: wiþ one herte  
reysiden voyce to he lorde & seyden/ lorde you hat madist he-  
uene & erþe: see & alle hingis hat ben in hem: he whiche by he  
holy gost by he mouȝe of oure fadir dauyde þi childe: seydist/  
whi heben men wrathiden (or beeten wiþ teȝ to gedit): and  
puplis houȝten veyne hingis/ kyngis of he erþe stoden nyȝ: &  
prynces camen togedit into one aȝenes he lorde: & aȝenes his  
crist/ for hei camen togedit verreyly in his cytee aȝenes hin  
holy childe/ Ihū whom you anoyntidist: heroude & pounce  
pilate wiþ heben men & puplis of isrl: for to do he hingis hat  
hin hande & þi counsayl demeden for to be done/ and now  
lorde biholde into he hretyngis of hem: & zif to þi seruauntis  
wiþ al triste for to speke þi worde: in hat hing hat you holde  
forþe hin hande: helhes & signes & wondris for to be made  
by he name of hin holy sone Ihū/ and whanne hei hadden  
preyede:

## dedis

preyede: he place was mouede: in whiche hei weren gederide/  
and alle ben fulfilde wiþ he holy gosþ: & spaken he worde of  
god wiþ triste/ forsoþe of he multitude of men bileyngne: her  
was one herte & one soule (or wille): neþer any man seyde any  
þing of ho þingis þat he weldide for to be his owne: but alle  
þingis weren in comyn to hem/ & wiþ greet vertue he apostlis  
zolden witnessyng of he azen ryþyng of Iþu cristi oure lord:  
& greet grace was in hem alle/ forsoþe neþer any nedy man  
was amonge hem/ & how many euer weren possessours (or  
welders) of feeldis (or housis): hei sellynge brouȝten to ' he  
pryse of ho þingis þat hei solden' & puttiden bisore he feet of  
he apostlis/ forsoþe hei departiden to eche: as it was nede to  
eche/ forsoþe Joseph þat is namyde barnabas of he apostlis:  
þat is interpretide he sone of conforte & deken of he kynde of  
cypre: whanne he had a feelde ' selde it & brouȝte to he price:  
& puttide it bisore he feet of apostlis//

C<sup>m</sup> 5<sup>m</sup>

**F**orsoþe a man ananye by name wiþ saphira his wife  
felde a feelde ' & defraudide of he pris: his wife  
gilty (or wytyng): and he bryngyng sum parte  
puttide it bisore he feet of he apostlis/ forsoþe petre  
seyde/ ananye whi haþ satanas temptide þin herte: þee for  
to lie to he holy gosþ: and for to defraude of he prycy of he  
feelde: wher it dwellyng: dwelte not to þee: and it solde  
was in hi power: why hast thou putte hiþ þing in hiþ herte:  
þou hast not lieide to men: but to god/ forsoþe ananye heryng  
þes wordis fel doun & diede/ and greet drede was into alle  
þat herden/ forsoþe zonge men ryþyng: moueden hym aþey:  
and beryng outhiȝtreden/ forsoþe her was made as he space  
of hre houres: & he wiþ of hym not knowyng: þat þing þat  
was done: entride in/ forsoþe petre answereide to hire/ wom-  
man seye to me: zil zee selden he feelde for so myche: and  
sche seyde zhe: so myche/ forsoþe petre seyde to hire/ what  
soþely came to gedir to zou (or acordide) for to tempte he spi-  
rit

## ye aplis

rit of he lorde / lo he feet of hem / hat haue biriede / hin housbonde  
at he dore / and hei schulen bere / hee oute / anone sche fel doun  
at his feet / & diede / forsohe he zonge men entrynge founden  
hire deade / & hei baren hire oute / & birieden to hire housbonde /  
and greet drede is made in al he chirche / and into alle hat  
herden pes hingis / forsohe by he handis of apostlis / signes &  
manye wondris weren made in he puple / & alle weren to gedir  
in he porche of salamon / forsohe no man of oþer durste ioyne  
hym self wiþ hem / but he puple magnysiede hym / forsohe he  
multitude of men & wymmen byleuynge in he lorde was more  
encreside / so hat into stretis hei brouȝten sikk men / & puttiden  
in litil beddis & couchis / hat petre comynge / namely he scha-  
dowe of hym schulde schadowe eche of hem / & hei wer dely-  
ueride fro al sekenesse / forsohe he multitude of cytees nyȝ to  
irlm ran bryngynge to sikk men & traueylide of vnclene spiri-  
tis / he whiche weren heelide alle / forsohe he prynces of pristis  
risyng / & alle hat weren wiþ hym / hat is he heresie of sadu-  
cees / ben fulfilde wiþ enuye / & leyden handis into apostlis /  
and puttiden hem in comoune keppynge / forsohe he aungel  
of he lorde by nyȝt openyng he zate of he prisoun / & ledynge  
hem oute / seyde / go zee & zee stondynge speke in he temple to  
he puple / and he wordis of his liȝt / he whiche whan hei had-  
den herdes entreden erly into he temple & tauȝten / forsohe he  
prynce of pristis comynge & hei hat weren wiþ hym / clypide  
to gedir he counseyl / & al he eldre men of he lones of isrl / &  
senten to he prisoun / hat hei schulden be brouȝte forþ / sohely  
whanne he mynystris came & he prisoun openyde founden hem  
not / hei turneden azen tolden seyng / forsohe we founden he  
prisoun schitte wiþ al diligence / & he kepers stondynge at he  
zatis / forsohe we openyng / founden no man herinne / Sohely  
as he magestratis of he temple & he prynces of pristis herden  
pes wordis / hei doutiden of hem what schulde be done / forsohe  
summan comynge / tolde to hem / for lo he men whom zee  
haue putte into prisoun / ben in he temple stondynge & tech-

## Dedis

ynge he puple/ hanne he magistrate wente wiþ he mynistris:  
and brouzte to wiþ ouþ strengþe/ forsoþe þei dredden he pu-  
ple/ leste þei schulden be stonyde to deþ/ and whanne þei had-  
den brouzte hem to: þei ordeynyden in he counseyl/ & he  
prynces of prislis: aride hem seyinge/ in comaundynge we  
comaundiden to zou: þat zee schulden not teche in his name/  
and lo zee haue fulfilde irlm wiþ zoure techynges/ and zee  
wolen brynge in on vs he blood of his man/ forsoþe petre an-  
swerynge & he apostolis seyden/ it bihoueþ for to obeye to god  
more þan to men/ god of oure faderis reyside Iþu whom zee  
flowen: hangynge in a tree/ god enhaunside wiþ his rizthande  
þis prynce & saueoure / for to ȝyue penaunce to isrl: and re-  
myssion of synnes/ and we ben witnessis of hes wordis: and he  
holy gost whom god ȝauie to alle obeschyngie to hym/ whanne  
þei herden hes þingis: þei weren turmentide & houȝten for to  
flee hem/ forsoþe summan risyngie in he counseyl/ a pharise  
gamaliel by name/ a doctoure of he lawe/ a worschipful man  
to al he puple: comaundide men to be made wiþ outen forþ  
to a schorte tyme/ & he seyde to hem/ zee men of isrl take tente  
to zou self on hes men: what zee ben to doinge/ forsoþe before  
hes dayes theodas was seyinge hymself for to be summan/ to  
whom a nowmbre of men consentide: aboute fourre hundride/  
þe whiche is slayne: and alle who euer billeueden vnto hym/  
ben disþaplide / & brouzte to nouȝte/ after his Judas galilee  
was in he daye of professiōn / & turnede aweye he puple astir  
hym/ and alle how manye euer consentiden to hym: ben sca-  
teride / & he perisschide/ & nowe soþely I seye to zou / departe  
zee fro hes men & suffre zee hem/ for ȝif it be of men his coun-  
seyl (or werke): it schal be vndone/ forsoþe ȝif it is of god: zee  
mowne not vndo hem/ but suffre zee hem: leste parauenture /  
& zee be founden for to repungne to god/ forsoþe þei conßen-  
tiden to hym/ and þei clepyngie to gedir he apostolis / denoun-  
siden to hem betens: þat þei schulden no more speke in he  
name of Iþu / & lesten hem/ & soþely þei wenten ioyinge fro  
he

## ye aplis

þe sizte of þe counseyl/ for þei ben had worbi for to suffre disciplynge (or wronge) for þe name of Ihu/ forsoþe eche day þei ceeliden not in þe temple & aboute housis: techynge & euangelizinge Ihu c̄st//

**F**Orsoþe in þo dayes þe nowmbre of disciplis waringes  
grucchyng of grekis is made azenes ebrues · for  
þat þe widowis of hem weren dispiside in every  
dayes mynstryng/ forsoþe þe twelue clepyng to  
gedir þe multitude of disciplis: seyden/ it is not euene þing vs  
for to forsake þe worde of god: and for to mynystre to bordis/  
þerfore breþeren biholde zee men of zour of good witnessyng (or  
fame) · feuene ful of þe holy gost & wisdom: whom we schulen  
ordeyne on þis werke/ forsoþe we schulen be bisye · to preyer  
& mynsterie (or prechynge) of þe worde/ & þe worde pleside  
to al þe multitude/ and þei chesiden steuen a man ful of feiþ &  
of þe holy gost · & philip & procore · & nychanore & thymon · &  
permanam · & nyhol a geste (or comelynge) antiochene/ þei  
ordeynyden þes bisore þe sizte of apostlis: and þei preyinge  
puttiden þe handis to hem/ and þe worde of þe lorde weride  
& þe noumbre of þe disciplis in irl̄n was multiplieide myche/  
also myche cumpanye of prissis obeyede to þe feiþ// ¶ Steuene  
ful of grace & strengþe: made wondris & greet signes in þe  
purple/ forsoþe summe risen of þe synagoge þat was clepide of  
lybertynes & cirynense & of men of alexandre · & of hem þat  
weren of cilice & asie dispuynge wiþ steuene/ and þei myȝten  
not wiþhonde to þe wisdom & spirit þat spac/ hanne þei prý-  
uelysenten men þat schulden seye hem haue herde hym seyinge  
wordis of blasphemye: in to moyses & god/ and so þei moueden  
to gedir þe purple & eldre men & scribis: and þei rennyng to  
gedir rauyschiden hym: & brouȝten into þe counseyl/ & þei or-  
deynyden false witnessis seyinge/ þis man ceesþ not for to  
speke wordis: azenes þe holy place & lawe/ forsoþe we herden  
hym seyinge/ for þis Ihe of nazareth schal distruye þis place ·  
& schal

C<sup>m</sup> 6<sup>m</sup>

## dedis

¶ schal chaunge tradiconis: þe whiche moyles hitoke to vs/  
and alle men hat saten in þe counseyl biholdynge hym: siȝen  
þe face of hym as þe face of an aungel/ forsoþe þe prynce of  
prisaris seyde to steuene/ ȝif þes þingis haue hem so: þe whiche  
seib//

C-7-



¶ En breþeren & faderis here ȝee/ god of glorie appre-  
ride to oure fadir abraham whanne he was in me-  
sopotanye bisore he dwelide in carram: and seyde  
to hym/ go outh of þi lande & of þi cognacoun (or  
kynrede): and come into þe lande whom I schal schewe to þee/  
whanne he wente outh of þe lande of caldeis: and dwelide in  
carram/ and þens astir þat his fadir was deade: he translatide  
hym into þis lande & in whiche ȝee dwellen nowe/ & he zaue  
not to hym heretage in it & neþer a paas of foot: but he aȝen  
bifizte for to ȝue to hym it into possession & to his seede astir  
hym: whanne he had not a lone/ forsoþe god spac to hym/ for  
his seede schal be a comelynge (or geste) in an alien lande &  
þei schulen sujet hem to seruage & schulen euyl treete hem  
soure hundride ȝeiris & þritty/ and I schal iuge þe folc: to  
whiche þei schulen serue & seib þe lorde & astir þes þingis þei  
schulen go outh: and þei schulen serue to me in þis place/ and  
he zaue to hym a testament of circumcision: & so he gendride  
ysaac & circumcidide hym: in þe eyȝthe daye/ and (ysaac) gen-  
dride iacob: and Jacob he twelue patriarchis/ and he patriar-  
kis hauynge enuye to Joseph: solde hym into egipte/ and god  
was wiþ hym & delyueride hym of alle his tribulacionis: &  
zaue to hym grace & wisdom in þe lizte of pharao kyng of  
egipte/ and he ordeynde hym prouost (or souereyn) on egipte:  
naan & grete tribulacion: & oure faderis founden not metis/  
forsoþe whanne iacob herde whete for to be in egipte: he sente  
oure faderis firste/ and in þe secounde tyme: Joseph was  
knowen of his breþeren: & his kyn is made knownen to pharao/  
forsoþe

## ye aplis

forsyhe Joseph sendyng clepide to Jacob his fadir: and al his  
cognacōn in seuenty & fyue soulis/ and Jacob descendide into  
egipte · & is deade he & oure faderis · & hei ben translatide in-  
to sicheim · & ben putte in he sepulcre pat abraham bouzte by  
prise of siluer · of he sones of emor he sone of sicheim/ forsyhe  
whan he tyme of biheste came nyȝ · he whiche god had knowel-  
echide to abraham: he puple were & was multiplide in egypte ·  
til anoyhe kynge roos in egypte: he whiche knewe not Joseph/  
his bigilyng eure puple · tormentide eure faderis · pat hei  
schulden putte oute here ȝonge children: leste hei were quyk-  
enyde/ in he same tyme moyses was borne: and he was ac-  
ceptide (or louede) of god/ and he was norischide þre moneþes:  
in he house of his fadir/ forsyhe hym putte oute he douzter of  
pharao took hym vp & norischide hym into a sone to hire/ &  
moyses was lernyde in al he wisdom of egipciens: and he  
was myȝty in his werkis/ forsyhe whanne he tyme of twenty  
zeer was fulfilde to hym: it sleyze vp into his herte pat he  
schulde visite his breheren he sones of isrl/ & whanne he size a  
man suffryng wronge: he vengide hym · & dide vengeance  
to hym pat suffride wronge · he egipcian slayne/ forsyhe he  
gesside breheren for to vndirstonde: for god by he hande of hym  
schulde ȝue to hem helpe/ but hei vndirstoden not/ forsyhe in  
he day slyng · he apperide to hem chydynge · & he recoun-  
seplide hem in pees seyinge/ men ȝee ben breheren/ wherto  
noȝzen ȝee eche oþer/ forsyhe he pat dide wronge to his  
neȝzebores: puttide hym awey seyinge/ who ordeynyde þee  
prynce & domesman on vs: wher þou wolte flee me as ȝistday  
þou killidest he egipcian/ forsyhe in his worde moyses sleyze:  
& was made a comelynge in he lande of madian: where he  
gendride two sones/ and fourty zeer fulfilde: an aungel appe-  
ride to hym in fift of flaume of a busche · in deserte · in he  
mounte of syna/ forsyhe moyses seinge · wondride in sȝte/ &  
hym comynge to pat he schulde biholde: he voyce of he lorde  
is made to hym seyinge/ I am god of ȝoure faderis/ god of  
abraham ·

dedis

abraham · & god of ysaac · god of Jacob/ moyses made trem-  
blyngē: dursie not biholde/ forsohe god seyde to hym/ vnbynde  
he scho of hi feet/ for he place in whiche þou stondist is holy  
erþe/ I seinge size he affliccon of my puple þat is in egypte: & I  
herde he mournyngē of hem: and I came dounē for to delyuer  
hem/ & nowe come þou: & I schal sende þee into egypte/ ¶ his  
moyses whom þei denyeden: seyngē/ who ordeynyde þee  
prynce & domesman on vs/ god sente his prynce & azen bier·  
wiþ he hande of he aungel: þat apperide to hym in he busche/  
þis ledde hem oute doinge wondris & signes in he lande of egypte  
& in he reede see: & in deserte fourty zeeris/ his is moyses þat  
seyde to he sones of isti/ god schal reyse to þou a prophete of  
þoure breheren: as me zee schulen here hym/ his is þat was  
in he chirche in wildernes wiþ he aungel þat spac to hym  
in he mounte of syna · & wiþ oure faderis: he whiche took  
wordis of lyfe for to zyue to vs/ to whom our faderis wolden  
not obeye · but puttiden hym aweye · & ben turnyde awey in  
here hertis into egypte: seyngē to aaron/ make þou to vs  
goddis: þat schulen go before vs/ forsohe to his moyses þat  
ledde vs oute of he lande of egypte: we witen not what is done  
to hym/ & þei maden a calue in þo dayes: & offerden an oostis  
to he symulacre · & þei gladiden in he werkis of here handis/  
forsohe god turnede & bitoke hem for to serue to he knyȝthode  
of heuene: as it is writen in he booc of prophetis/ where zee  
offreden to me slayne sacrifices (or oostis) fourty zeeris in  
deserte: zee hous of isti: and zee haue taken he tabernacle of  
moloc · & he sierre of þoure god remsam: sygures þat zee haue  
made for to worship hem/ & I schal translate þou into babi-  
loyne/ he tabernacle of witnessyngē was wiþ oure faderis in  
deserte: as god dispositide to hem · spekyngē to moyses: þat he  
schulde make it vp he fourme þat he size/ he whiche & oure fa-  
deris takyng wiþ Ihu · brouȝten into he possession of heþene  
men: he whiche god puttide awey fro he face of oure faderis:  
til into he dayes of dauyd þat sonde grace anentis god: & aride  
þat

## ye aplis

hat he schulde synde a tabernacle to god of Jacob/ salamon  
forsohe bilden an hous to hym: but he hized dwelliȝ not in made  
þingis by honde: as he seȝ by he prophete/ heuene is a feit to  
me: he erþe soþely he stool of my feet/ what hous schulen zee  
bilde to me seȝ he lorde: or whiche is he place of my restyng: /  
wher myn hande made not alle þes þingis: wiȝ harde nolle &  
uncircumcidide hertis & eris / zee wiȝ stonden euermore he  
holy gost: as & zoure faderis so & zee/ whom of he prophetis  
haue not zoure faderis pursuede: & haue slayne hem hat biforn  
tolden of he comynge of he iuste: whos traytours & mansleers  
zee weren now: he whiche token he lawe in ordenaunce of aun-  
gels: & haue not kepte/ forsohe hei herynge þes þingis: weren  
dyuersely turmentide in here hertis & gnastiden (or grenne-  
den) in hym/ forsohe whanne steuene was ful of he holy gost: he  
biholdynge into heuene size he glorie of god: and Iþu stond-  
ynge on he rizt halse of he vertue of god/ and he seȝ/ lo I see  
heuenes openyde: and he lone of man stondynge on he rizt-  
halse of he vertue of god/ forsohe hei crynge wiȝ greet voyce:  
helden togedir here eris: & maden to gedit asaute (or feerse-  
nesse) into hym/ and hei castynge hym oute of he cytee: ston-  
eden/ & he witnessis diden of here cloþes / bisidis he feet of a  
zonge man hat was clepide saul/ and hei stoneden steuene:  
inclepyng & seyng/ lorde Iþu receyue my spirit/ forsohe he  
knees putte: he criede wiȝ greet voyce seyng/ lorde sette  
not to hem his synne: for hei witen not what hei done/ and  
whanne he had seyde his þing: he slepte in he lorde/ forsohe  
saul was consentynge to his dep//

**G**Orsohe greet persecuon was made in hat day in he chirche: hat was in irlan/ and alle men weren scat-  
ered by he cuntries of Jude & samarie: out taken  
he apostlis/ forsohe men dredeful birieden steuene:  
truyde he chirche / entrynge by houses / drawynge men &  
wymmen

C<sup>m</sup> 8<sup>m</sup>

## dedis

wymmen bitoke into kepynge (or prisounē) / þerfore hei hat  
weren scateride · passiden forþ: euangelyzinge he worde of  
god/ forsoþe philip comynge doun into a cytee of samarie:  
prechide to hem crist/ forsoþe he cumpangyes zauen tente to  
þes þingis hat weren seyde of philip: to gedit herynge & seinge  
þes signes hat he dide/ forsoþe many of hem hat hadden vnclene  
spiritis: crynge wiþ greet voyce wenten oute/ forsoþe many  
sik in palesie & crokide ben helide/ þerfore greet ioye is maad  
in hat cytee/ forsoþe her was a mansymon by name he whiche  
bifore was in he cytee a wicche deceyuyng he folc of samarie:  
seyinge hym self to besum greet man to whom alle herkenyden·  
fro he leste unto he moste: seyinge/ his is he vertue of god: he  
whiche is clepide greet/ forsoþe alle bihilden hym for his þing·  
hat myche tyme he had made hem mad (or wood) wiþ his  
wicchyngis/ soþely whanne hei hadden bileuyde to philip  
euangilist of he kyngdom of god: in he name of Iþu c̄st· men &  
wymmen weren baptizide/ hanne Symon: & he bileuyde/ and  
whanne he was baptizide: and cleuyde to philip/ he seinge  
also signes & moste vertues for to be made: dredyngewondride/  
forsoþe whanne he apostlis hat weren at irl̄n hadden herde·  
for samarie receyuede he worde of god: hei senten to hem pe-  
tre & Ion/ he whiche whanne hei camen: preyeden for hem  
hat hei schulden receyue he holy gost/ forsoþe not ȝit he came  
into any of hem: but hei weren baptiside onely in he name of  
he lord Iþu/ hanne hei puttiden handis on hem: and hei re-  
ceyueden he holy gost/ forsoþe whanne Symon had seen for  
he holy gost was zauen by puttynge on of he hande of apost-  
lis: he offerde to hem money · seyinge/ ȝyue zee to me & his  
power · hat to whom euer I schal putte on handis: he receyue  
he holy gost/ forsoþe petre seyde to hym/ hi money be wiþ hee  
into perdicon: for þou gessist he ziste of god for to be had (or  
weldide) by money/ parte is not to hee neþer sorte: in his  
worde/ for þin herte is not riȝtful: þerfore god/ and so do þou  
penaunce fro his hi wickidnesse & preye god: ȝis parauenture  
his

## ye aplis

his houȝte of þin herte be forȝouen to þee/ forsohe in galle of  
bittirnesse: & bonde of wickidnesse: I se þee for to be/ forsohe  
Symon answerynge seyde/ preye ȝee for me to he lorde: þat  
no þing of þes þat ȝee haue seyde/ come on me/ and þei wit-  
nessyng sekyng he worde of he lorde/ ȝeeden aȝen to irlm:  
an aungel of he lorde: spac to philip seyinge/ rise þou & go  
aȝenes he souȝt to he weye þat goȝt doun fro irlm into ga-  
zam: his is deserte weye/ and he risynge wente forþ/ and lo a  
man of ethiop/ a myȝty geldyng of he queen candace of ethi-  
opies/ þe whiche was vpon al hire richessis: came for to wor-  
ship in irlm/ and he turnyde aȝen fittyng on his chare: & reed-  
ynge ysaie þe prophete/ forsohe he spirit seyde to philip/ come  
to: and ioyne þee to his chare/ forsohe philip rennyng/ herde  
hym reedyng ysaie þe prophete/ and he seyde/ gessist þou  
wher vndirstandist/ what þingis þou redist/ þe whiche seyþ  
and how may I: ȝif summan schal not schewe to me/ and he  
preyde philip/ þat he schulde steyȝe vp & sitte wiȝ hym/ for-  
sohe he place of scripture þat he red/ was his/ as a scheep of  
sleinge he was led/ & as a lombe bisore a man scheryng hym  
doumbe wiȝ outen voyce/ so he openyde not his mouȝ/ in meke-  
nesse his doom is taken vp/ who schal telle outh he generacon  
of hym/ for his liȝ schal be taken aweye fro he erþe/ forsohe  
he geldyng answerynge to philip/ seyde/ I biseche þee of  
what prophet seyþ he his þing/ of hym self or of any oþer/  
forsohe philip openyng his mouȝ/ & bigynnynge at his scrip-  
ture euanglizide to hym Ihu/ and he while þei wenten by he  
weye/ þei camen to sum water/ and he geldyng seyþ/ lo wa-  
ter/ who forbedis me for to be baptiside/ forsohe philip seyde/  
ȝif þou biseuest of al he herte/ it is leueful/ and he answerynge  
seyþ/ I biseue þe sone of god for to be Ihu/ and he comaund-  
ide he chaar for to stonde/ & þei wenten doun boþe into he wa-  
ter/ philip & he geldyng/ & he baptiside hym/ forsohe whanne  
he steyȝede vp of he water/ þe spirit of he lorde/ rauyschide

þ H

philip:

## dedis

philip: and he geldynge size hym no more/ forsohe he wente  
ioyzinge by his weye/ philip is souneden in a zoto/ and passyng  
forþ euangelizide to alle cytees: til he came to cesarie//

C<sup>m</sup> 9<sup>m</sup>

**S**aul zit breher (or blower) of manaacis · & betynge  
(or sleinge) into disciplis of he lorde: came nyze to  
he prynce of pristis · & axide of hym epistlis into  
damask to synagogis/ þat zif he fonde any men &  
wymmen of his lijs: he schulde leede bounden to Irlān/ and  
whan he made iourney: it bisel þat he came nyz to damask/ &  
sodeynly liȝt fro heuene schoon aboot hym: and he fallynge  
into he erþe · herde a voyce seyinge to hym/ Saul Saul what  
pursuest thou me: þe whiche seyde/ who art thou lorde: and he/  
I am Iħu of nazareth: whom thou pursuest/ it is harde to hee  
for to kike azenes þe pricke/ & he tremblynge & wondrynge:  
seyde/ lorde what wolte thou me for to do/ and he lorde to  
hym/ rise thou & entre into he cytee: & it schal be seyde to hee ·  
what it bihoueh hee for to do/ forsohe þo men þat wenten  
wiþ hym: stoden made ferde (or oute of mynde)/ soþely her-  
ynge a voyce: forsohe seinge no man/ forsohe saul roos fro  
he erþe: & he yzen openyde he size noþing/ forsohe þei draw-  
ynge hym to hondis ledden into damask/ & he was þre dayes  
not seinge: & he ete not breed neþer dranke/ forsohe a dis-  
ciple was at damask: by name ananye/ and he lorde seyde  
to hym in a vilioune ananye/ & he seþ/ lo I lorde [and the  
Lorde said] to hym/ rise thou & go into a street þat is clepide  
rectus/ and seeke in he hous of Judas · saul by name tarsense/  
forsohe lo he preyeh/ & he size a man ananye by name en-  
trynge & puttynge to hym handis: þat he receyue liȝt/ forsohe  
ananye answeride: lorde I haue herde of many of his man:  
how many euyl þingis he dide to he seytis in irlān/ & þis haþ  
þower of prynces of pristis: for to bynde alle men þat inclepen  
þi name/ forsohe he lorde seþ to hym/ go thou for þis is to me  
a vessel of cheslynge: þat he bere my name bisore heben men &  
kyngis:

## ye aplis

kingis: and he sones of isrl/ forsohe I schal schewe to hym .  
how many þingis it bihouþ hym for to suffre for my name/  
and ananye wente & entride into þe hous: & he puttynge to  
hym þe handis leyde/ saul brother . þe lorde ihū sente me . þat  
apperteide to þee in þe weye . in whiche þou camest: þat þou se  
& be fulfilde wiþ þe holy gost/ and anone here fallen fro his  
ȝzen as scalis: & he receyuede sifz/ and he risynges is bap-  
tiside/ & whanne he had taken mete: he was confortide/ for-  
sohe he was wiþ þe disciplis þat weren at damask: by summe  
dayes/ & anone he entrynge into þe synagogis . prechide þe  
lorde ihū . for þis is þe sone of god/ forsohe alle men þat  
herden hym wondreden: and seyden/ wher þis is not þat  
inpungnede in irl̄: hem þat inclepeden þis name: and hidit  
to þis þing he came: þat he schulde leede hem bounden to þe  
prynces of prislis/ forsohe Saul myche more were stronge &  
confoundide þe iewis þat dwellden at damask . affermynge  
for þis is ēst/ forsohe whan manye dayes weren fulfilde: Jewes  
maden a counseyl . þat hei schulden flee hym/ forsohe he as-  
pies of hem: ben made knownen to Saul/ forsohe hei kepten &  
þe ȝatis day & nyȝt þat hei schulden flee hym/ forsohe his dis-  
ciplis takynge hym in nyȝt: bi þe wal lefsten hym . sendyng  
doun & a leep/ forsohe whanne he came into irl̄: he tempt-  
ide (or assayede) for to ioyne hym to þe disciplis: & alle dred-  
den hym . not bileyng he was a disciple/ forsohe barna-  
bas led hym to þe apostlis: & tolde to hem how in þe weye he  
had seen þe lorde & for he spac to hym: and how in damask  
he dide tristilys in þe name of ihū/ and he was wiþ hem en-  
trynge in & goinge oute irl̄: doinge tristilys in þe name of þe  
lorde/ and he spac to heben men: & disputide wiþ greekis/  
forsohe hei houzten for to flee hym/ þe whiche þing whanne  
breheren hadden knownen: hei ledden hym in nyȝt to cesarie  
& lefsten to tarlis/ soþelȝ þe chirche by al Jude of galilee & sa-  
marie: had pees/ & was edifide: walkyng in dreede of þe  
lorde: & was fulfilde wiþ comfort of þe holy gost/ forsohe it is  
made

## dedis

made hat pette while hat he passide alle: came to he hol  
men hat dwelliden at lidde/ forsohe he fonde here summan  
eneas bi name: fro eyze zeeris liggyng in bed: he whiche  
was sijc in palestie/ and petre seid to hym/ eneas he lorde Ihu  
christ heele hee/ rise you & dresse to hee/ and anone he roos/  
and alle men hat dwelliden at lidde & sarone: size hym: he  
whiche ben conuertide to he lorde/ forsohe in ioppe was sum  
disciplesse by name tabita: he whiche interpretide is seyde  
dorcas/ his was ful of good werkis & almes dedis hat sche  
dide/ forsohe it is made in ho dayes: hat sche made sijc diede/  
he whiche whanne hei hadde waschen: hei puttiden hire in a  
soupyng place/ forsohe whanne lidda was nyȝ fro ioppe· dis-  
ciplis herynge for petre was in it· senten two men to hym  
preyinge: hat you tarie not to come vnto vs/ souely petre  
risyng vþ: came wiþ hem/ and whanne he came: hei ledden  
hym into he soupyng place/ and alle he widowis aboute  
hym wepyng & schewynge cootis & clothes: he whiche dorcas  
made to hem/ forsohe alle men caste oute wiþ outenforþ· petre  
puttyng he knees: preyede/ and he turnyde to he body: seyde  
tabita: rise you in name of oure lorde Ihu c̄st/ and sche open-  
yde he yzen/ and petre seyn: sche satte vþ azen/ forsohe he  
ȝyung to hire he hande: reyside hire/ & whanne he had clep-  
ide holy men & widowis: he assygnide hire quycke/ forsohe it  
is made knownen by al ioppe: and hei bileueden in he lorde/  
forsohe it is made hat many dayes he dwellide in Ioppe at  
Symon sum curriour or tawer//

C<sup>m</sup> 10<sup>m</sup>



Orsohe summan was in cesarie by name cornelie  
centurio (hat is hauyng an hundride men vndir  
hym) · of he cumpayne of knyztis · hat is seyde of  
ytalie · a religious man & dredyng he lorde wiþ  
al his meyne · doinge manye almessis to he puple: and prey-  
inge he lorde euermore/ his size in a visione oppynly · as in he  
nynþe houre (or none) · an aungel of god entrynge into hym:  
and



## ye aplis

and seyinge to hym/ cornely/ and he biholdynge hym/ taken  
wip drede/ seyde/ who art thou lorde/ forsohe he seyde to hym/   
hi preyers & þin almes dedis/ haue steyzede vp into mynde/   
in þe sif of þe lorde/ and nowe sende men into ioppe/ & clepe  
a man Symount þat is namyde petre/ his is herbortide at a  
man Symon curriour/ whos hous is bissidis þe see/ his schal  
seye to þee/ what it bihoueh þee for to do/ and whanne þe  
aungel þat spac to hym had gon aweye/ he clepide to his  
homely men/ & a knyzt dredyng he lorde/ of hem þat obe-  
schide to hym to whom whanne he had tolde alle þingis/ he  
sente hem into ioppe/ forsohe on þe day suynge/ hem ma-  
kyng iourney & neyzinge to þe cytee/ petre steyzede vp into þe  
heyzer þingis of þe hous/ þat he schulde preye aboute he sixte  
houre/ and whanne he hungride/ he wolde taste (or ete)/ for-  
sohe hem makyng reedy/ an exesse of soule (or rauyschynge  
of spirit) fel on hym/ & he sif heuene openyde/ & a vessel com-  
yng doun as a greet scheet wip fourre cordis for to be sente  
doun from heuene into erþe/ in þe whiche weren alle fourre  
foot beestis & crepyng þingis of erþe/ and volatilis of heuene  
(or eire)/ & a voyce is made to hym/ rise petre/ & flee & ete/  
föhely petre seip/ lorde fer be it fro me/ for I neuer ete/ al  
comoune þing & vnclene/ and este þe secounde tyme þe voyce  
to hym/ þat þing þat god haþ clenside/ thou schalt not seye  
vnclene/ forsohe his þing is done by þries/ & anone þe vessel is  
receyuede into heuene/ and þe while petre wipinne hymself  
doutide/ what þe visioune was þat he sif/ lo þe men þat  
weren sente fro cornelye sekynge þe hous of Symon/ stoden  
nyȝ at þe ȝate/ & whanne hei hadden clepide/ hei aride ȝif  
Symount þat was namyde petre/ had þere herbore/ forsohe  
petre þenkyng of þe visioune/ a spirit seyde to hym/ lo þre  
men seeken þee/ and so rise þou & go doun/ & go wip hem/ no  
þing doutynge for I sente hem/ forsohe petre comyng doun  
to þe men/ seyde I am whom ȝee seeken/ what is þe cause for  
whiche ȝee haue comen/ þe whiche seyden/ cornelie centurio/

a iusse

## dedis

a iuste man · & dredyng god · & hauyng gode witnessyng of  
alle he folc of iewis · toke answere of an holy aungel for to  
clepe hee into his hous · & for to heere wordis of hee · before he  
leedyng hem wihinne receyuede in herbore · forsohe in he  
daye suyng · he risyng wente forþ wih hem · and summe of  
breþeren fro ioppe folowide hym · hat hei be witnessis to pe-  
tre · forsohe another day he entride into cesarie · forsohe cor-  
nelie abode hem · his cosyns and necessarie frendis clepide to  
gedir · and it is done whanne petre had entride · cornelie came  
metyng hym · & fallyng doun at his feet · he worschipide  
hym · petre soþely reyside hym · seyinge · rise · & I my self am  
a man as & þou · and he spekyng wih hym entride in · a fonde  
manye hat camen to gedre · & he seyde to hem · ȝee witen how  
abhomynable it is to a man iewe · for to be ioyned or to come  
to an alien · but god schewide to me no man for to seye a man  
comyn (or vnclene) · for whiche þing I clepide came · before  
I are zou for what cause haue ȝee clepide me · and cornelie  
seip · fro he forþ day passide til to his houre · I fastynge was  
preyng in he nynþe houre in myn hous · & lo a man stode bi-  
fore me in whiþ cloþ · and seip · cornelie hi preyer is herde ·  
and þin almes dedis ben in mynde in he sizte of god · sende  
before into Ioppe · & clepe Symount hat is namyde petre ·  
his is herboride in he hous of Symon curriour · bisides he  
see · his whanne he schal come schal speke to hee · before an-  
one I sente to hee · & þou didist wel in comynge to vs · nowe  
before we ben alle present in hi sizte · for to here he wordis  
what euer ben comaundide to hee · of he lorde · forsohe yetre  
openyng his mouþ seyde · in treuþe I haue founden · for god  
is not acceptour of persones · but in eche folc he hat dredyng  
god · and wirthiþ riȝtewesse · is accepte to hym · god sente a  
worde to he sones of isri schewynge pees by Ihu crist · his is  
god of alle men · ȝee witen he worde hat is made by alle Ju-  
dee · forsohe bygynnyng fro galilee · aftir he baptyme hat  
Ion prechide Ihu of nazareth · how god anoyntide hym wih  
he

## ye aplis

þe holy gost & vertue þe whiche þourgh passide in wel doinge  
& helynge alle men oppreside of þe deuyl: for god was wiþ  
hym/ and we ben witnessis of alle þingis þe whiche he dide in  
þe cuntrye of iewis & Irlanþ: whom hei slowen hengyng in a  
tree/god reyside his in þe hridde day & zaue hym for to be made  
knowen/ not to eche puple/ but to witnessis before ordeynyde  
of god to vs þat eten & drunken wiþ hym: astir þat he roos  
azens fro deade men/ and he comaundide to vs for to preche to  
þe puple & for to witnesse: for he is ordeynyde of god domes-  
man of guycke & deade/ to his alle prophetis beren wit-  
nessyng/ alle men þat billeuen into hym for to receyue re-  
myssion of synnes by his name/ zit petre spekyng he wordis:  
þe holy gost fel on alle þat herden þe worde/ and þe feyful  
(or cristen men) of circumcision þat camen wiþ petre: [where  
assonnyed] for & into nacons þe grace of þe holy gost is schede  
oute/ forsoþe hei herden hem spekyng wiþ tungis (or langa-  
gis): and magnysyng god/ þanne petre answeride: wher  
any man may forbede water/ þat þes ben not baptiside þat  
haue receyued he holy gost: as & we/ and he comaundide hem  
for to be baptiside in name of þe lorde Ihu ẽst/ þanne hei  
preyeden hym/ þat he schulde dwelle wiþ hem summe dayes//



Orsoþe þe apostolis herden þat weren in Judee: for  
& heben men receyueden þe worde of god & hei  
glorifiede god/ forsoþe whanne petre came to Irlanþ:  
hei þat weren of circumcision disputiden azens  
hym seyng/ whi entredist thou to men hauyng prepusis: and  
hast eten wiþ hem: Petre soþely bygynnynge: expounyde to  
hem þe ordre seyng/ I was in þe cytee of ioppe preyng: &  
I size in excesse of my soule a visioun/ sum vessel comynge  
doun as a greet scheet (or lynnyn close)/ wiþ fourre cordis for  
to be sente doun fro heuene: & it came vnto me/ in whiche I  
biholdynge bihilde & size soure footide þingis of erþe & beestis  
& crepyng þingis: & volatilis of þe eire/ forsoþe I herde & a  
voyce

C<sup>m</sup> 11<sup>m</sup>

dedis

voynce seyinge to me/ petre rysse: flee & ete/ forsohe I seyd  
nay lord comoune hing (or vnclene): entride never into m  
mouþ/ sohely he voynce answeride he secounde tyme fro he  
uene/ ho hingis hat god hab clenside: you schalt not seye un  
clene/ forsohe his is done by hries: and alle he hingis be  
receyuede azen into heuene/ and lo hre men anone stoden nyȝ  
in he hous in whiche I was: sente fro cesarie to me/ forsohe a  
spirit seyd to me hat I schulde go wiþ hem no hing doutyng,  
forsohe & hes fire breheren camen wiþ me: and we entreden  
into he hous of he man sohely he tolde how he size an aungel  
in his hous: stondyng & seyinge to hym/ sende into ioppe  
& clepe Symount hat is namyde petre/ he schal speke to hee  
wordis: in whiche you schalt be saaf & al hin hous/ forsohe  
whan I had bigunnen for to speke: he holy gost sel on hem  
as into vs in he bigynnyng/ forsohe I bishouȝte on he worde  
of he lorde: and he seyd/ sohely Ioon baptiside in water: for  
sohe ȝee schulen be baptiside in he holy gost/ perfore ȝif god  
ȝauȝ he same grace as & to vs hat biseueden in he lorde Ihu  
christ: who was I hat myȝte forbede he lorde: hat he schulde not  
ȝyue he holy gost to men biseuyng in he name of Ihu christ:  
hes hingis herde: hei helden pees & glorifieden god: seyinge/  
perfore & to heben men: god hab ȝouȝ penaunce to liȝ/ and  
sohely hei hat weren scateride of he tribulacion: hat was made  
vndre steuene: walkiden forþ til to senyce & cypre & antioche:  
to no man spekyng he worde: no but to iewes al one/ forsohe  
sum of he men weren of cypre & cyrynen/ he whiche whanne  
hei entreden into antioche: spaken to greekis schewyng he  
lorde Ihu: & he hande of he lorde was wiþ hem/ & myche  
nowmbr of men biseuyng: is conuertide to he lorde/ forsohe  
he worde came to he eris of he chirche hat was at ȝrlm on hes  
hingis: & hei senten barnabas unto antioche/ he whiche  
whanne he had comen: & seen he grace of he lorde: ioyede/ and  
he monestide alle men in purpos of herte: for to dwelle in he  
lorde: for he was a good man & full of he holy gost & seip: &  
myche

## ye aplis

myche cumpanye is putte to he lorde/ forsohe he wente forþ  
to tarlis: þat he schulde seek saul/ whom whan he had founden/  
he ledde to antioche/ and al a zeer hei lyueden here in he  
chirche: & tauȝten myche cumpanye: so þat firſte cristen  
disciples weren namyde at antioche/ forsohe in þes dayes: pro-  
phetis camen ouer fro irlan to antioche/ & one of hem risynge  
agabus by name: signysiede by he spirit a greet hungre to  
comynge in al he roundenesse of erbis: he whiche hungre is  
made vndre claudius/ forsohe he disciplis purposiden alle as  
eche had: for to ſende mynsterie to breþeren dwellyng in Ju-  
dee/he whiche þing & hei diden ſendynge to he eldre men: by  
he hande of barnabas & saule//

**F**orſohe in he same tyme heroude he kyng ſente hon-  
dis: for to turment ſummen of he chirche/ forſohe  
he ſlowe by ſwerde: James he brother of Ioon/  
forſohe he ſeinge for it pleside to he iewis: puttide  
to for to cacche & petre/ forſohe he dayes of heſe loues weren/  
whom whanne he had cauȝte he ſente into priſoune: and bi-  
takynge to foure quaturnyouns of knyȝtis: (þat eche had  
foure vndir hym) for to kepe hym: willynge aftir pask for to  
bryng hym forþ to he purple/ & ſobely petre was kepte in pri-  
ſoune/ forſohe preyer was made of he chirche: wiþ outen ceel-  
ynge to god for hym/ forſohe whan heroude was to bryng  
forþ hym: in þat nyȝt petre was ſlepyng bitwix two knyȝtis  
bounden wiþ two cheynes: & kepers before he dore kepten he  
priſoune/ and lo an aungel of he lorde stood nyȝt: & lizte ſchone  
azen in he habitacle/ and he ſide of petre ſmyten: he reþide (or  
wakyde) hym ſeyinge/ riſe wiſtely/ and anone he cheynes fel-  
len doun of his handis/ forſohe he aungel ſeyde to hym/ be  
þou girde biſore: & do on hi hoofis/ & he dide so/ & he ſeyde to  
hym/ do aboute to hee hi clooþ: & ſue me/ and he goinge oute  
ſuede hym: and he wiſte not for it is ſohe þat was made by he  
aungel/ forſohe he geſſide hym ſelf for to ſe a viſioune/ forſohe

C<sup>m</sup> 12<sup>m</sup>

## dedis

þei passynge he firsie & he secounde kepynge: camen to þe Iren  
zate þat leedis to þe cytee: þe whiche wilfully is openyde to  
hem/ and þei goinge oute camen forþ into one strete: and  
anone þe aungel passide aweye fro hym/ and petre turnyng  
azen to hym self: seyde/ nowe I woot verreyly for þe lorde  
sente his aungel & delyueride me fro þe hande of heroude &  
of al abydynge of þe puple of Iewis/ and he biholdynge came  
to þe hous of mary modir of Ios þat is namyde markus:  
were many weren gederide to gedir & preyinge/ forsoþe hym  
knockynge at þe dore of þe zate: a wenche rode by name  
came forþ to se/ and as sche knewe þe voyce of petre: for ioye  
sche openyde not þe zate/ but rennyng in: tolde petre for to  
sionde bisore þe zate/ & þei seyden to hire/ þou maddist (or art  
woot)/ sche soþely assermyde: for to haue hym so/ forsoþe þei  
seyden/ it is his aungel/ forsoþe he lastide knockynge/ soþely  
whanne þei hadden openyde: þei sizen hym & wondriden/  
soþely he bekenyng to hem wiþ hande for to be stille: tolde  
how þe lorde had ledde hym oute of prisoun/ and he seyde/  
telle ȝee to James & to breheren þes hingis/ and he gon oute:  
wente into anoþer place/ forsoþe þe day made: þer was not  
litil turblyng amonge þe knyztis: what was done of petre/  
soþely whanne heroude had souȝte hym azen & not founden:  
inquesicion (or seekynge) make of þe kepers: he comaundide  
hem for to be brouzte/ and he comynge doun fro Judee into  
cesarie: dwellide þere/ forsoþe he was wroþ to men of tyre &  
of sidon/ and þei of one acorde come to hym: & blasphemis þat was  
on þe couche of he kyng: softely stiride: þei ariden pees: for  
whi þat here cuntries weren norischide (or susteynyde) by  
hym/ forsoþe a day ordeynyd: heroude cloþide wiþ kyngis  
cloþinge satte for domesman: and spac to hem/ forsoþe þe  
puple criede þe voyces of god: not of man/ soþely anone an  
aungel of þe lorde smote hym: for he had not done honoure  
to god/ and he wastide of wormes: diede/ soþely he worde of  
þe lorde waride/ & was multiplieide/ forsoþe barnabas & saul  
turnyde

## ye aplis

turnyde azen fro irlm̄ · þe mynysterie fulfilde: Ion taken to  
þat was namyde markus//

**F**orsohe þer weren in þe chirche þat was at antioche: prophetis & dottours · in whiche barnabas & Symmon þat is clepide blac & lucius syronense & manan þat was þe soukyng feer of heroude tetrark (þat is prynce of þe surhe parte) & saul/ forsohe hem mynystryng in þe lorde & fastyng: þe holy gost seyde to hem/ de parte ȝee to me saul & barnabas into þe werke: to whiche I haue taken hem/ þanne þei fastyng & preyng & puttyng handis to hem: lesten hem/ and sohely þei sente of þe holy gost/ wenten forþ to seleucia/ and fro þens þei wenten by boot to cypre · & whanne þei camen to salamyne: þei prechiden þe worde of god in synagogis of iewis/ forsohe þei hadden & Ioon in mynysterie (or seruice)/ and whanne þei hadden walkide by al þe ile vnto paphum: þei founden a man wicche · a false prophete a iewe · to whom þe name was barieu · þat was wiþ þe pro consul sergious poul prudent man/ þis barnabas poul clepide to: desiride for to here þe worde of god/ sohely helymas wicche wiþstode hem · so sohely is interpretide his name: sekyng for to turne awey þe pro consul fro bileue/ forsohe saul wicche & poul · fulfilde wiþ þe holy gost/ biholdynge into hym · seyde/ a þou ful of al gile · & al falsenesse· þou sone of þe deuyl · þou enemye of al riztwesnesse: þou leuest not for to subuerte (or distruye) þe riztful weyes of þe lorde/ and lo now þe hande of þe lorde on þee: and þou schalt be blynde · & not seinge summe vnto a tymē/ & anone a myste fel dounē on hym: and dirkenesse/ and he goinge aboute souȝte hym þat schulde ȝue þe hande to hym/ þanne he pro consul whanne he had seen he dede: bileuede· wondryng on þe techynge of þe lorde/ and whanne fro paphum poul had gon by boot · & þei þat were wiþ hym: þei camen to pergen of pamphile/ for ion departynge fro hem: turnyde azen to irlm̄/ sohely þei goinge to per-

C<sup>m</sup> 13<sup>m</sup>

## dedis

gen: camen to antioche of persidie/ and þei gone into þe syna-  
goge: þe day of slobotis: saten/ forsoþe astir reedyng of þe lawe  
& prophetis: þe prynces of þe synagoge senten to hem seyinge/  
men breþeren: ȝis any worde of exortacon (or techynge) to þe  
puple is in ȝou: seye ȝee/ forsoþe poul rysynge & wiþ hande bid-  
dyng silence: seip/ men of isrl & ȝee þat dreden god: herip/ god  
of þe puple of isrl chees oure faderis & enhauncide þe puple:  
whanne þei weren comelyngis in þis lande of egipte: and in  
an hize arme he ledde hem oute of it: & by tyme of fourty  
zeeris: he susteynede here maners in deserte/ and he distruy-  
inge seuene folkis in þe lande of chanaan: by forte departide  
to hem þe lande of hem: as astir foure hundride & fifty zeeris/  
and astir þes þingis he zaue domesmen: unto samuel þe pro-  
phete/ and fro hens: þei axiden a kyng/ and he zaue to hem  
saul þe sone of cis: a man of þe lynage of beniamyn: by fourty  
zeeris/ and hym done awey: he reyside to hem dauyd kyng:  
to whom he berynge witnessyng: seyde/ I haue founden  
dauyd: þe sone of iesse: a man astir myn herte: þe whiche  
schal do alle my willis/ of whos seed vp biheste: god ledde  
oute of isrl a saueour ihū: Jon prechynge before þe face of his  
comyng þe baptym of penaunce to al þe puple of isrl/ forsoþe  
whan Jon had fulfilde his cours: he seyde/ whom ȝee demen  
me for to be I am not/ but lo here comeþ astir me of whos I  
am not worþi: for to vnynde þe schoon of his feet/ men bre-  
þeren sones of þe kynde of abraham: & þat in ȝou dreden god:  
to ȝou þe worde of helþe is sente/ soþely þei þat dwelliden at  
irlm & prynces of it vnknowynge his Ihu: & þe voyces of pro-  
phetis þat by euery saboth ben red: demyng fulfilden/ and  
þei syndyng in hym no cause of deþ: axiden of pilate: þat þei  
schulden flee hym/ and whanne þei hadden endide alle þingis  
þat weren writen of hym: þei puttyng hym doun of þe tree:  
puttiden hym in a graue/ forsoþe god reyside hym fro deade  
(men) in þe pridde day: þe whiche is seen by many dayes to  
hem þat to gedir steyzeden vp fro galilee to irlm: þe whiche  
ben

## ye aplis

ben to now his witnessis to he puple/ & we schewen to zou he  
ilke þat is made biheste azen to our faderis· for god haþ ful-  
filde his to zoure sones· azen reysyng Ihu· as in he secounde  
psaime it is writen/ þou art my sone to day I gendride þee/  
forsohe þat he azen reyside hym fro deade men· now no more  
to turnyng into corrupcion· þus he seip/ for I schal ȝyue to  
zou he holy trewe þingis of dauyd/ and herfore in another  
stede he seip/ þou schalt not ȝyue þin holy for to se corrupcion/  
forsohe dauyd in his generacon whanne he had mynystridē  
to he wille of god· slepte (or diede)/ and is putte to his fa-  
deris· & sise corrupcion· soþely he whom god reyside fro deade  
(men)· sise not corrupcion· herfore men breþeren be it knownen  
to zou· for by hym remyssion of synnes is tolde to zou· fro  
alle synnes· of he whiche ȝee myȝten not be iustisiede in he  
lawe of moyses/in his eche man þat bileyf· is iustisiede/ her-  
fore se þee þat it come not to zou· þat is aboue seyde in pro-  
phetis/se ȝee dispisers & wondre ȝee· & be ȝee scateride abrood·  
for I worche a werke in zoure dayes· a werke þat ȝee schulen  
not bileyf· ȝis any man schal telle oute to zou· forsohe hem  
goinge oute· þei preyeden· þat another suynge saboth· þei  
schulen speke to hem þes wordis/ and whanne he synagoge  
was lefste· manye of Jewes & of comelyngis worschypynge sue-  
den poul & barnabas/he whiche spekyng softely counseyliden  
hem· þat þei schulden in he grace of god/ soþely in he saboth  
suynge· almost al he cytee came to gedir· for to heere he worde  
of god/ forsohe iewes seinge he cumpanyes of puple ben ful  
filde wiþ eneuye· & azen seyden þes þingis þat weren seyde  
of poul· blasphemyngh/ þanne poul & barnabas stidesastly sey-  
den/to zou it bihoste firste for to speke he worde of god· but for  
ȝee putten it aweye & haue demyde ȝee unworhi of euerlast-  
ynge liss· lo we turnen to gedir to heben men/ forsohe so þe  
lorde comaundide vs/ I haue putte þee into lizte to heben  
men· þat þou be into helpe· unto he vntirmost of erþe/ soþely  
heben men herynge· ioyzeden & glorisieden he worde of he  
lorde

## dedis

lorde & billeueden· how manye euer were before ordeynyd  
euerlastynge liff/ forsohe he worde of he lorde was fer sownen  
by al he cuntry/ sohely iewes streden religious wymmen  
oneste & he firste men of he cytee/ & streden persecuon into  
poul & barnabas· and castiden oute hem of here cuntrees/ and  
hei he powdre of feet schaken awey into hem/ camen to  
pconye/ & he disciplis weren fulfilde wiþ ioye of he holy gost/

Cm 14<sup>m</sup>

**F**orsohe at ychonye it is done· hat to gedit hei entre-  
den into a synagoge of Jewes & spaken/ so hat a  
plenteuouse multitude of iewis & grekis billeuede/  
forsohe he iewis hat weren vnbileueful· reysiden  
persecucion/ and to wray streden he soulis of heben men  
azenes breheren/ persore hei dwelten myche tyme· doinge  
tristilys in he lorde· berynge witnessyng he worde of his grace·  
zyuyng signes & wondrys for to be made by he handis of hem/  
forsohe he multitude of he cytee is departide· & sohely summe  
weren wiþ iewis· summe sohely wiþ he apostolis/ forsohe  
whanne asaute of heben men & iewes was made wiþ here  
prynces for to punysche wiþ dispisyngis (or false blamynge)·  
& to stoon hem/ hei vndirstondynge fledden to gedit to he  
cytees of lycaonye· listris & derben· & al he cuntrye in enuy-  
roune· & hei weren prechynge here he gospel/ and al he mul-  
titude is mouede to gedit in he techynge of hem/ poul sohely  
& barnabas dwelten at listris/ and summan at listris seek in  
he feet· satte crokide fro his moderis wombe/ he whiche never  
had gon/ his herde poul spekyng he whiche biholdynge hym·  
& seinge for he had seih hat he schulde be made saaf/ seyde wiþ  
greet voyce/ rise thou rizt on hi feet/ and he lepte & walkide/  
forsohe he cumpanyes whanne hei hadden seen hat hat poul  
dide· teriden here voyce in lycaon tunge seyinge/ goddis made  
like to men· camen doun to vs/ and hei clepiden barnabas  
Jouem· poul sohely mercurie· for he was leder of he worde/  
and he prist Jubiter hat was before he cytee· bryngynge to  
holis

## ye aplis

bolis & crounes bisore hezatis wiþ puplis: wolde make sacrifice/  
he whiche hing whanne he apostlis barnabas & poul herden ·  
here cootis cutte to gedit: hei skippiden oute into he cumpa-  
nies · cryinge & seyinge/ men what done zee his hing/ and we  
be deadely men lilk to zou · schewinge to zou to be conuertyde  
fro hes veyne hingis · to quycke god þat made heuene & erþe &  
he see: & alle hingis þat ben in hem/ he whiche in generacons  
passide: leste alle folkis for to entre into here owne weyes/  
and soþely not wiþ outen witnessyng · he wel doinge leste  
hym self · fro heuenes ȝpuynge reynes & tymes berynge fruyte:  
fulfillynge wiþ mete & gladenesse zoure hertis/ and hem sey-  
inge hes hingis: vñneþe swagiden he cumpanyes · þat hei of-  
freden to hem/ forsoþe summe iewis camen ouer fro antioche ·  
& yconye · & he cumpanyes swetely stprede hei stonyng poul  
drowen oute of he cytee: gessyng hym for to be deade/ soþely  
he disciplis enyrounyng hym: he risyng entride into he  
cytee/ and he suyng day: he wente forþ wiþ barnabas into  
derben/ and whanne hei hadde euangelizide to he ilke cytee &  
tauȝte manye: hei turnyde aȝen to listris & yconye & antioche ·  
confermyng he soulis of disciplis: and monestyng/ þat hei  
schulden dwelle in seih & seyinge/ for by manye tribulacons it  
bihouȝ vs for to entre into he kyngdome of heuenes/ and  
whanne hei hadden ordeynyngde pristis to hem by alle cytees ·  
& hadden preyede wiþ fastyngis: hei bitoken hem to he lorde ·  
into whom hei billeueden/ and hei passynghe persidie: camen  
to pamphile/ and hei spekyng he worde of he lorde in pergyn ·  
camen into ytalie/ and fro þens hei wenten bi boot to anti-  
oche fro wher hei weren taken to he grace of god: into he  
werke þat hei fulfilden/ soþely whanne hei camen & gederiden  
he chirche: hei tolden how many hingis god dide wiþ hem ·  
for he had openyde to heþen men he dore of seih/ forsoþe hei  
dwelliden a tyme not litil: wiþ he disciplis//

And

## dedis

C 15<sup>m</sup>



And summe comyng doun fro Judee · tauȝte bre-  
heren · for but ȝee ben circumcidide astir he lawe  
of moyses: ȝee mowne not be made saaf/ þerfore  
sedicioun (or discencion) made · not leste to poul  
& barnabas aȝenes hem: þei ordeyneden þat poul & barnabas  
& summe oþer of hem schulden go vp to he apostlis & pristis in  
irlan on his question/ þerfore þei ledde forþ of he chirche: pass-  
iden by senyce & Samarie · tellynge he lyuyng of heben men:  
and þei maden greet ioye to alle breþeren/ soþely whanne þei  
camen to irlan: þei weren receyuede of he chirche & of he apol-  
tis & eldre men: tellynge how many þingis god dide wiþ  
hem/ forsoþe sum of he heretise of pharisees þat billeueden: ri-  
sen seyng/ for it biþoueþ hem for to be circumcidide: and for  
to comaunde · for to kepe he lawe of moyses/ and he apostlis  
& eldre men camen to gedir: for to seen of his worde/ forsoþe  
whanne greet seekyng to gedir was made: petre risyng  
seyde to hem/ men breþeren ȝee witen for of olde dayes in  
þou: god chees by my mouȝt heben men for to here he worde  
of he gospel & for to billeue/ and god þat knewe hertis bare  
witnessyng: ȝyuyng to hem he holy gost as & to vs/ and no  
þing dyuerside bitwix vs & hem: by seþ clensyng he hertis  
of hem/ now þerfore what tempten ȝee god · for to putte a ȝok  
on he nolle (or necke) of disciplis · he whiche neþer we neþer  
oure faderis myȝten bere: but by he grace of oure lorde Iþu  
cſt · we billeuen for to be sauued: as & þei/ forsoþe al he mul-  
titude hilde pees: and herde barnabas & poul tellynge how  
many signes & wondris god dide by hem in heben men/ and  
astir þat þei hilden pees: James answereide seyng/ men bre-  
þeren here ȝee me/ Symount tolde how firſte god visitide for  
to take of heben men a puple to his name: & to hym he wordis  
of prophetis acorden: as it is writen/ astir his I schal turne  
aȝen · & bilde he tabernacle of dayud þat fel doun: & I schal  
bilde aȝen he caste dounne þingis of it · & I schal reþe it þat  
oper

## ye aplis

ober of men azen seeke he lorde/ & alle folkis on whiche my  
name is clepide · he lorde doinge his hing seip/fro he worlde·  
to he lorde his werke is knownen/ for whiche I deme hem of  
heben men ben conuertide to god for to be not vnquyntide (or  
diseeside): but for to write to hem · hat hei abstene hem fro  
desoulyngis of symulacris · fornycacion & straungelide hingis &  
blood/ moyses sohely of olde tymes hap in alle cytees hem hat  
prechen hym in synagogis: wheher by echelaboth he is red/  
hanne it pleside to he apostlis & eldre men & al he chirche · for  
to chese men of hem & sende to antioche wiþ poul & barna-  
bas/ Judas hat was namyde barnabas · & silam he firste in  
breþeren: writynge by bondis of hem/ Apostlis & eldre bre-  
þeren to hem hat ben at antioche · & cirie · & cilicie · breþeren of  
heben men: gretynge (or helþe)/ for we herden hat summe of  
us goinge oute turbilden zou wiþ wordis · turnyngewysodoune  
zoure soulis · to whiche men we comaundiden not: it pleside to  
us gederide into one · for to chese men & sende to zou · wiþ our  
most derworþe barnabas & poul · men hat bitoken (or gauen)  
here soulis (or lyues): for he name of oure lorde Ihu c̄s · per-  
fore we senten Judas & Silas he whiche & hei schulen telle he  
same hingis to zou by wordis/ forsoþe it is seen to he holy gost  
& us · for to putte to zou no hing more of charge · han þes  
nedesful hingis · hat zee abstene zou fro he offride hingis of  
Symulacris · & blood stranglide · & fornycacion · fro whiche  
zee keþyngz zou: schulen do wel/ fare zee wel/ perfore hei dis-  
myttide camen doune to antioche/ and he multitude gederide:  
hei bitoken he epistel/ he whiche whanne hei hadde redde · hei  
toȝeden on he conforte/ forsoþe Judas & Silas · & hei whanne  
hei weren prophetis wiþ sul myche worde comfortiden bre-  
þeren & confermeden (hem)/ Sohely summe litil tyme made here:  
hei weren dismyttide (or leste wiþ pees) of breþeren: to hem  
hat hadde sente hem/ forsoþe it is seen to Sylas: for to dwelle  
here/ Judas sohely wente alone to Irl̄m/ forsoþe poul & Barn-  
abas dwelliden at antioche techyng & euangelizinge he worde

## dedis

of he lorde: wiþ manye ober/ forsoþe astir summe dayes:  
poul seyde to barnabas/ we turnyng azen visite we oure bre-  
þeren by alle cytees in whiche we haue prechede he worde of  
he lorde: how hei haue hem/ barnabas forsoþe wolde take  
wiþ hym & Ioon: þat was namyde marchus/ poul soþely prep-  
ede hym: þat he þat departide fro hem fro pamphilie: & wente  
not wiþ hem into werke: schulde not he receyuede/ soþely dis-  
cenconis made: so þat hei departiden atwynne/ and barnabas  
soþely marke taken to: by lotte came to cipre/ forsoþe poul si-  
las chosen wente forþ: taken to he grace of god fro breþeren/  
forsoþe he wente by cirie & cilicie consermyng he chirche: co-  
maundyng for to kepe he preceptis of apostolis & eldre men/  
soþely he came into derben & listram//

C. 16-



¶d lo sum disciple was þere: by name tymoþe: he  
son of a womman widowe leþful (or ȝeten): he fa-  
dir heþen/ he breþeren þat weren in lystris & pec-  
nye: ȝildiden gode witnessyng to hym/ poul wolde  
hym for to go forþ wiþ hym self: & he takyng to circumcidide  
hym for iewes þat weren in he ilke places/ soþely alle wisten  
for his sadir was heþen/ forsoþe whanne hei passiden by cytees:  
hei bitoken hem for to kepe he techyngis þat weren demyde  
of apostolis & eldre men þat weren at irlan/ and soþely he chir-  
ches weren consermyde in seih: & aboundiden in nowombre eche  
daye/ forsoþe hei passyng frigie: & he cunþre of galathie: we-  
ren forbeden of he holy gos: for to speke he worde of god in  
asia/ Soþely whanne hei camen into mysie: hei temptiden for  
to go into bethanya: & the spirit of Ihu suffride hem not/ soþe-  
ly whanne hei hadden passide by mysie: hei came doun to tro-  
ade: & a vissioun by nyȝt was schewide to poul/ summan of  
macedonye was stondyng & preþinge hym & seþinge/ þou go-  
inge into macedonye: helpe vs/ soþely as he liȝe he vissioun:  
anone hei souȝten for to go forþ into macedonye: made cer-  
teyn: þat god had clepide vs for to euangelize to hem/ soþely  
we

## ye aplis

we goinge by boote (or saylynge) wiþ streyȝte course camen to samatrachia · in he day suynge to neapolis · & fro þens to philippis · þat is he firste parte of macedonye · he cytee colonye · soþely we weren in his cytee summe dayes · spekyng to gedir · soþely in he day of sabothis · we wenten oute wiþ outen he zate bisiðis he flood · wher preyer was seen for to be · and we sittyng spaken to wymmen þat camen to gedir · and summe womman lidda by name purpurrelle of he cytee of tiatirence · worschipyng god herde · whos herte he lorde ordeynyd for to ȝue tente to þes þingis · þat weren seyde of poul / forsoþe whanne sche was baptiside & hire hous · sche preyde seyng / ȝif ȝee haue demyde me for to be feiþful to he lorde · entre ȝee into myn hous & dwelle / and sche constreynede vs / forsoþe it is done vs goinge to preyer · sum wenche hauyng a spirit of dyuynaconi · for to mete vs / he whiche ȝauet greet wynnynge to hire lordis in dyuynynge · (þat is telleinge hid þing by he deuylis craste) / þis suynge poul & vs · crieden seyng / þes men ben seruauntis of hize god · þat tellen to zou he weye of helþe / forsoþe his þing sche dide · in many dayes / soþely poul forowynge & conuertide · seyde to he spirit / I comaunde to he in he name of Iþu crist for to go oute of hire / and he wente oute in he same houre / soþely he lordis of hire seyng for he hope of here wynnynge wente awey · cacchynge poul & Sylas · þei ledden hem into he chepyng (or doom place) to he prynces / & heis offryng hem to he magistratis · seyden / þes men distourblen oute cytee · whanne þei ben iewis · & schewen a custom he whiche it is not leueful to vs for to receyue neþer do / sijen we ben romayns / and he puple ran azenes hem & magistratis · & he cootis of hem kitte · heis comaundiden hem for to be beten wiþ zerdis / and whanne þei hadden zouen to hem manye woundis · þei senten hem into prisoun · comaundynge to he keper · þat he diligently schulde kepe hym / he whiche whanne he had taken suche precente · sente hem into he inner prisoun · & streynede he feet of hem in a tree / soþely at mydnyȝt · poul & sylas

dedis

¶ sylas worschippyng herieden god: and hei hat weren in ke-  
pyng herden hem/ sohely sodeynly a greet erhe mouynge is  
made: so hat he foudementis of he prisoune weren mouede/  
and anone alle he dores ben openyde: and he bondis of alle  
ben vnbouneden/ sohely he keper of he prisoune made waken.  
¶ seinge he zatis of he prisoune openyde: he swerde drawen  
oute · wolde slee hym self: wenynge he bounden men for to be  
sled/ forsohe poul criede wiþ greet voyce: seyinge/ do you no  
hing of euyl to hi self: forsohe alle we ben here/ and lizte aride  
he entride in: and tremblyng he fel doun to poul & sylas at he  
feet/ and he bryngynge hem wiþ oute forþ: seþ: lordis what  
bihoueh me for to do: hat I be made saaf/ and hei seyden bi-  
leue you into he lorde ihu: and you schalt be saaf & þin hous/  
and hei spaken to hym he worde of he lorde: wiþ alle hat  
weren in his hous/ and hetakyng hem in he ilke houre of þen yzt  
waschide here woundis/ and he is baptyside & al his hous an-  
one/ and whanne he had ledde hem into his hous: he sette to  
hem a borde/ and he gladide wiþ alle his hous: bileuyng to  
god/ and whanne day was made: he magistratis senten lic-  
tours (hat ben mynistris of punyschynge) · seyinge dismytte  
zee (or delyuer) þo men/ forsohe he keper of prisoune tolde þes  
wordis to poul · for he magistratis haue sente þat zee ben de-  
lyueryde/ nowe þerfore zee goinge oute · go in pees/ forsohe  
poul seyde to hym/ hei senten into prisoune vs beten opynly  
vndampnyde men romayns: and now pruely hei casten vs  
oute not so/ but come hei: and hem self castie vs oute/ Sohely  
þe mynistris of peyne tolden þes wordis to he magistrates/  
and hei dredden: herde hat hei weren romayns/ and hei  
comen bisecheden hem & hei leedyng forþ preyeden hat hei  
schulden go oute of he cytee/ sohely hei goinge oute of he pri-  
soune: entreden in to lidie/ and he breþeren seen: hei confor-  
tiden hem & wenten forþ//

Sohely

## ye aplis

**S**oþely whanne þei haddeþ passide by amphibolym & appolonye: þei camen to tessalonyk. whare was a synagoge of iewes/ soþely astir custom poul entride into hem: & þre sabotis he declaride to hem of scriptures openyng & schewynge for it bihoste crist for to suffre, & rise azen fro deade (men): and for his is Ihe c̄st whom I telle (or schewe) to zou/ & summe of hem bileueden & ben ioynede to poul & silas: & of heben men a greet multitude & noble wymmen not fewe/ soþely Iewes hauyng enuye & takyng of he comounte summe euyl men: & a cumpayne made: þei moueden he cytee/ & þei stondyng nyȝe to iasons hous: souȝten hem for to bryng forþ into he puple/ and whanne þei founden hem not: þei drowen Iason & summe breheren to he prynces of he cytee cryinge for he is ben hat mouen he worlde: and hidir þei camen: whom iason receyuyde/ and alle he done azenes he maundementis of cesar seyinge: anoþer ihū for to be kyng/ forsoþe þei moueden he puple & prynces of he cytee: berynge heis þingis/ and satissaccon taken of Iason & of oþer: þei lesten hem/ forsoþe anone by nyȝt: breheren dismyttiden poul & silas into beroan/ he whiche whanne þei camen: entrieden into he synagoge of iewes/ soþely heis wereñ he nobler of hem hat ben of tessalonyk/ whiche receyueden he worde wiþ al desire: eche day seekyng scriptures: ȝis heis þingis so haddeñ hem/ and soþely many of hem bileueden: & of honest heben wymmen & men not fewe/ forsoþe whanne iewes in tessalonyk haddeñ knownen: for & at beroan: he worde of god is prechide of poul: þei camen & hidir mouyng: & distourblyng he multitude/ and anone breheren dismyttiden poul han hat he schulde go unto he see/ forsoþe silas & tymoþe dwelten here/ forsoþe þei hat ledden forþ poul: ledden hym into athenys/ and maundement taken of hym to Silas & tymoþe hat ful hyzingly þei schulden come to hym: þei wenten forþ/ forsoþe whan poul abode hem at athenys: his spirit mouede in hym seinge

Cm 17<sup>th</sup>

þe

dedis

þe cytee zauen to ydolatrie/ þersore he disputide in þe synagogue wiþ iewes & men worschipyng in þe cheppynge (or doom place): by alle dayes to hem þat herden/ forsoþe summe epicureis & stoysees & philosophers disputiden (or tretiden) wiþ hym: & summe seyden what wole þis tuler of wordis seye: soþely oþer seyden/ he is seen for to be a teller of newe deuylis: for he tolde to hem Iþu & azen risynge/ and þei ledden hym taken to aryopage (þat is comyn stole): seyngi mowe we wite what is þis newe doctryne þat is seyde of þee: soþely þou brinst in summe newe þingis to oure eris/ þersore we wolen wite what þes newe þingis wolen be: soþely alle men of athenys & comelyngis & herboride men: zauen tente to none oþer þing: no but for to seye or for to here any þing of newe: soþely poul stondynge in þe mydil of ariopage (or comyn stole): seyþ men of athenes/ by alle þingis I se zou as veyne worschipers/ soþely I passynge & seinge zoure symulacris: fonde & an auter in whiche it was writen to vñknowen god/ þersore whiche þing zee vñknowynge worschiperen: þis þing I schewe to zou/ god þat made he worlde & alle þingis þat ben in it: þis whanne he is lorde of heuene & erþe dwellich not in templis made by handis: neþer is worschipse by mannes handis hauynge nede of any þing: whanne he ȝyueþ liþ to alle men: & inbrehinge & alle þingis/ and made of one alle he kynde of men: for to enhabite on al he face of erþe: determinynge tymes ordeynyde: & termes of habitacion (or dwellynge) of hem: for to seek god: ȝif parauenture þei feelen hym oþer synden: þouȝ he be not fer fro eche of zou/ soþely in hym we lyuen & ben mouede & ben: as & summe of zoure poetis seyden/ soþely we ben & he kynde of hym/ þersore siþ we ben he kynde of god: we schulen not deme (or gesse) godly þing for to be of golde & siluer or stoon: to grauynge of crafte & þouȝte of man/ and soþely god dispisynge he times of þis vñkunnyng: nowe schewiþ to men: þat alle euery where do penaunce for þat he ordeynyde a day: in whiche he is to demyngi he worlde in equyte: in a man

## ye aplis

man in whiche he ordeynyde seij ȝpuyng to alle: reysyng  
hym fro deade men: sohely whanne hei hadde herde he azen  
rysynge of deade men: sohely summe scorneden: summe forsohe  
seyden: we schulen heere hee este of his ȝing: so poul wente oute  
of he mydel of hem: forsohe summe cleuyng to hym billeueden/  
in he whiche & dionysie ariopagite (or greet man of comoune  
stole:) & a womman by name damaris: and oþer wiþ hem//

C<sup>m</sup> 18<sup>m</sup>  
Stir þes ȝingis he gone oute of athenys: came to:  
corrynthe/ and syndyng a man iewe: by name a-  
quyla: of ponte by kynde: þat late came fro ytalie:  
& priscille his wife: for þat claudius comaundide  
alle iewes for to be partide fro rome: came to hem/ and for he  
was of he same crafter: he dwellide at hem & wrouȝte: sohely  
þei weren of senefectorie crafter (þat is to make hilyngis to tra-  
ueylyng men) and he disputide in he synagoge by eche sabbath  
puttyng bitwix he name of he lorde Iþu/ and he softely coun-  
seylide to iewes & grekis: sohely whanne silas & timoþe camen  
fro macedonye: poul zaue blynnelle to he worde witnessyng  
to he iewes Iþu for to be crist: forsohe hem azen seyinge & blas-  
femyng: he chakyng of his clothes seyde to hem: zoure blood  
on zoure heed: I clene fro hens forþ schal go to heben men/  
and he passyng þens: entride into he hous of sum iuste man  
by name tyte: worschypynge god/ whos hous was ioynede  
to he synagoge/ crispe sohely prynce of he synagoge: billeuyde  
to he lorde wiþ al his hous/ and manye of he corryntheis he-  
ryng: billeueden & weren cristenye: forsohe he lorde seyde by  
nyȝt to poul a visioune/ nyl þou drede: but speke & be not stille:  
for whiche ȝing I am wiþ þee/ and no man schal be putte to  
þee þat he noye þee: for myche purle is to me in his cytee/  
forsohe he satte þere a zeer & fire moneþes techyng at hem  
he worde of he lorde/ forsohe gallion proconsul of acaye: he  
iewes risen up wiþ one intwit (or wille) into poul: & ledden hym  
to doom seyinge/ for azenes he lawe he counseylis men: for to  
worþchip

dedis

worship god/ sohely poul bygynnyng for to open he mouh:  
gallion seyde to iewis/ zif here were any wickide hing or werste  
trespas zee men iewes: rizly I schulde susteyne zou/ forsohe  
zit questiouns ben of he worde & names of zoure lawe: zee self  
se/ I wole not be domesman of hes wordis: and he droue hem  
fro he domesplace/ forsohe alle takynge softones prynce of he  
synagogue: smyten hym biforn he doom place/ and no hing of  
hes was to charge to gallion/ poul forsohe whan zit he had sus-  
teynede many dayes: seyng farewel to breheren: by boot  
came to citie: & wiþ hym prissille & aquyla: he whiche hadden  
clepide to hem he heed in cencris toun/ sohely hei hadde a  
vowe/ and he came to ephecie: & here he leste hem/ sohely he  
goinge into he synagogue: disputide wiþ iewis/ sohely hem  
preyngi þat he schulde dwelle more tyme: he consentyde not:  
but he makyng farewel & seyng: it bihouþ me for to make  
he solempne day comynge to at irlm/ and este I schal turne  
azen to zou god willynge: he wente forþ fro ephesie/ and he  
comynge doun to cesarie: steyzede up & grette he chirche: and  
came doun to antioche/ and here sumwhat of tyme made: he  
wente forþ walkynge by ordre hourgh he cuntree of galathie &  
frigie confermyng alle disciplis/ sohely summe iewe appollo by  
name: a man of alisaundre of kynde: a man eloquent came to  
ephesie: myzty in scriptures/ his man was tauȝte he weye of  
he lorde: & feruent in spirit spac/ and tauȝte diligently þo þin-  
gis þat weren of Ihu: knowynge onely he baptym of Ioon/  
sohely his man bigan for to do tristly in he synagogue/ whom  
whan prissille & aquyla herden: hei token hym to: & more dili-  
gently expouneden to hym he weye of he lorde/ forsohe whanne  
he wolde go to acaye: breheren monestyde (or counseylide):  
writen to he disciplis: þat hei schulden receyue hym/ whiche  
whanne he came: zaue myche to hem þat billeueden/ forsohe  
he gretely ouercame iewes: schewynge opynly by scriptures:  
Ihu for to be crist//

Forsohe

## ye aplis



Orsope it is done whanne appollo was at corrynþe. C<sup>m</sup> 19<sup>m</sup>

hat poul þe heyzar parties gone. came to ephesie. & sonde summe of disciplis: and he seyde to hem/ zif zee haue receyued he holy gost bileynges/ and þei seyden to hym/ but neþer we haue herde: zif he holy gost is/ soþely he seip/ þersore in what þing ben zee baptiside/ whiche seyden/ in baptym of Ion/ forsoþe poul seyde/ Ion baptizide in baptym of penaunce. þe puple: seyng hei schulden bileyue into hym þat was to comynge astir hym. þat is into Iþu/ þes þingis herde: þei ben baptiside in þe name of oure lorde Iþu/ and whanne poul had putte to hem he handis: þe holy gost came on hem. & hei spaken wiþ langagis & propheceden/ forsoþe alle weren almost twelue men/ soþely he gon into þe synagoge/ wiþ trist spac. by þre moneþes dispu-  
tyng & soþely mouyng of þe kyngdom of god/ Soþely whan-  
ne summe weren enduride (or made harde) & bileyueden not-  
cursyng he weye of þe lorde bisore þe multitude: he goinge a-  
wey fro hem departide þe disciplis/ eche day dispuynge in scole  
of sum tyraunt (or stronge man)/ his is done by two zeeris/ so  
hat alle hat dwelliden in asie herden he worde of þe lorde:  
Jewes & heþen men/ and vertues whiche euer god dide by þe  
honde of poul: so hat on sikk men he sudaries (or swetyng clo-  
thes or nyȝt clothes or girdels) weren borne fro his bodie: and  
seekenessis departiden fro hem: and whiche spiritis wente  
oute/ forsoþe & summe of Jewes exorcistis (or coniurers) co-  
myng aboute: temptiden for to inclepe þe name of þe lorde  
Iþu c̄st. on hem þat hadde euyl spiritis: seyng/ I coniure  
þou by Iþu whom poul prechis/ soþely þere weren summe  
seuene sones of a iewe sceue prynce of pristis: þat dide his  
þing/ soþely þe euyl spirit answerynge: seyde to hem/ I haue  
knowen Iþu. & I woot poul: forsoþe who ben zee: and þe  
man in whom was he wirste deuyl lepyng into hem & hau-  
yng lordeschip of boþe was stronge azenes hem: soþatnakide

L L

& woun-

## dedis

¶ woundide þei fledden awey fro þat hous/ forsoþe þis þing  
was made knownen to alle þe iewis & heben men þat dwelliden  
at ephesie/ and drede fel doune on hem alle and þei magny-  
fieden þe name of þe lorde Jhū and many men bileyngē: ca-  
men knowelechyngē & tellyngē here dedis/ Soþely many of  
hem þat sueden curious þingis: brouȝten to gedir bokis &  
brente bisore alle men/ & þe prices of hem acountide: þei  
founeden money of fifty þousande pens/ so strongely þe worde of  
god wexide: & was consermyde/ soþely þes þingis fulfilde:  
poul purposide in spirit macedonye passide & acaye: for to go  
to irlān: seyinge for astir þat J schal be here: it bihouȝ me  
for to se rome/ forsoþe he sendyng into macedonye two of men  
mynstryngē to hym tymoþe & eraste: he dwelte at a tyme in  
asia/ þerfore þer was made in þat day a trublynge not leste:  
of þe weye of þe lorde/ forsoþe demetrie by name argentarie  
makyng silueren housis to dyan þat is false goddesse: zaue to  
crafty men not litil wynnynge/ whom he clepyngē to gedir &  
hem þat weren suche maner werkemen: seyde/ men zee witen  
for of þis crafte is to zouwynnyngē & zee seen & heryngē for  
not onely of ephesys: but almost of al asie/ þis poul counseyl-  
yngē turneb awey myche cumpanye: seyinge/ for þei ben not  
goddis: þat ben made by handis/ forsoþe not only þis parte  
schal be in perel to vs for to come into reproue: but þe temple  
of greet dian schal be acountide into nouȝte: but & þe ma-  
jeste of hire schal be distruyede: whom al asie worschipiȝ & þe  
worlde/ þes þingis herde: þei ben fulfilde wiȝ ire & crieden  
seyinge/ greet dian of ephesians/ & þe cytee is fulfilde wiȝ con-  
fusion: and þei made asaute wiȝ one inwit (or wille) into þe  
teatre (or comoune biholdynge place): gatus rauyschide & ari-  
starke men of macedonye: felowis of poul/ Soþely poul wil-  
lynge for to entre into þe purple: þe disciplis suffreden not/ for-  
soþe summe & of þe prynces of asye þat weren his frendis: sent-  
en to hym: preyinge þat he schulde not ȝyue hym self in to þe  
teatre/ Soþely oþer men crieden oþer þing/ Soþely þe chirche  
was

## ye aplis

was confuside & many wisten not of what cause hei camen to gedre/ sohely of he cumpange hei wiȝdrowen summan alisaundre/ iewes puttynge hym (or fer schouyng)/ fforsohe alerandre scilence aride wiȝ hande/ wolde ȝilde resoun to he puple/ whom as hei knewen for to be a iewe/ one voyce of alle men was made cryinge as bi two houres/ greet dian of ephesians/ and whanne he scribe had ceeside he cumpanyes/ he seyde/ men of ephesly/ who sohely is of men hat knoweþ not he cytee of ephesians/ for to be worschiper of greet dyan/ & of he sone Jubiter/ herfore whanne it may not be azenseyde to hes hingis/ it bihoueþ zou for to be ceeside (or swagide)/ & for to do no hing solily/ sohely zee haue brouȝte hes men/ neþer sacrilegers neþer blasemyng zoure goddesse/ hat ȝif demetrie & he werkemen hat ben wiȝ him/ haue cause azenes any man/ comynge togedit of domes be done/ & proconsules (or iustices) ben/ accuse hei hem togedit/ ȝif zee seeken ouȝte of any oþer hing/ it may be assylyde in he laweful chirche/ for whi & we ben in perel for to be reprouede for his dayes sedicon (or disencion)/ siþ no man is guilty of whom we may ȝilde resoun of his rennyng/ togedit/ and whanne he had seyde his hing/ he leste (or delyueride) he chirche//

**F**orsohe astir hat noyce ceeside he disciplis clepide/ C<sup>m</sup> 20<sup>m</sup>  
poul monestynge hem/ seyde farewel/ and he wente  
forþ/ for to go into macedonye/ Sohely whanne he  
had walkide by he parties/ & had monestide hem by  
myche worde/ he came to grece/ where whan he hadde ben þre  
moneþes/ aspies in yuyl of he iewes weren made to hym schip-  
pyng into cirie/ and he had counseyl of turnynge azen into  
macedonye/ sohely solspater pitry beroence folowide hym/ of  
tessalonyensis forsohe aristarke/ & secounde/ & gayus/ der-  
bens/ tymoþe/ sohely asiam/ titicus/ & trophimus/ þes whan-  
ne hei wenten bisore/ susleyneden (or abiden) vs at troade/  
forsohe we schippiden astir dayes of perse looues fro philippis/  
& camen

dedis

¶ camen to hem at troade in syue dayes · where we dwelten  
seuene dayes/ sohely one day of saboth whan we camen for to  
breke brede· poul disputynge wiþ hem· he to goinge in þe mo-  
rowe/ and he drowe alonge þe worde til into þe mydnyzt/  
sohely plenteuous laumpis weren in þe soupynge place· where  
we weren gederide togedit/ sohely sum ȝonge man eutichus  
by name· sittynge on þe wyndowe · whan he was dreynte wiþ  
a greuouse sleep· poul disputynge longe · he ledde by sleep· fel-  
doune fro þe hridde stage (or soupynge place)· & he taken vp·  
is offride deade/ to whom whanne poul came doun he laye on  
hym · & biclippynge seyde/ nyl ȝee be turblide· forsohе þe soule  
of hym is in hym/ and he goinge vp · & brekyng breed & tas-  
ynge· spac I nowz til into þe lizte · & so he wente forth/ sohely  
þei brouȝten to þe childe lyuynges· & þei ben comfortide not  
leest/ sohely we steyzinge vp into a schippe· schippide into  
aslon· fro þens we ben into receyuyng poul/ sohely so he had  
disposide· to makynge iourneye by lande/ forsohе whanne he  
founde vs in aslon· hym taken to · we camen to mytelene/  
and fro þens schippynge in þe day luyinge · we camen azenes  
chywm · & anoþer day we hauenyden at samun· and in þe  
day luyinge we camen to mylite/ sohely poul purposide for  
to schippe ouer to ephesly· leste any dwellynge were made to  
hym in asie/ sohely he hizede zif it were possible to hym þat he  
schulde make þe day of pentecost at irlm/ fro mylite sohely he  
sendynge to ephesly· clepide þe more þourgh birhe of þe chirche/  
whiche whanne þei camen to hym & weren togedit· he seyde to  
hem/ ȝee witen fro þe firste day in whiche I came into asie·  
how wiþ ȝou by eche tyme I was seruyng to þe lorde wiþ al  
mekenesse & myldenesse & temptacons þat fallen to me of as-  
piingis of iewes how I wiþdrowe not þe profitable þingis to  
ȝou· þat I tolde not to ȝou & tauȝte ȝou opynly · & by housis  
witnesseyng to iewes & heþen men into god/ penaunce & feiþ  
into oure lorde Ihu ȝesu/ And so I þe bounden in spirit go into  
Irlm · what þingis in it ben to comynge to me unknowynge ·

## ye aplis

no but hat he holy gost by alle cytees witnesseb to me seyinge ·  
for bondis & tribulacionis · dwellen to me at irlm/ but I schame  
(or drede) no hing of hes · never I make my soule (hat is liſt) ·  
preciouser hanne myself · þewhile I ende (or fulſille) my course ·  
& he mynysterie of he worde · whiche I receyuede of he lordhe Ihū  
for to witnesse he gospel of he grace of God/ and nowe io I  
woot · for zee schulen no more se my face · alle zee by whom I  
passide · prechynge he kyngdom of god/ wherfore I witnesse to  
zou his day · for I am clene of he blood (or synne) of alle men/  
forsohe I sleye not aweye · hat I tauze (or tolde) not to zou  
al he counseyl of god/ takis tente to zou & to al he floc in he  
whiche he holy gost sette bischopis for to rewle he chirche of  
god · whiche he purchasid wih his blood/ I woot for aftir my  
departyng rauyschynge wolves schulen entre into zou · not  
sparynge he floc/ and of zou self men spekyng weywarde hingis  
schulen rise · hat hei leede disciplis aftir hem/ for whiche  
hing make zee holdynge in mynde · hat by pre zeer nyȝt & day  
I ceeside not wih teeris monestynge eche of zou/ and nowe I  
bitake zou to god · & to he worde of his grace · hat is myȝty for  
to edifie & ȝyue heretage in alle made holy/ forsohe of no man  
I coueytide siluer or golde or cloþe · as zee zou self witen/ but  
to ho hingis hat weren nede to me & to hes hat ben wih me · hes  
handis mynystreden/ alle hes hingis I schewide · to zou for so  
it bihoueh me traueylynge for to receyue he fisk · & for to haue  
mynde of he lordhe Ihū/ for he seyde/ it is more blesſide for to  
ȝyue more · han for to receyue/ and whanne he had seyde hes  
hingis · his knees putte · he preyede wih alle hem · Soþely  
greet wepyng of alle men was made/ and hei fallynge on he  
necke of poul · kissiden hym sorowynge moste in he worde hat  
he seyde · for hei weren no more to seinge his face/ and hei led-  
den hym to he schippe//

Soþely

## dedis

C<sup>m</sup> 21<sup>m</sup>

Whely whan it was done hat we schulden schippe  
drawen awey fro hem streyzte course we camen to  
choum & he day suyng to rodum & fro hens to  
patiram: fro hens into yram/ and whan we foun-  
den a schippe passyng ouer into fenyce we steyzinge vp schip-  
piden (or sayliden)/ sohely whanne we apperiden to cypre/ we  
leeuyng it at he liste halfe schippiden into sirie & camen to  
tyre/ sohely here he schippe was to puttyng oute he charge/  
sohely disciplis founden: we dwelten here seuene dayes/ he  
whiche seyden by spirit to poul: hat he schulde not steyze to  
Irlm/ and he dayes fulfilde/ we goinge forþ wenten alle men  
wih wifes & fre children leedyng forþ vs til wihouten he cytee/  
& he knees putte to in he see brynde: we preyeden/ and whanne  
we hadden made farewel togadir: we wenten vp in he schippe/  
sohely hei turnyde azen into here owne þingis/ sohely he schip-  
pe saylyng fulfilde fro tyre: we descendiden to ptholomayda/  
and he breþeren grette well: we dwelten one day at hem/ for-  
soþe another day we gon forþ camen to cesarie/ and entryng  
into he hous of philip euangelist hat was one of he seuene/  
dwelten at him/ sohely to his weren fourre douztris virgynes  
prophecyng/ and whanne we dwelten here by summe dayes:  
summan prophete agabus by name came ouer fro Judee/ his  
whanne he came to vs/ took he girdel of poul & byndyng to-  
geder to hym he feet & handis: seyde/ þe holy gost seyde þes  
þingis/ þus iewes schulen bynde in irlm he man whos is his  
girdel: and hei schulen bitake hym into heþen mennes handis/  
whiche þing whanne we herden: we preyeden & hei hat weren  
of þat place/ þat he schulde not steyze to irlm/ þanne poul an-  
sweryde & seyde/ what done zee wepyng & turmentyng myn  
herte/ sohely I am reedy not onely for to be bounden/ but &  
to die in irlm/ for he name of he lorde Ihu/ and whanne we  
myȝten not counseyl hym: we weren stille (or restiden) seyng/  
he wille of he lorde be done/ sohely aftir þes dayes we made  
reedy

## ye aplis

reedy: steyzeden to irlm: sohely summe of disciplis camen wiþ  
vs fro cesarie: leedyng wiþ hem summan: Jason of cypre: an  
olde disciple: at whom we schulden be herboride/ and whanne  
we camen to Irlm: breþeren receyueden vs wilfullly/ sohely  
in he day suyinge: poul entride wiþ vs to James: & alle he eldre  
men ben gederide/ whom whanne he had grette: he told bi alle  
þingis: what þingis god had done in heben men: by he myn-  
ysterie of hym: & hei whanne heiherden: magnyfieden god: &  
seyden to hym: þou broþer seest how many þousandis ben in  
iewes þat haue billeuede to god: & alle ben suers (or louers) of  
he lawe/ sohely hei herden of þee: for þou techist departyng  
fro moyses: of he ilke iewes þat ben by heben men: seyinge/  
þat hei oþen not for to circumcide here sonnes: neþer oþen for  
to entre up custum/ þerfore what is: sohely it biþoneþ a multi-  
tude come to gedir/ sohely hei schulen here þee for to haue  
come ouer/ þerfore do þou hisþing: þat we seyn to þee/ þer ben  
to vs fourre men haþnge a vowe on hem/ þes taken to: ha-  
lowe þee wiþ hem: & caste in hem þat hei schaue here hedis: &  
alle men wite þat he þingis þat hei herden of þee ben false:  
but þou walkist & bi self keþyng he lawe/ of þes sohely þat bi-  
leueden of heben men: we writen demyng þat hei abstene  
hem fro þing offride to ydolis: & blood & stranglide þing &  
fornycacon/ þanne he men taken to: poul in he day suyinge  
purposide wiþ hem entride into he temple: schewynge he ful-  
fillynge of dayes of purifyinge: til offryngewas offride for eche  
of hem/ sohely whanne sevene dayes weren endide: he iewes  
þat weren of asie: whanne hei sizen hym in he temple: streden  
al he puple: & leyden handis on hym cryinge/ men of isrl helpe  
zee vs/ his is he man þat aþene he puple & lawe & his place:  
techynge euery where alle men/ more ouer & haþ ledde in he-  
ben men into he temple: & haþ desoulide his holy place/ forsoþe  
hei sizen trophymus of ephesly in he cytee wiþ hym: whom hei  
geslidle for poul had brouȝt into he temple/ and al he cytee is  
mouede: and arennynge to gedir of puple is made/ and hei  
cacchynge

## dedis

cacchyng poul. drowen hym oute of he temple: and anone  
he ȝatis ben closide/ sohely hem seekyng for to flee hym. it is  
tolde to he tribune of he cumpayne of knyztis: for al Irlān is  
confoundide/ he whiche anone knyztis taken to. & centuri-  
ouns: ran to hem/ whiche whanne hei hadde seen he tribune  
& knyztis: ceesiden for to smyte poul/ hanne he tribune co-  
myng to cauzte hym. & comaundide for to be bounden wiþ  
two cheynes/ and aride who it was: & what he had done;  
sohely oþer crieden oþer þing in he cumpayne/ And whanne  
he myȝte not knowe he certeyn þing for noyse: he comaundide  
hym for to be led into he castels/ and whanne poul came to  
grees: it bisel hat he was borne of knyztis. for strenghe of he  
purple/ forsohе he multitude of purple suede hym cryinge. take  
hym aweye/ and whan poul bigan for to be led into he castels:  
he seid to he tribune/ ȝif it is leuesul to me. for to speek any þing  
to hee/ whiche seyde/ you greek hast you knowen/ wher you  
art not he egipcian he whiche bisore þes dayes mouedist a  
noyse. & leddis & oute into deserte fourre housande of men.  
mansleers/ and poul seyde to hym/ sohely I am a man Jewe  
of tharse of cilicie. a cyteseyn (or burgeys) of a cytee not vn-  
knowen/ forsohе I preye hee suffre me for to speek to he purple/  
and whanne he suffride. poul stondyng in he grees: bekenyng  
wiþ he hande to he purple/ and a greet scilence made: he spac  
to hem in ebreu tunge seyng/

C<sup>m</sup> 22<sup>m</sup>



En breheren & faderis: here ȝee what resoun I ȝilde  
now to ȝou/ forsohе whanne summe herden for in  
ebreue tunge he spac to hem: hei ȝauen more sci-  
lence/ and he seyde I am a iewe borne of tarse of  
cilicie: norischide forsohе in his cytee bisidis he feit of gama-  
liel. lernyde after he treuhe of faderis lawe: folower (or louer)  
of he lawe: as & ȝee alle ben to day/ he whiche I pursuede his  
weye til to he deþ. byndyng to gedit & drawyng into holdis  
men & wymmen: as he prynce of pristis ȝildis witnessyng to  
me

## ye aplis

me & alle he more in birþe · of whiche I takynge pistils to  
breþeren wente to damaske · þat I schulde bryngre fro þens  
bounden into Irlm · þat hei schulden be peynede/ forsoþe it  
is done me goinge & neyzinge to damaske in he midday so-  
deynly fro heuene a copious lizte schone aboute me/ and I fall-  
ynge into he erþe herde a voyce fro heuene seyngre to me/  
Saul Saul what pursuest thou me? it is harde to þee for to  
kike azenes þe pricke/ forsoþe I answereide/ who art thou lord?  
and he seyde to me/ I am Ihu of naþereth whom thou pursuest/  
and hei þat weren wiþ me · sizen soþely þe lizte/ forsoþe hei  
herden not he voyce of hym þat spac wiþ me/ and I seyde/  
lord what schal I do? soþely þe lorde seyde to me/ thou risynge  
go to damask · & here it schal be seyde to þee of alle þingis  
which it biþoueþ þee for to do/ and whanne I size not for he  
cleerte of þat lizt/ I ledde to handis of felowis · came to da-  
mask/ forsoþe summan ananye vp or astir he lawe hauynge  
witnesyngre of alle iewes dwellynge in damask comynge to  
me & stondynge nyȝ: seyde/ Saul broþer biholde/ & I in he  
same houre bihilde into hym/ and he seyde/god of oure faderis  
ordeynyde þee · þat thou schuldist knowe he wille of hym &  
schuldist se iuste þing · & here þe voyce of his mouþe/ for thou  
schalt be his witnesse to alle men · of þo þingis þat thou hast  
seen & herde/ and now what dwellest thou? rise vp · & be bap-  
tiside · & wasche aþeþi synnes/ inclepe þe name of hym/ for-  
soþe it is done to me turnynge azen into Irlm · & preyngre in  
he temple · me for to be made in rauyschynge of soule/ and to  
se hym seyngre/ hize thou & go ouþe faste of Irlm · for hei schulen  
not receyue þi witnesyngre of me/ and I seyde/ lorde hei wi-  
ten for I was closynge to gedir into prisoune · & betynge by  
synagogis · hem þat billeueden into þee/ and whanne he blood  
of steuene þi witnesse was sched/ I stooðe nyȝ & consentide &  
kepte þe clothes of men sleinge hym/ and he seyde to me/ go  
þou for I schal sende þee fer to naciounes/ forsoþe hei herden  
hym til to his worde/ & hei reysiden here voyce seyngre/ take

## Dedis

fro he erhe suche a maner man/ forsohe it is not leueful hym  
for to lyue/ sohely hem cryinge in voyce & castynge awey here  
clothes & prowynge duste into he eire/ he tribune comaundide  
hym for to be led into he castels & for to be beten wiþ scour-  
gis & for to be turmentide/ þat he schulde wite for what cause  
hei crieden so to hym/ and whanne hei hadden streynyde hym  
wiþ bondis (or roopis) poul seyde to a centurion stondyng nyȝ  
to hym/ ȝis it were leueful to ȝou for to scourge a man ro-  
mayne & vndampnyde/ whiche þing herde/ he centurion wente  
to he tribune/ and tolde to hym seyng/ what art thou to do-  
inge/ forsohe his man is a cyteseyn romayne/ forsohe he tri-  
bune comynge to seyde to hym/ seye thou ȝis thou art a ro-  
mayne/ and he seyde/ ȝhe/ and he tribune answeride/ how  
liztely (or boldely) seyst thou þee a romayne cyteseyn/ I wiþ  
myche soume gate his cyuylite/ and poul sey/ I sohely & am  
borne/ þerfore anone & hei þat weren to turmentyng hym/  
departiden awey fro hym/ and he tribune dredde aftir þat he  
wiste azen for he was a cyteseyn of rome/ & for he had boun-  
den hym/ forsohe in he day suyng/ he willynge for to wite  
more diligently of what cause he were accuside of Jewes/ vnboun-  
de hym/ & comaundide pristis for to come to gedit/ & al  
he counseyl/ and he bryngyng forþ poul/ ordeynyde hym  
amonge hem//

C<sup>m</sup> 23<sup>m</sup>

**P**aul forsohe biholdyng into he counseyl/ sey/ men  
breheren/ I wiþ al good conscience haue lyued  
bisore god/ til into his day/ sohely ananye prynce  
of pristis/ comaundide to men stondyng nyȝ/ for  
to smyte his mouȝ/ þanne poul seyde to hym/ walle made  
white/ god schal smyte þee/ and thou sittyng demest me up  
(or aftir) he lawe/ & azenes he lawe comaundist me for to be  
smyten/ and hei þat stoden nyȝ/ seyden/ cursist thou he hizest  
prist of God/ sohely paul seyde/ breheren I wiste not for he is  
prynce of pristis/ sohely it is writen/ thou schalt not curse to he  
prynce

## ye aplis

prynce of hi puple/ forsohe poul witynge for one partie was  
of saduceis & he tover of pharisees: he criede in he counseyl/  
men breberen I am a pharisee · he sone of pharisees: of he  
hope & azen risyng of deade men I am demede/ and whanne  
he hadde seyde his hing: discencōn is made betwene pharisees  
& saduceis & he multitude is departide/ forsohe saduceis seyn  
for to be no rysyng azen of deade men: neher aungel neher  
spirit/ forsohe pharisees knowelechen boþe/ soþely a greet crie  
is made · & summe of pharisees risyng vþ: souzten seyng/  
we synde no hing of euyl in his man/ what zif a spirit spac to  
hym or an aungel: & whan greet discencōn was made: he tri-  
bune dredyng leste poul schulde be drawen of hem: comaun-  
dide knyztis for to go doune & to rauysche hym of he mydel of  
hem: & for to leede hym into castels/ soþely in he nyzt suyng.  
he lorde stondyng nyȝ to seþ/ be pou stidefast/ soþely as pou  
hast witnesside of me in irlan: so it bihoueh þee for to witnesse  
& at rome/ forsohe he day made: summe of he iewes gederiden  
hem & made a vowe seyng/ hem neher to etynge neher  
drynkyng: til hei slewen poul/ forsohe here weren more han  
fourty men: þat maden his coniuracōn (or swerynge to gedit)/  
he whiche wenten to he prynces of prissis & eldre men: and  
seyden/ wiþ deuocion we haue vowide vs to no hing taþyng:  
til we sleen poul/ nowe þerfore make zee knownen to he tribune  
wiþ he counseyl: þat he leede forþ hym to þou: as zee to know-  
yng more certeynly of hym/ soþely we ben reedy for to flee  
hym: bisore þat he come nyȝ/ whiche hing whanne he sone of  
poulis suster had herde he aspies (or tresoune): he came & en-  
tride into he castels & tolde poul/ soþely he clepyng to hym  
one of he centuriouns: seþ/ leede his zong man to he tribune:  
for he had sum hing for to schewe to hym/ and he forsohe tak-  
yng hym to: & leede to he tribune & seþ/ bounden poul prep-  
ede me leede to þee his zonge man · hauyng some hing for to  
speke to þee/ soþely he tribune takyng his hande: wente wiþ  
hym bisidis halse · & aride hym what hing is it þat pou hast  
for

## dedis

for to schewe to me/ forsoþe he seyde/ it bisalleþ to þe iewes  
for to preye þee þat to morowe day þou brynge forþ poul into  
þe counseyl/ as þei ben to seekyng sum þing certeyner/ so-  
þely biseue þou not to hem/ forsoþe more þan fourty men of  
hem/ aspien hym/ þe whiche haue abowide hem not for to ete  
ne drynke/ til þei sleen hym/ and now þei ben reedy/ abid-  
yng þe bishes/ þerfore þe tribune leste þe ȝonge man com-  
aundynge þat he schulde speke to no man/ for he had made  
þes þingis knownen to hym/ and two centuriouns clepide to-  
gadir/ he seyde to hem/ make ȝee reedy two hundride knyztis/   
þat þei go til cesarie/ & horsemen seuenty/ & speremen two  
hundride/ fro þe pridde houre of nyȝt/ & make ȝee reedy iu-  
mentis (or horsis)/ þat þei puttyng poulþpon/ schulden leede  
hym saaf to felix president/ soþely he dredde lest parauenture  
Iewes schulden rauysche hym & flee/ & he astirwarde schulde  
suffre chalenge/ as he were to takyng money/ writynge to  
hym a pistel conteynyng þes þingis// ¶ Claudio lesias/ to  
þe beste felix president/ helþe/ þis man taken of Iewes/ & by-  
gynnyng for to be slayne of hem/ I aboue comyng wiþ cum-  
panye delyueride/ knownen for he is a romayne/ and I wil-  
lyng for to wite þe cause/ þe whiche þei puttiden azeneshym/   
ledde hym into þe counseyl of hem/ whom I fonde to be accu-  
sиде of questiouns of þe lawe of hem/ forsoþe hauyng no  
cryme worþi of bondis/ and whanne it was tolde to me of þe  
aspies (or tresouns) þat þei maden reedy/ I sente hym to  
þee/ denounsynge & to þe accusatours/ þat þei seyn at þee/  
fare wel/ soþely knyztis by þing comaundide to hem/ takyng  
to poul/ ledden hym by nyȝt into antipatridem/ and in þe day  
suyng/ þe horsemen leste þat þei schulden go wiþ hym/ þei  
turneden azen to þe castels/ þe whiche whanne þei camen to  
cesarie/ & token þe pistel to þe president/ þei setten before hym  
& poul/ forsoþe whanne he had redde & aride of what pro-  
uynce he was/ & knowynge for he was of cilicie/ I schal here  
þee he leip/ whanne þin accusatours schulen come/ and he  
comaundide

## ye aplis

comaundide hym for to be kepte in he pretorie (or moot halle)  
of heroude//

**F**orsore astir syue dayes · ananye prynce of pristis  
came doune wiþ summe eldre men · & tertulle sum  
oratour (or fayre speker or avoker): whiche wenten  
to he precent azenes poul/ and poule sumnyder  
tertulle bigan for to accuse seyngē/ whanne in myche pees we  
done by hee · & manye þingis ben amendide by hi prouydence  
(or wiſdom): euermore & euery where you beste felix · we haue  
receyuyde wiþ al doinge of þankyngis/ forsohe leſte I tarie  
hee lenger: I preye hee shortly · here vs for hi mekenesse/ we  
haue founden his man berynge venym or pestilence · & stiryng  
ſedicon (or diſcencion) · to alle iewis in alþe worlde & autour of  
ſedicioone of he ſecte of naſarenes · he whiche alſo enforſide  
for to defoule he temple · whom & taken to: we wolden deme  
astir oure lawe/ ſohely liſias he tribune aboue comynge: wiþ  
greet ſtrenghe delyueride hym fro oure handis/ comaundynge  
his accuſers for to come to hee · of whom you demyngē mayſte  
knowe of alle þes þingis · of whiche we accuſen hym/ forſore  
pouſt anſweride grauntyng to hym he precent for to  
ſeye/ of many zeeris I knowynge hee for to be domesman to hiſ  
ſolc: ſchal do ynowz for me wiþ good inwitte (or reſoune)/  
ſohely you mayſte knowe · for to me ben not more þan twelue  
dayes · þis I ſteyzede vp for to worship in Irlan/ and neuer in  
he temple heifounden me diſputyng wiþ any man or makynge  
concurs (or rennyng to gedir) of he cumpauncy of puple · neuer  
in synagogis neuer in cytee · neuer heifowne proue to hee · of  
he whiche þingis heif nowe accuſen me/ ſohely I knoweleche  
to hee hiſ þing · þat vp he ſecte whiche heif seyn heresie · ſo I  
ſerue to god he fadir · bileyng to alle þingis þat ben writen  
in he lawe & prophetis · hauynge hope into god · he whiche &  
heif hem ſelf abiden he azen riſyng to comynge of iuſte men &  
wickide/

C<sup>m</sup> 24<sup>m</sup>

## dedis

wickide/ In his hing & I studie wiþ outen hurtynge: for to haue conscience to god & to men euermore/ forsoþe astir moþeris. I came to doinge almes dedis into my folc & offryngis & voweis in whiche hei founðen me purifide in he temple: not wiþ cumpayne neþer wiþ noylse & hei cauzten me cryinge & seyinge take aweye oure enemye/ soþely summe Jewes of asie whom it bihoste for to be nowe present (or reedy) at þee & accuse þis hei hadden any hing azenes me: or þes hem self seye: þis hei founðen in me any hing of wickidnesse/ sþi I stood in he counseyl: no but onely of his one voyce & by whiche I crieþe stondynge amonge hem: for of he azen risynge of deade men: I am demede his day of þou/ Soþely felix differride hem: moþe certeynly he witynge of he weye & seyinge/ whanne liþias he tribune schal come: I schal here þou/ and he comauñide to a centurioun for to kepe hym & for to haue reſter: neþer for to forbede any man for to mynystre of his owne hingis to hym// ¶ Soþely astir summe dayes felix comynge wiþ druſil his wif þat was a iewes: clepide poul & herde of hym he seþ þat is into ȝis Iþu/ soþely hym disputynge of riȝtwesnesse & chassite & of doom to comynge: felix made tremblynge: answereide: þat parteynþ nowe go: soþely in tyme couenable I schal clepe þee to/ also & hopynge: þat money schulde be ȝouen to hym of poul/ for whiche hing & ofte he clepynge hym to: spac wiþ hym/ soþely two zeeris fulfilde: felix tooc a successour: festus of ponte/ forsoþe felix willynge for to gyue grace to Jewes: leste poul bounden//

C<sup>m</sup> 25<sup>m</sup>



Herfore whanne festus came into he prouynce astir he hridde day: he assendide to Irlan fro cesarie/ and he prynces of pristis & he firſte of Jewes wenten to hym azenes poul: and preyede hym aringe azenes hym þat he schulde comaunde hym for to be ledde to irlan/ settynge aspies for to flee hym in he weye/ soþely festus answereide: poul for to be kepte in cesarie: hym soþely to goinge forþ

## ye aplis

forþ more riþely (or hastely)/ þerfore he seiþ \* þei þat in þou  
ben myȝty comynge doun to gedir: ȝif any cryme is in þeman:  
accuse hym/ soþely he dwellynge amonge hem · no more þan  
ten or eyȝte dayes: came doun to cesarie/ and he toþer day  
he satte for domesman · & comaundide poul for to be ledde to/  
whiche whanne he was ledde: Jewes stoden aboute hym þe  
whiche camen doun fro Irlm · puttyng aȝenes manye & gre-  
uous causis · whiche þei myȝten not proue/ Soþely poul ȝild-  
ynge resoune · for neþer into þe lawe of Jewes · neþer into þe  
temple · neþer into cesar I synnede any þing/ forsoþe festus  
wilynge for to gyue grace to þe iewes: answerynge to poul  
seyde/ wolte assende to Irlm · & here be demyde of þes þingis  
at me: Soþely poul seyde/ at þe doom place of cesar I stonde  
wher it bishouþ me for to be demyde/ I haue not noyzede to  
þe Jewes: as þou hast better knowen/ soþely ȝif I haue noy-  
zede or done any þing worþi deþ: I forfake not for to die/  
soþely ȝif no þing of þes is · þat þei accusen me: no man may  
ȝyue me to hem/ cesar I apeel/ þanne festus spekyng wiþ þe  
counseyl: answereide/ cesar þou hast appelide: to cesar þou  
schalt go/ and whanne summe dayes weren passide: agrippa  
kyng & bernyce camen doun to cesarie · for to greet wel ses-  
tus/ and whanne þei dwelten here many dayes: festus sche-  
wide to þe kyng of poul seyinge/ Summan is leste bounden of  
felix · of whiche whanne I was at irlm · prynces of pristis &  
eldre men of Jewes camen to me · aringe dampnacōn aȝenes  
hym/ of whom I answereide/ it is not custom to romayns for  
to dampne any man · bisore þat he þat is accuside · haue his  
accusers present · & take place of defendynge · for to wasche  
aweye crymes (or grete trespassis) · þat ben putte aȝenes hym/  
þerfore whanne þei camen to gedir hidir: wiþ outen anye de-  
laye in þe day suynge I sittynge for domesman: comaundide  
þe man for to be led to/ of whom whanne accusers stoden: þei  
seyden no cause of whiche þingis I hadde suspencion of euyl/ so-  
þely þei hadden aȝenes hym summe questiouns of þere weyne  
worschippyng

## dedis

worschippyng (or religioune): and of Ihu deade whom pou  
assermyde for to lyue/ sohely I dountyng of such maner ques-  
tioun seyde: zif he wolde go to Irlm: & here for to be demyde  
of hes hingis/ poul forsohe appelynge hat he schulde be kepte  
to he knowyng of he emperoure: I comaundide hym for to  
be kepte: til I schal sende hym to cesar/ Sohely agrippa seyde  
to festus/ and I myself wolde here he man/ to morne he seij  
you schalt here hym/ sohely on he toher day whan agrippa &  
bernyce camen wiþ myche ambusioune (or pride of staat)/ and  
entride into he auditorie wiþ tribunes & pryncipal men of he  
cytee: festus biddynge poul is led to/ and festus seyde/ kyng  
agrippa & alle men hat ben wiþ vs: zee seen his (man) of whiche  
al he multitude of Jewes preyden me at irlm: aringe & cry-  
inge: hym for to not bihoue lyue more/ forsohe I fonde hym  
for to haue done no hing worhi of deþ/ sohely hym appelynge  
his hing: to he emperoure I deme for to sende: of whiche man  
I haue not what hing certayne I schal write to he lorde/ for  
whiche hing I brouȝt hym to zou: & moste to hee o kyng agrip-  
pa: hat aringe made I haue what I schal write/ forsohe it is  
seen to me wiþ outen resoune for to send a bounden man: &  
not to signysie he cause of hym//

C<sup>m</sup> 26<sup>m</sup>



Grippa sohely seij to poul/ It is suffride to hee for  
to speke for hi self/ hanne poul he hande holden  
forþ: bigan for to zilde resoune/ of alle hingis in  
whiche I am accuside you kyng agrippa/ I gesse  
me bleside at hee: whanne I am to defendyng me his day:  
moste hee wityng alle hingis hat be at iewes customs & ques-  
tyouns/ for whiche hing I biseche: here me paciently/ and so-  
hely alle iewes before wtyng me fro he bygynnyng/ haue  
knowen my liſt fro zouhe: hat fro he bygynnyng was in my  
folc in irlm: zif hei wolen bere witnesse: for up he moste cer-  
teyn seſte of oure religioune: I lyued a pharisee/ and nowe  
in he hope of repromyſſion hat is made to oure faderis of god:

I stonde

## ye aplis

I stonde suijet in doom · in whiche our twelue lynagis seruyng  
nyȝt & day · hopen for to bycome / of whiche hope · þou kyng  
I am accuside of Jewes / what vnbleueful þing is demyde at  
þou · ȝif god reysþ deade menȝ and soþely I geside me azenes  
þe name of Iþunazarene · for to owe do many contrarie þingis ·  
whiche þing & I dide in Irl̄m / and I encloside manye of leyntis  
in prisouns power taken of prynces of pristis / and whanne  
þei weren slayne · I gaue þe sentence / and by alle þe synago-  
gis ofte I punyschynge hem · constreynede for to blasphemē/  
and more I waringe wood azenes hem · pursuede to alien  
cytees wiþ power & suffryng þe prynces of pristis · in þe myd-  
day in þe weye I size þou kyng from heuene lizte haue schy-  
nyde aboute me ouer þe schynynge of sunne · and hem þat  
weren to gedir wiþ me / and whanne we alle hadden fallen  
doune in to þe erþe · I herde a voyce seyng to me in ebrue  
tunge / Saul Saul what pursuest þou me / it is harde to þee to  
kike azenes þe pricke / forsoþe I seyde / who art þou lorde / so-  
þely þe lorde seyde / I am Iþe whom þou pursuest / but rise up  
& stonde on þi feet / soþely to his þing I apperide to þee · þat  
I ordeyne þee mynystre & witnesse of þo þingis þat þou hast  
seen · & of þo in whiche I schal appere to þee · delyueryng þee  
fro puplis & folkis into whiche nowe I sende þee for to open þe  
ȝzen of hem · þat þei be conuertide fro dirkenessis to lizte / and  
fro power of sathanas to god · þat þei take remyssioune of synnes ·  
& soorte (or parte) amouge leyntis by seþ þat is in me / wher-  
fore þou kyng agrippa · I was not vnbleueful to heuenerly  
wisdom · but to hem þat ben at damask firſte & Irl̄m & bi al þe  
cuntry of Jude & to heben men · I schewide (or tolde) þat þei  
schulden do penaunce & be conuertide to god · doinge worþi  
werkis of penaunce / of þis cause iewes temptid me taken to ·  
whanne I was in þe temple · willyng for to flee me / soþely I  
holpen by þe helpe of god into þis day · stonde witnessyng to  
lesse & more · no þing wiþ outen seyng · hanne whiche þingis  
þe prophetis & moyses spaken for to be comyng / ȝif crist pas-  
sible

## dedis

sible (or able to suffre) · zif he firste of he azen rysynge of deade  
men: is to schewynge lizte to he puple & heben men/ hym  
spekynges þes þingis · & zildynge resounes: festus wiþ greet  
voyce seyde/ poul þou maddist (or warist wood)/ many lettres  
turnen þee into wodenesse/ and poul seih/ I madde not þou  
beste festus: but I speek oute he wordis of treuþe in sobrenes/  
sohely & he kyng to whom I speke stedefastly: woot of þes  
þingis/ sohely I deme no þing of þes: for to dare hym (or un-  
knowe)/ never in a corner is ouzte of þes þingis done/ biley-  
est þou kyng agrippa to prophetis/ I woot for þou bileyest/  
Sohely agrippa seyde to poul/ in litil þing þou counseylist me  
for to be made a cristen man/ and poul/ I desire anentis god·  
& in litil & in greet · not onely þee · but & alle þes þat heren to  
day · for to be made suche what maner & I am: out taken þes  
bondis/ and he kyng roos vp & he precent & bernyce: and  
hei þat saten nyȝ to hem/he whiche whanne hei wenten awey·  
spaken to gedir seynges/ for þis man haþ not done any þing  
worhi deeh or bondis/ forsoþe agrippa seyde to festus/ þis man  
myȝte be dismyttide (or delyueride): zif he had not appelide  
to cesar//

Cm 27<sup>m</sup>

**S**ohely as it demyde hym for to schippe into ytalie·  
and hei bitoken poul wiþ oþer kepte to a centuri-  
oune by name Julius · of he cumpayne of knyztis  
of he emperoure/ Sohely we steyzinge into he  
schippe of adrymetis & bygynnynge for to sayle: baren vp  
aboute he placis of asie · lastynge stille wiþ vs aristarke of ma-  
cedonye tessalonycense/ forsoþe he day suynge: we camen to  
sydon/ sohely Julius tretynge manly (or curteysely) poul: sus-  
fride for to go to frendis · & to do he cure (or ned) of hym/  
and whanne we hadden taken vp fro þens: we vndresayliden  
to cypre · for þat wyndis weren contrarie · & he see of cilicie &  
pamphilie · we saylynge camen to listris þat is lycye/ and here  
centurioune syndynge a schip of alisaundre saylynge into yta-  
lie·

## ye aplis

He: puttide vs ouer into it/ and whanne manye dayes we say-  
liden slowely & vnnehe camen azenē gnydun · he wynde for-  
bedyngē vs: we sayliden to crete bisidis salomona/ and vnnehe  
we bisidys saylynge camen into sum place hat is clepide of  
good hauen · to whom he cytee tessala was nyȝ/ forsohe myche  
tyme passide · & whanne nowe was no siker saylynge · for hat  
fastynge passide: poul confortide hem · seyinge to hem/ men I  
se for wronge & harme · not onely of charge & schippe · but also  
of oure soulis (or lyues): bygynney saylynge for to be/ sohely  
centurioune billeuede more to he gouernoure & to he lorde of  
he schippe: hanne to hes hingis hat weren seyde of poul/ and  
whanne he hauen was not able for to dwelle in wynter: ful  
manye ordynyden counseyl · for to sayle hens: zif in any  
maner hei myȝten come to senyce · for to wynter in he hauen  
of creete biholdynge to astrike & to chorūm/ sohely he souȝ  
blowynge · hei gessyngē hem for to holde purpose · whanne  
hei hadden taken vp fro asson · sayliden to crete/ sohely not  
astir myche (tyme) · he wynde tyfonyk hat is clepide north or  
este (or wynde of tempest): sente hym azenē it/ and whan he  
schip was rauyschide · & myȝte not enforce into he wynde · he  
schippe zounen to blowynges: we weren borne/ sohely we ren-  
nyngē into sum yle hat is clepide cauda: vnnehe myȝten gete  
a litil boot/ he whiche taken vp wiȝ helpis · hei vsiden gird-  
yng to gedit he schippe · dredyng leste hei schulen falle into  
sondy places · he vessel undirsente · so hei weren borne/ sohely  
vs browen wiȝ greet tempest: in he day suynge hei maden  
castynge oute · & he hridde day wiȝ here hondis castiden awēy  
he instrumentis of he schippe/ sohely neher sunne neher sterres  
apperyngē by mo dayes · & tempest not litil schewynge nyȝ:  
nowe al he hope of oure helpe was done aweye/ and whanne  
myche fastynge had be: hanne poul stondynge in he mydel of  
hem seyde/ o men it bishoste me herde · for to not take awēy  
fro creete & make to wynne his wronge & castynge oute/ and  
nowe I counseyl you for to be of gode inwitte (or herte)/ sohely  
her

dedis

þer schal be losse of no soule of þous outaken of he schippe/ for-  
soþe an aungel of god of whom I am & to whom I serue: stode  
nyȝt to me þis nyȝt seyng/ poul drede þou not: it bihouȝ  
þee for to stonde nyȝt to cesar/ and to god haþ ȝouen to þee:  
alle þat ben in schippe wiþ þee/ for whiche þing ȝee men be  
of good inwitte (or herte) forsoþe I bileue to my god: for  
so it schal be: as it is seyde to me/ Soþely it bihouȝ vs for  
to come into sum Iile/ but astirwarde in he fourtenþe day þe  
nyȝt came aboue to vs saylyng in he stonye see: aboue myd-  
nyȝt he schippemen supposiden sum region (or cuntr)e for to  
appere to hem/ he whiche sendyng doun a plomet founden  
twenty paasis of depnesse/ and astir a litil þei partide þens:  
founden fistene paasis/ soþely þei dredyng leste we schulden  
falle into scharpe places: fro he laste parte of he schippe send-  
yng fourte ankeris/ desireden day for to be made/ soþely he  
schipmen seekyng for to sie of he schippe/ whanne þei had-  
den sente a litil boot into he see vndir colours as þei schulden  
bigynne fro he former parte of he schippe for to strecche forþ  
þe ankers: poul seyde to he centurioun & knyȝtis/ no but þes  
schulen dwelle in he schippe: ȝee moune not be made saaf/  
þanne knyȝtis kuttiden awey he coordis of he litil boot: and  
suffreden it for to falle fro/ and whanne lizte bigan for to be  
made: poul preyede alle men for to take mete/ seyng/ þe four-  
tenþ day þis day ȝee abidyng dwellen fastyng: no þing fast-  
yng/ for whiche þing I preye ȝou for to take mete for ȝoure  
helþe: for of none of ȝou he heer of he heede schal perische/ and  
whanne he had seyde þes þingis: he takyng breede dide þank-  
yngis to god in he lizte of alle men/ and whanne he hadde  
broken: he bigan for to ete/ forsoþe alle men more pacient  
(or herty): and þei token to mete/ soþely we weren alle he  
soulis in he schippe: two hundride seuenty & fire/ and þei ful-  
fillide wiþ mete/ dischargiden he schippe/ castyng wheet into  
he see/ soþely whanne day was made: þei knewen not lande/  
forsoþe þei bihilden sum hauen hauyng a waterbanke into  
whiche

## ye aplis

whiche hei houzten zif hei myzten: for to caste he schippe/ and whanne hei hadden taken vp he ankeris: hei bitoken hem to he see: to gedit slakyng he ioyntures & gouernaylis/ and a litil sayle: liste vp: vp blowynge of he wynde: hei wenten to he banke/ and whanne we fellen into a place of grauel gon al aboute wiþ he see: hei hurtlyden he schippe/ and he former parte sicchide dwelte unmouable: soþely he laste parte was broken of strengþe of he see: soþely counseyl of he knyztis was for to flee men in he kepyng: leste any schulde scape: whanne he had swymmyde oute/ forsoþe centurioune willynge for to kepe poul: forbed to be done/ and he comaundide hem þat myzten swymme: for to sende hem firste into he see & scape: & go oute to he lande/ and summe oþer hei baren in bordis: summe on ho þingis þat weren of he schippe/ and it is made þat alle he soulis (or lyuynge men) scapipen to he lande//



¶d whanne we hadden scapide: hanne we knewen  
þat he iſle was clepide mytilyne/soþely barbars (or  
heben men): zauen to vs not a litil humanyte (or  
curteysie): forsoþe a fijr kyndelide: hei resetiden  
(or refreschiden) vs alle: for he rayne þat came nyȝ & colde/  
soþely whan poul had gederide sum multitude of kittynge of  
wynes: & inputte on he fijr: an eddre whanne sche came forþ  
fro he heet: assaylide his hande/ þerfore as barbars sizen he  
beest hangynge in his hande: hei seyden to gedit/ soþely his  
man is a manqueller/ whiche whanne he scapide fro he see:  
goddis vengeaunce suffriȝ hym not for to lyue/ and he soþely  
schakynge of he beest into he fijr: suffride no þing of euyl/ and  
hei gessiden hym for to be turnyde into swellynge: & fodeynly  
to sallynge: & for to die/ forsoþe hem longe abydynge: & se-  
inge no þing of euyl for to be done in hym: hei turnyng to  
gedir: seyden hym for to be god/ forsoþe in ho places weren  
maners (or seeldis) of he prynce of he iſle: puplius by name:  
he whiche receyuyng vs þre dayes benyngnely (or of good  
wille):

Cm 28<sup>m</sup>

## dedis

wille) ' fonde vs/ sohely it bisel he fadir of puplius for to ligge  
traueylide wiþ feueris & discenterie (or flure) to whom poul  
entride/ and whanne he had preyede & puttide he handis to  
hym: he sauede hym/ whiche þing done alle þat in he yle had-  
den sekeness: camen to & weren curide (or heelide)/ whiche  
also honoureden vs in manye worschipis & to vs schippyng:  
in puttiden what þingis weren necessarie/ forsohe astir þre  
moneþes we schippiden in a schippe of alisaundre & þat had  
wyntride in he iile & to he whiche was a noble þing of castels/  
and whanne we camen to syracusan: we dwelten here þre  
dayes/fro þens we schippyng aboute: bicamen to he regioune/  
and astir one day he south blowyng: in he secounde day we  
camen to puteolos/ where breþeren founeden: we ben preyede  
for to dwelle here anentis hem & seuene dayes & so we camen  
to rome/ and fro þens whan breþeren hadden herde: hei run-  
nen to vs til to he chepyng of appyus & to a place þat is cle-  
pide þre tauernes/ whom whan poul had\*: doinge þankyngis  
to god/ toke triste/ sohely whan we camen to rome: it is sus-  
tride to poul for to dwelle to hym self wiþ one knyȝt kepyng  
hym/ forsohe astir he hridde day: he clepide to gedit he firste  
of Jewes/ and whanne hei camen: he seyde to hem/ men bre-  
þeren I doinge no þing azenes he purple or custom of faderis.  
I bounden at Irlm & am bitaken into he handis of romayns/  
whiche hei hadden aringe of me: wolden dismytte me & for þat  
no cause of deþ was in me/ but Jewes azen seynges: I am  
constreynede for to appeel cesar/ not as hauyng any þing for  
to accuse my folc/ þerfore for his cause I preyede for to se ȝou:  
and I spac to/ forsohe for he hope of isrl: I am girde aboute  
wiþ his cheyne/ and hei seyden to hym/ neher we haue recey-  
uyde lettris of hee fro Jude & neher any of breþeren comyng  
to: schewide or spac any euyl þing of hee/ sohely we preyen  
for to here of hee: what þingis þou feelist/ for whi of his leste  
it is knownen to vs: for every where it is azenseyde/ sohely  
whanne hei hadden ordeynyde a day to hym: mo camen to  
hym

\* Thus in  
the MS. but  
the word  
[seen] is evi-  
dently want-  
ing.

## ye aplis

hym in he ooste (or herbore) · to whom he expounyde witnessyng he kyngdom of god · & counseyliden hem of Ihū & of he lawe of moyses & prophetis: fro he morn til to he euentide/ and summe biseueden to hes hingis hat weren seyde of poule: and summe biseueden not/ whan hei weren not consentyng to gedir: hei departiden · poule seyng one worde/ for he holy god spac wel by ysaye he prophete to oure faderis: seyng go you to his puple · & seye to hem/ wiþ ere zee schulen here: and zee schulen not vndirstonde/ and zee seinge schulen se: and zee schulen not biholde/ he herte of his puple is infattide: and wiþ eris hei herden greuously/ and hei pressiden here yzen to gedir: leste parauenture hei seen wiþ yzen · & wiþ eris heren · & bi herte vndirstonde · & be conuertide · & I heele hem/ perfore be it knownen to zou · for to heben men his helpe of god is sente: and hei schulen here/ and whanne he hadde seyde hes hingis · Jewes wenten oute fro hym: hauyng myche questioun (or seekyng) amonge hem self/ soþely he dwellide al two zeer in his hijride place · & he receyuyde alle hat entriden to hym prechynge he kyngdom of god · & techynge what hingis ben of he lordhe Ihū c̄st wiþ al triste wiþ outen forbedynge//

## ye pistel of James.



James he seruaunt of god · & of oure lordhe  
Ihū c̄st to he twelue kynredis hat ben  
in he scateryng abrode: helpe/ my breþerens  
gesse (or deeme) zee al ioye: whan  
zee schulen falle in dyuerse temptacionis  
or tribulacionis wþtyng he prouyng  
of zoure seip: wiþchis patience/ soþely  
patience hat parsite werke: hat zee be  
parsite & hool · in no hing faylyng/ perfore zif any of zou  
nedis

C<sup>m</sup> 1<sup>m</sup>

ye pistel

nedisly wisdom: are he of god: he whiche ȝyueþ to alle men  
largely: & vpbraydþ not: and it schal be ȝouen to hym: so-  
hely are he in feiþ: no þing doutynge/ forsoþe he hat doutiþ:  
is lisk to a wawe of he see: he whiche of wynde is mouede &  
borne aboute/ perfore gesse not he ilke man hat he schal take  
any þing of he lorde/ a man double of inwitte: is vnlable in  
alle his weyes/ forsoþe a meke broþer glorie in his enhaun-  
yng/ sohely a riche man in his mekenesse/ for as he floure of  
hay (or grasse): he schal passe/ sohely he sunne is sprungen vp  
wip brennyng (or heet): and drieðe he hay/ and he floure of  
it sel doune: & he fayrenesse of his chere perischide: so a riche  
man welowip in his weyes/ blesside is he man hat suffreþ  
temptacion/ for whanne he schal be prouede: he schal receyue  
he crowne of liss: he whiche azen bihizte to men louyng  
hym/ no man whan he is temptide seye: for he is temptide of  
god/ sohely god is vntempter of euyl þingis/ forsoþe he temp-  
tiþ no man/ sohely eche man is temptide of his couetyng:  
drawen (fro resoun) & snaride (or desceyuyde)/ þanne coue-  
tyng whanne it hap conseyuedes: bryngiþ forþ synne/ sohely  
synne whan it is fulfilde: gendriþ deþ/ and so my mosie der-  
worþe breheren: nyl ȝee erre/ eche best þing ȝouen: & al par-  
fite ȝifte it is fro aboue comynge doune of he fadir of litzis/  
anentis whom is not ouerchaunge: neher schadowynge of  
whilenes (or tyme)/ forsoþe wilfullly he gendride wip vs he  
worde of treuþe: hat we be sum bygynnyng of he creature of  
hym/ wite ȝee my breheren mosie louede/ he eche man swiste  
for to here: forsoþe slowe for to speke: & slowe to wraþe/ so-  
hely he wraþ of man worchiþ not he riztwesnesse of god/ for  
whiche þing ȝee castynge aweye al vnclenenesse & plente of  
malice in myldenesse (or homelynnesse): receyue ȝee he worde  
insente (or ioynyde): hat may faue ȝoure soulis/ forsoþe be  
ȝee doers of he worde: & not herers onely: deceyuyng ȝou self/  
for ȝif any man is herer of he worde & not doer: his schal be  
comparisounde (or lickenyde) to a man biholdynge he cheer  
of

## of James

of his birhe in a myrour/ sohely he bihilde hym self & wente  
and anone he forzate what maner he was/ forsohe he hat schal  
partisely biholde in he lawe of parsite fredom & schal dwelle  
in it not made a forzel herer/ but doer of werke/ his schal  
be blesse in his dede/ forsohe zif any man gesse hym self for  
to be religious/ not refreyng his tunge/ but deceyuyng  
his herte/ he religioun of hym is veyne/ his is a clene religi-  
oune & unwemmyde/ anentis god & he fadir/ for to visite pu-  
pilles (hat is fadirles or modirles or bohe) & wydowis in here  
tribulacion/ & for to kepe hym self vndesoulike fro his worlde//

**N** breheren nyl zee in accepcon (or takynge) of per-  
sones/ haue he seih of oure lorde Ihu crist of glorie/  
forsohe zif here schal entre into zoure couent (or  
gediryng to gedir)/ a man hauynge a golden  
rynge/ in white (or fayre) clothe/ forsohe & a pore man schal  
entre in soule habite (or clothe)/ & zee biholde into hym hat is  
clohide wiþ a ful cleer clothe/ & zit zee schulen seye to hym/  
þou sitte heere wel/ sohely to þe pore man zee seye/ stonde þou  
here/ or sitte vndir þe stool of my feet/ wher zee demen not  
anentis zou self/ & ben made domesmen of wickide þouȝtis/  
here zee my mosse derworþe breheren/ wher chees not pore  
men in his worlde riche in seih/ & eyres of he kyngdom/ þat  
god behizte azen to men louynge hym/ forsohe zee hane dis-  
pise he pore man/ wher riche men oppresen zou not by  
power/ & drawen zou to domes/ wher hei blasphem not he  
good name/ þat is inclepide on zou/ neheles zif zee parfour-  
men he kyngis lawe up scriptures þou schalt loue hi neyzeboare  
as hi self/ zee done wel/ sohely zif zee taken persones/ zee wir-  
chen synne/ zee be reproude of he lawe as trespassours/ for-  
sohe whoeuer schal kepe al he lawe/ sohely offendre in one/ he  
is made guilty of alle/ for he hat seyde þou schalt not do lecche-  
rie/ seyde & þou schalt not flee/ þat zif þou schalt not do lecche-  
rie/ but þou fleest þou art made trespassoure of he lawe/ þus

C<sup>m</sup> 2<sup>m</sup>

¶¶

speke

## ye pistel

speke ȝee & þus do ȝee: as bygynnyng for to be demyde by  
lawe of parfite fredom/ sohely dome wiþ outen mercy to hym  
þat doþ not mercy/ sohely mercy aboue reysþ doom// ¶ **W**þy  
breþeren what schal it profite ȝif any man seye hym for to  
haue feiþ· werkis forsoþe we haue not· wher feiþ schal mowe  
saue hym· forsoþe ȝif a broþer or sister be nakide & haue nedē  
of eche day lyuelode· forsoþe any of ȝou seye to hem go ȝee in  
pees· be ȝee made hoote· & be ȝee fulfillide/ sohely ȝif ȝee  
schulen not ȝyue to hem what þingis ben necessarie of body·  
what schal it profite to ȝou· so & feiþ ȝif it haue not werkis·  
is deade in it self/ but summan schal seye/ þou hast feiþ· and  
I haue werkis/ schewe þou to me he feiþ wiþ outen werkis·  
and I schal schewe to hee my feiþ of werkis/ þou billeuest for  
one god is· þou doist wel/ and deuelis billeuen & to gedit trem-  
blen/ forsoþe wolte þou wite þou veyne man· for feiþ wiþ  
outen werkis is ydyl/ abraham oure fadir· wher he was not  
iustifiede of werkis offerynge ysaac his sone on he auter· her-  
fore þou seest· for feiþ wrouzte wiþ his werkis· & his feiþ ful-  
filde of werkis/ and he scripture is fulfilde· seyinge/ abraham  
billeuede to god· & it is rettide to hym to riztwelness· and he  
is clepide he frende of god/ ȝee seen for a man is iustifiede of  
werkis· and not of feiþ onely/ also forsoþe & raab hoore· wher  
sche was not iustifiede of werkis· receyuyng he messagers· &  
by another weye doinge oute (or sendyng)e oute/ forsoþe as a  
body wiþ outen spirit is deader· so & feiþ wiþ outen werkis is  
deade//

C<sup>m</sup> 3<sup>m</sup>

**M**þreþeren nyl ȝee be made manye maystris· wit-  
yng for ȝee taken he more dome/ sohely alle we  
offenden in many þingis/ ȝif any man offendis not  
in worde· þis is a parfite man/ forsoþe he may wiþ  
a bridil· leede aboute al he body/ forsoþe ȝif we putten horsis  
bridels into mouþes for to consente to us & we beren her wiþ  
aboute al he body of hem/ and so schippis whanne þei ben  
grete·

## of James

grete & ben dryuen of stronge wyndis: sohely hei ben borne  
aboute of litil gouernayle: wher he birre of a man dressynge  
schal wole/ so & he tunge sohely is a litil membre: and reylis  
grete hingis/ lo how myche fijr kyndelijh how greet a wode/  
and oure tunge is fijr: he vnyuersite of wickidnesse/ he tunge  
is ordeynye in oure membris: he whiche defoulis al he body/  
and it enflaumyde (or sette a fijr) of helle: enflaumeh he queel  
of oure birhe/ sohely al he kynde of beestis or foulis & serpentis  
& of oþer: be ouercomen (or vndreþokide) & ben made tame  
of mannes kynde: forsohe none of men may daunte (or chas-  
tise) he tunge/ sohely it is vnquyete (or vnpeesible) euyl hing:  
and ful of deadely venym/ in it we blessem god he fadir: and  
in it we cursen men: þat ben made of he lickenesse of god/ of  
he same mouþ comeþ forþ blesyng & cursyng/ my breheren  
it bihoueh not þes hingis for to be made so/ wher a welle of  
he same hool bryngiþ forþ swete & salte water: my breheren  
wher a syge tree may make grapis/ [eisþer a vyne sygis/]  
so neþer salte water: may make swete water/ who is wise  
& disciplynede (or chasfide) amonge þou: schewe he of good  
lyuyng his werke in myldenesse of wisdom/ but zif zee haue  
bittir zele (or enuye) & struynges ben in þoure hertis: nyl  
zee glorie & be liers azenes he treuþe/ forsohe his wisdom is  
not fro aboue comynge doun: but erhely bestly fendely/ for  
wher is enuye & strife: þere vnsydefastnesse & al schrewide  
werke/ forsohe wisdom þat is fro aboue: firste sohely it is  
chasse: astirwarde peesible: mylde: swadible (þat is esy for  
to trete & to be tretide) & consentyng to good hingis: ful of  
mercy & gode fruytis: demyngi wiþ outen seynynge/ sohely  
þe fruytis of riȝt wesnesse ben sownen in pees: to men making  
pees//

Wihel

## ye pistel

C<sup>m</sup> 4<sup>m</sup>



Her of bataylis & chestis (or chydyngis) amonge zous  
wher not of zoure coueytis. hat fizten in zoure  
membres. zee coueyten. and zee hane not. zee  
sleen & hane enuye. and zee mowne not gete. zee  
chiden & maken batayle. and zee hane not for whiche hing  
zee hane not aride. zee aren & zee receyuen not. for hat zee  
aren euyl. as in zoure coueytise zee schewen. auoutrers witen  
not zee. for he frenschip of his worlde is enuye to god. per-  
fore who euer schal wole. for to be frende of his worlde. is or-  
deynede he enemy of god. wher wenens zee hat veynly he scrip-  
ture seih he spirit hat dwelij in zou coueytis to enuye. for-  
sohe he zyueþ more grace. for whiche hing he seih. god wiþ-  
stondij proude men. forsohe to meke men he zyueþ grace.  
perfore be zee suget to god. forsohe wiþstonde zee he deuyl. &  
he schal flice fro zou. neyze zee to god. & he schal neyze to zou.  
zee synners clense he handis. & zee double of inwit (or wille).  
purge he hertis. be zee wrecches (in zoure owne yzen). &  
weyle zee & wepe zee. zoure leyzinge be it turnyde into wep-  
ynges. & zoure ioye into sorowe of herte. be zee mekide in he  
sizte of he lorde. & he schal enhaunce zou. my breheren nyl  
zee bacbite eche other. he hat bacbitij his broher. or hat demeþ  
his broher. bacbitij he lawe & demeþ he lawe. forsohe zif hou  
demest he lawe. hou art not doer of he lawe. but domesman.  
sohely one is speker (or maker) of he lawe & Juge. hat may  
leese & delyuer. forsohe who art hou hat demest hi neyzebores.  
lo nowe zee hat seyn. to day or to morowe we schulen go into  
he ilke cytee. & here sohely we schulen make a zeer. & we  
schulen make marchaundise & we schulen makewynnynges.  
he whiche witen not what is to zou in he morowe. forsohe  
what is zoure lijs. a vapour (or smoke) to a lilit semynge. and  
aftirwarde it schal bewalide. perfore hat zee seye. zif he lorde  
schal wole. & zif we schulen lyue. we schulen do his hing.  
now forsohe zee gladen in zoure pridis. euery suche ioyinge  
is

## of James

is wickide/ þerfore to a man kunninge for to do good ' & not  
doinge: synne it is to hym//

C<sup>m</sup> 5<sup>m</sup>  
**O**nowe ȝee riche men wepe ȝee · ȝoulynge in ȝoure  
wrecchidnessis þat schulen come to ȝou/ ȝoure rich-  
nessis ben made rotens: & ȝoure clothes ben eten of  
mouztis/ ȝoure golde & siluer hāþ rustide: & ruste  
of hem schal be to ȝou into witnessyng & schale te ȝoure steyfchis  
as ffor/ ȝee haue tresouride to ȝou wraȝe in he laste dayes/ lo  
he hīre of ȝoure werkemen þat repeden ȝoure cuntrees · þat  
is fraudide of ȝou crieþ · & he crie of hem: entride into he eris  
of he lordes of oostis/ ȝee haue eten on he erhe: & in ȝoure lec-  
cheries ȝee haue norischide ȝoure hertis/ in he day of sleeinge  
ȝee ledden to & slowen he iuste man: & he azenstode not ȝou//  
**A**þerfore breþeren be ȝee pacient: til to he comynge of he  
lorde/ lo an erhe tilier abidisþ precious fruyte of he erhe: pa-  
tiently suffrynge til he receyue tymesful & lateful/ and be ȝee  
pacient & conferme ȝee ȝoure hertis: for he comynge of he  
lorde schal neyȝ/ breþeren nyl ȝee be forowful eche into oper:  
þat ȝee be not demyde/ lo þe iuste stondisȝ neyȝ: bisore þe zate//  
Breþeren take ȝee ensaumple of euyl goinge oute & of longe  
abidynge of traueyl · & pacience · he prophetis þat spaken to  
ȝou in name of he lordes/ lo we blessem hem þat suffreden/ ȝee  
herden he suffrynge (or pacience) of Job · & ȝee sizen he ende  
of he lordes: for he lordes is mercysful & doing mercy bisore  
alle þingis/ my breþeren nyl ȝee swere: never by heuene ne by  
erhe: never by what euer oþer oþe/ forsoþe be ȝoure wordis  
nay nay: þat ȝee falle not vndre doom/ Soþely ȝif any of  
ȝou is forowful (or heuys): preye he wiþ euen inwitte · & seye  
he psalme/ any of ȝou is lisk: leede he in prisidis of he chirche ·  
& preye hei on hym · annoyntyng wiþ oyle in name of he  
lorde: & he preyer of feiþ schal saue he lisk/ and he lordes schal  
discharge (or make hym liȝt)/ and ȝif he be in synnes: hei  
schulen he forȝouen to hym/ þerfore knoweleche ȝee one to  
anoþer

petre .i.

anoher zoure synnes: and preye zee for eche oþer: þat zee be  
sauede/ forsoþe he continual preyer of a iuste man: is myche  
worþe/ helie was a man iþk to vs passible (or able for to sus-  
tre: & in preyer he preyede þat it schulde not rayne on he  
erþe: & it raynyde not þre zeeris & fire moneþes/ and este-  
fone he preyede: & heuene zaue rayne: & he erþe zaue his  
fruyte/breþeren forsoþe zif any of þou schal errefro þetrewþe:  
make a synner for to turne fro he errour of his weye: schal  
saue he soule of hym fro deþ: and couerisþ he multitude of  
synnes//

ye firste pistel of petre

C<sup>m</sup> 1<sup>m</sup>



Etre apostle of Iþu crist to he chosen  
gestis (or comelyngis) of dispersion (or  
scaterynge abrode) · of ponte & gala-  
thie of capadosie of asie & of bithynie  
þp he prescience (or before knowynge)  
of god he fadir into halowynge of he  
spirit · into obedience & spryngynge of  
he blood of Iþu crist: grace & pees to  
þou be multipliede/ blesseide (be) god & he fadir of oure lord  
Iþu crist · he whiche þp his grete mercy azen gendride vs into  
quyk hope · by he azen rysyng of Iþu crist fro deade men  
into heretage uncorruptible · & vndesoulide & unwelowable  
þat schal not fade · kepte in heuenes · in þou þat in he vertues  
of god ben kepte by he seþ into helþe made redy · for to be  
schewide in he laste tyme in whiche zee schulen ioye: zif it  
biþouþ now a litil for to be soory in dyuerse temptacionis þat  
he prouynge of zoure seþ be myche preciouser/ þan golde þat  
is prouede by fijr/ be it founden in to herynge & glorie & ho-  
noure

noure into þe reuelacōn of Iħū ēſt: whom whanne zee haue  
 not seen zee louen into whom also nowe zee not seinge: bi-  
 leuen/ forsoþe zee bileyngē schulen haue ioye wiþ oute forþ  
 in gladenesse vnenerable (hat may not be tolde oute) ⁊ glo-  
 rifiede bryngynge aȝen þe ende of zoure feiþ · þe helþe of zoure  
 soulis/ of whiche helþe prophetis souȝten oute ⁊ enserchiden ·  
 þat propheciēden of þe grace to comyng in zou · sechyngē  
 whiche or what maner tyme þe spirit of ēſt signysiede in hem ·  
 bisore tellyngē þe passioūns þat ben in ēriſt ⁊ later glories/  
 to whom it is schewide for not to hem self soþely to zou þei  
 mynystreden ho þingis · þat nowe ben tolde to zou bi hem  
 þat euangelizeden to zou þe holy gost sente fro heuene: into  
 whom aungels desirēn for to biholde/ for whiche þingis zee  
 girde þe lendis of zoure soule · sobre · parfite hope into þe ilke  
 grace þat is offride to zou into reuelacōn or schewyngē of Iħū  
 ēſt · as sones of obedience · not to gedir likenyngē to þe for-  
 mer desires of zoure ignoraūnce: but vp hym þat clepide zou  
 holy · þat ⁊ zoure self be holy in al lyuyngē/ for it is writen/  
 zee schulen be holy: for I am holy/ and ȝif zee inclepen hym  
 fadir · þe whiche wiþ outen accep̄ciōn of persones demeþ vp  
 þe werke of eche man: lyue zee in dredē in tyme of zoure pil-  
 grymage (or litil dwellyngē in erþe)/ wityng þat not bi cor-  
 ruptible golde or siluer zee ben bouȝte aȝen of zoure veyne  
 lyuyngē of faderis tradicōns: but by þe precious blood of þe  
 lombe · vndesoulide ⁊ vnspottide ēſt Iħū/ bisore knownen so-  
 þely bisore þe makynge of þe worlde: forsoþe schewide in þe  
 laste tymes: for zou þat by hym ben feiþful in god þat reþide  
 hym fro deade men ⁊ ȝaue to hym euerlastynge glorie · þat  
 zoure feiþ ⁊ hope were in god/ zee makynge chaste zoure soulis  
 in obedience of charite · in loue of broþerhede of symple herte  
 loue zee to gedir bisiloker borne aȝen · not of corruptible seed:  
 but of uncorruptible by þe worde of quycke god ⁊ dwellyngē  
 into wiþ outen ende/ for eche sleysche hay: and al þe glorie of  
 it as floure of hay/ þe hay drieþ vp: and his floure sel dounē/  
 forsoþe

petre .1.

forsōhe he worde dwelliþ into wiþ outen ende/ soþely þis is he  
worde þat is euangelizide to þou//

Cm 2<sup>m</sup>



Herfore puttynge awēy al malice · & al gile & symulacris or seynyngis · & enuyes & al detraccon as newe gendrīde ȝonge children · wiþ oute gile · coueyte ȝee mylke þat in it ȝee ware into helþe · ȝis neþeles ȝee tastiden for he lorde is swete/ to whom ȝee goinge nyȝ a quycke stoon · reprouyde soþely of men · forsoþe chosen of god & honouride · ȝoure self as quycke stones be aboue bilden spiritual housis · holy prisihode for to offre spiritual oostis (or offryngis): acceptable to god by Iþū crist/ for whiche þing he scripture holdiþ lo I schal putte in syon he heþest stoon · corner stoon · chosen · precious/ and he þat schal bileyue into hym: schal not be confoundide/ þerfore honoure to þou bileyng/ forsoþe to men not bileyngs: he stoon whom hei bilden reproueden · þis is made into he hede of he corner · & he stoon of offencion (or hurtyng) · & stoon of sclaundre · to hem þat offenden by worde · neþer bileyuen in whiche & hei ben putte/ forsoþe ȝee ben a kynde chosen · kyngely prisihode · holy folc · puple of purchasyngs: þat ȝee telle he vertues of hym þat clepide ȝou fro dirkenessis · into his wondresful liȝte/ he whiche sum tyme not he puple of god · nowe soþely he puple of god/ he whiche not hauyng mercy: nowe forsoþe hauyng mercy// **I**uste dere I biseche ȝou as comelyngis (or gestis) for to abstene ȝou fro steyschely desiris: þat fizten azenes he soule/ hauyng ȝoure conuersacon (or liȝt) good amonge heben men/ þat in þat þing þat hei bacbiten (or euyl treten) of ȝou as of mysdoers: hei bisholdynge ȝou of good werkis · glorifie god in he day of visitacion/ be ȝee suget to eche creature of man for god/ oþer to he kyng: as excellent (or worhi in staat) · oþer to dukis: as sente of hym/ to he vengeaunce of mysdedis (or mysdoers): forsoþe to he preylyng of good dedis (or good men) · for so is he wille of god · þat ȝee doinge wel make he unkunningnesse

petre .i.

nyngnesse of unprudent men for to be douimbe/ as fre mens  
& not as hauyng fredom he couerynge of malice: but as he  
seruauntis of god/ honoure zee al men · loue zee breþerhede ·  
drede zee god · make zee he kyng honourable/seruantis be zee  
suget in al drede to lordis/ not onely to good & mylde: but also  
to tyrauntis/ forsoþe his is he grace · zif for conscience of god ·  
any man suffriþ sorowis (or heuynessis) suffrynge vniustly/  
soþely what grace is it · zif zee synnyng & buffatide suffren/  
but zif zee wel doinge suffren: his is grace anentis god/ forsoþe  
in his hing zee ben clepide/ for est suffride for vs · leuyng to  
zou ensaumple: hat zee folowe he steppis of hym · he whiche  
dide not synne · neþer gile is founden in his mouþ/ whiche  
whanne he was curside: curside not/ whanne he suffride he  
manasside not/ soþely he bitoke hym to a man demyng hym  
vniustly · whiche he hym self suffride (or bare) oure synnes  
in his bodye on he tree · hat we be deade to synnes lyue to  
riȝt wesnesse · by whos wounde zee ben helide/ forsoþe zee we-  
ren as scheep errynge: but zee ben conuertide nowe to he  
scheperde & bischop of zoure soulis//

**T**oþ & wymmen be suget to here housbondis/ hat zif C<sup>m</sup> 3<sup>m</sup>  
any bileue not to he worde: by he conuersacon of  
wymmen · be hei wonnen wiþ outen worde · bi-  
holdynge in drede zoure holy conuersacon/ of he  
whiche be not wiþ outen sorþ curious ournynge of heer · or  
doinge aboute of golde or ournynge of cloþinge of velymentis:  
but he ilke hat is he hid man of herte & uncorruptible of  
quyete (or peesible) & mylde spirit · he whiche is riche in he  
sizte of god/ soþely so & holy wymmen hopynge in god · (not in  
ournement of cloþinges) ournyden (or maden clene) hem  
self suget to here owne housbondis/ as saare obeyede to abra-  
ham: clepyng hym lord/ of whom zee ben douztris wel  
doinge: & not dredyng any perturbacion/ also men togedir  
dwellynge up science (or kunnynge) ȝyuyng honoure to he  
wommans

wommans vessel (or body) as to he more sikk: as & to he euen  
eyris of grace of liss: hat zoure preyers be not lettide/ forsohe  
in seij al of one vndirstondynge (or wille) in preyer be zee  
compacient (or eche suffryng wiþ oper) louers of fraternyte  
mercysful mylde meke not zildynge euyl for euyl neher  
cursyng for cursyng: but azen blesyng/ for in his hing zee  
ben clepide: hat zee welde blesyng by heretage/ forsohe he  
hat wole loue liss & se good dayes: constreyne his tunge fro  
euyl & his lippis hat hei speke not gile/ sohely bowe he fro  
euyl & do good seek he pees & parfitely sue it/ for he yzen of  
he lorde on iuste men: & he eris of hym into he preyers of hem/  
forsohe he chere of he lorde on men doinge euyl hingis/ and  
who is it hat schal noye to zou: zif zee schulen be good suers:  
but zif zee suffren any hing for riztwesnesse: zee(ben) blesseide/  
sohely drede zee not he drede of hem: hat zee be not distour-  
blide/ forsohe halowe zee he lorde crist in zoure hertis euer-  
more reedy to do satisfaccion to eche man aringe zou (resoune)  
of hat seij/ and hope hat is in zou: but wiþ myldenesse & drede  
hauynge gode conscience/ hat in hat hing hat hei hacbiten of  
zou: hei ben confoundide he whiche chalengen falsely zoure  
gode conuersacion in est/ sohely it is better zif he wille of god  
wole: zee wel doinge for to suffre: han euyl doinge/ for & crist  
ones diede for oure synnes he iuste for vniust: hat he schulde  
offre vs to god made deade sohely in fley sche: forsohe made  
quycke in spirit he whiche hing & to hem hat weren closide to  
gedir in prisoun: he comynge in spirit prechide/ In whiche  
weren sumtyme vnbileueful whanne hei abiden he pacience  
of god in he dayes of noe whanne he arke (or schippe) was  
made in whiche a fewe hat is to seye eyzte soulis ben made  
saaf by water he whiche hing & baptym of liss fourme: ma-  
kiþ vs saaf/ not he puttyng away of fley sche of silbes: but  
he aringe of good conscience into god by he azenrysinge of  
oure lorde Ihu est hat is in he rizthalse of god he swolowyng  
deþ (or distruyng): hat we schulen be made eyres of euer  
lastyng

petre .1.

Iastynge liſt he gon into heuene: aungels & powers & vertues  
made ſugettis to hym//

**T**herfore c̄ſt ſuſtrynge in ſteyſche: & be ȝee armyde by  
he ſame penkyngē/ for he hat ſuſſride in ſteyſche  
ceſiſh fro ſynnes: hat he lyue not nowe to he de-  
ſires of men: but to he wille of god: hat is more  
of tyme in ſteyſche/ ſohely he tyme paſſide is ynowe to he wille  
of heben men to ben endide: he whiche walkiden in lecche-  
ries: in deſires: in myche drynkyng of wyn: oſte etynges:  
& unleueliſh worschipyngis of ydolis: in whiche now hei ben  
aſerde (on eche ſide) in which þing hei wondren: ſou togedir  
not rennyngē into he ſame conuulfion of leccherie blaſte-  
myngē: he whiche ſchulen not ȝyue reſoune to hym hat is  
reedy to deme he quycke & deade/ ſohely for his þing & to deade  
men it is euangeliſide: hat hei be demyde/ ſohely up men in  
ſteyſche: ſohely hat hei lyue up god in ſpirit/ forſoþe he ende  
of alle þingis ſchal neyze/ and ſo he ȝee prudent: & walke ȝee  
in preyers/ biſore alle þingis forſoþe hauyng charite eche to  
oper in ſou ſelf algatis Iaſtyngē: for charite coueris he mu-  
litude of ſynnes: holdynge hoſpitalite to gedit wiþ outen  
grucchyngē/ eche man as he receyuyde grace: mynyſtryngē it  
into eche oper: as good diſpenderſ of he manyſolde grace of  
god/ ȝif any man ſpekiſh: ſpeke he as he wordis of god/ ȝif  
any man mynyſtris: as of he vertue whiche god mynyſtris:  
hat god be honouride in alle þingis: by Ihu crift oure lorde/  
to whom is glorie & lordelicheſhip: into worldis of worldis  
amen// **M**oſtie dete nyl ȝee go in pilgrymage in ſeruour hat  
is made to ſou in temptacion: as any of newe biſalle to ſou/  
but ȝee comunyngē to he paſſiouſ of c̄ſt haue ioye: hat & ȝee  
gladyngē wiþ oute forþ: haue ioye in he reuelacion of his glo-  
rie/ ȝif ȝee ben diſpender in he name of crif: ȝee ſchulen be bles-  
ſide/ for hat hat is of he glorie & vertue of god: & he ſpirit hat is  
his: reſiſh on ſou/ forſoþe no man of ſou ſuffre as a mansleer  
or

petre .i.

or heef or curser: or desirer of oþer mennes þingis/ forsoþe ȝif  
as a ȝesten man: schame he not/ soþely gloriſie he god in his  
name/ for tyme is þat doom bygynne of goddis hous/ soþely  
ȝif firſte of vs: what ende of hem þat bieleuen not to he gospel/  
and soþely ȝif a iuste man vñneþe ſchal be ſauede: where ſchal  
he vñpitous man & synner appear: & ſo & hei þat ſuffren vp he  
wille of god · bitaken here ſoulis in good dedis: to he feiþful  
maker of nouȝt//

C- 5-



Herfore I euen elder biskeche þe elder men þat been  
in ȝou · & I witnesse of cristis paſſioune · whiche &  
comynge of þat glorie þat is to be ſchewide in tyme  
to comynge: ſeede ȝee þe floc of god þat is in ȝou/  
purueyng not conſtreynyngly: but wilfully vp god/ not for  
grace (or loue) of foul wynnynge: but wilfully/never as han-  
yngे lordeschip in he clergie: but made fourme (or enſau-  
ple) of þe floc · & of inwitte/ & whanne þe prynce of ſcheperdes  
ſchal appere: ȝee ſchulen receyue he vñwelowable crowne of  
glorie/ (or þat ſchal neuer fade)/ also ȝee ȝonge men: be ȝee  
ſuget to eldre men/ forſoþe ſchewe ȝee al to gedir mekenesse/  
for he lorde wiþſtondeþ proude men: forſoþe he ȝyueþ grace  
to meke men/ herfore be ȝee mekide vndir he myȝty honde of  
god: þat he reyse ȝou in he day of viſitacion/ ȝee caſtynge into  
þym al ȝoure viſynesse: for to hym is cure of ȝou/ be ȝee ſobre  
& wake ȝee · for ȝoure aduersarie þe deuyl · as a rorynge li-  
oune goiþ aboute: ſekyng whom he ſchal deuoure/ to whom  
aȝenſtonde ȝee ſtrongely in ſeȝ: wytyng þe ſame paſſioune for  
to be to he ilke ȝoure breþerhede · þat is in he worlde/ forſoþe  
god of al glorie þat clepide into his euerlastynge glorie ȝou ſuf-  
ſrynge a litiþ: he ſchal no more parſourme · conferme & make  
ſadde/ to hym glorie & lordeschip into worldis of worldis  
amen/ by ſiluan a feiþful brother to ȝou as I deme · I wrote  
ſhortely: biskechynge & witneslyng þis for to be verrey grace of  
god · in whiche ȝee ſtonden/ þe chirche þat is gederide in ba-  
biloyne

petre .2.

biloyne gretiþ þou wel: and markus my sone/ grete ȝee wel in  
holy cosse/ grace to þou alle þat ben in crist amen//

ye secounde pistel of petre



Ymount petre seruaunt & apostle of Iþu  
crist: to hem þat haue taken wiþ vs  
euen myche feiþ in riȝtweſneſſe of oure  
god & ſaueour Iþu crift grace to þou &  
pees be fulſilde in he knowynge of oure  
lorde Iþu crift/ howe alle ȝingis of his  
godeliche vertue þat ben to liſt & pitees  
ben þouen to vs by he knowynge of  
hym þat clepide vs for his owne glorie & vertu / by whom he  
ȝauie to vs moſie & precious biheſtis / þat by þes ȝingis ȝee  
ſchulen be made felowis of goddis kynde: ſleinge he corrup-  
cion of þat coueytise þat is in he worlde/ forſoþe ȝee vndirber-  
yng (or ȝyuyng) al cure / mynysterie in þoure feiþ / vertue  
ſobely in vertue: ſcience (or kunnynge) in ſcience / ſobely ab-  
ſtynence in abſtynence/ forſoþe pacience in pacience ſobely /  
pitee in pitee ſobely: loue of broþerhede / forſoþe in loue  
of broþerhede: charite/ forſoþe ȝif þes ben wiþ þou & ouer-  
comen (or ben plenteuoule): þei ſchulen not ordayne ȝee  
voyde / ne wiþ outen fruyte in he knowyng of oure lorde Iþu  
cſt/ forſoþe to whom þes ben not reedy: he is blynde / & by  
honde temptyng (or assayng) receyuyng forȝetyngneſſe / of  
he purgyng of his olde trespassis/ whersore breþeren more  
biſſe ȝee / þat by good werkis ȝee make þoure clepyng & chel-  
yng certayne/ ſobely ȝee doinge þes ȝingis: ſchulen not ſynne  
any tyme / forſoþe þus he entryng into euerlastyng kyng-  
dome of oure lorde crift Iþu & ſaueour: ſchal be mynyſtride to  
þou plenteuously for whiche ȝing I ſchal bigynne for to mo-  
nestie

nestie **zou** euermore of **hes** **hingis** · & **sohely** **I** **wole** **zou** **wy-**  
**tyng** & **confermyde** **in** **presente** **truehe** / **forsohe** **I** **deme** **iust** **how**  
**longe** **I** **am** **in** **his** **tabernacle** **for** **to** **reyle** **zou** **in** **monestyng** **I**  
**certeyn** **for** **he** **puttyng** **of** · **of** **my** **tabernacle** **is** **swyfste** · **up** **hat**  
**oure** **lorde** **I** **hū** **cris** **hāp** **signyfiede** **to** **me** / **forsohe** **I** **schal** **zue**  
**werke** **(or** **bisynesse**) & **ofte** **for** **to** **haue** **zou** **astir** **my** **deh** · **hat**  
**zee** **do** **he** **mynde** **of** **hem** / **sohely** **we** **not** **suyng** **vnwise** **tal**  
**haue** **made** **knowen** **to** **zou** **he** **vertue** & **prescience** **(or** **bisore**  
**knowynge**) **of** **oure** **lorde** **I** **hū** **cris** · **but** **made** **biholders** **of** **his**  
**gretenesse** / **sohely** **he** **takyng** **of** **god** **he** **sadir** **honoure** & **glorie**  
**suche** **maner** **voyce** **sliden** **doune** **to** **hym** **fro** **he** **greet** **glorie** ·  
**his** **is** **my** **louede** **sone** **in** **whom** **I** **haue** **pleside** **to** **me** · **here** **zee**  
**hym** / **and** **we** **herden** **his** **voyce** **brouz****te** **to** **fro** **heuene** · **whanne**  
**we** **weren** **wi****h** **hym** **in** **he** **holy** **hil** / **and** **we** **haue** **a** **sadder** **worde**  
**of** **he** **prophete** **to** **whiche** **zee** **zuyng** **tente** **done** **wel** · **as** **to** **a**  
**lanterne** **zuyng** **lizt** **in** **a** **dirke** **(or** **mysty**) **place** **til** **he** **day**  
**bygynne** **for** **to** **zue** **lizt** · & **he** **day** **tierre** **sprynge** **in** **zoure** **her-**  
**tis** / **firste** **undirstondyng** **his** **hing** · **hat** **eche** **prophecye** **of** **scrip-**  
**ture** **is** **not** **made** **by** **propre** **(or** **owne**) **interpretacon** / **forsohe**  
**prophecye** **is** **not** **brouz****te** **to** **by** **mannes** **wille** · **but** **he** **holy** **men**  
**of** **god** **in** **spirit** **wi****h** **he** **holy** **gost** **spaken** //

C<sup>m</sup> 2<sup>m</sup>

**E** **Orsohe** **her** **weren** & **false** **prophetis** **of** **he** **puple** · **as**  
 & **in** **zou** **schulen** **be** **maystris** **liers** · **hat** **schulen**  
**bryng****e** **in** **sectis** **of** **perdicōn** · & **hei** **denyen** **he** **ilke**  
**lorde** **hat** **bouzt** **hem** · **aboue** **ledynge** **to** **hem** **self**  
**hasip** **perdicōn** **(or** **dampnacōn**) · & **many** **schulen** **sue** **here** **lec-**  
**cheries** · **by** **whiche** **he** **wey** **of** **treuhe** **schal** **be** **blasfemyde** / **and**  
**hei** **schulen** **marchaundise** **of** **zou** **in** **coueytise** **by** **seyned** **wor-**  
**dis** / **to** **whom** **doom** **nowe** **sumtyme** **ceesip** **not** · & **he** **perdicōn**  
**of** **hem** **nappi****h** **not** / **forsohe** **zif** **god** **sparide** **not** **to** **aungels** ·  
**but** **bitoke** **hem** **to** **be** **turmentide** · **drawen** **wi****h** **hondis** **of** **helle**  
**into** **helle** · **for** **to** **be** **kepte** **into** **doom** / **and** **sparide** **not** **to** **he**  
**firste** **worlde** · **but** **kepte** **noe** **he** **eyzthe** · **bisore** **goer** **of** **riztwes-**  
**nesse** ·

petre .2.

nesse · bryngynge in he delyue · (or greet flood) · to he worlde  
of vnpitous men/ and he dryuynge into poudre he cytees of  
men of sodom & of men of gomor dampnyde by turnyngē by-  
sodoune · puttyngē ensaumple of hem þat weren todoinge euyl  
(or vnpitously)/ and delyueride iuste loth oppreside: fro he  
wronge of curside men & lecherouse conuersacion/ sohely in  
sizt & herynge he was iuste: dwellyng anentis hem/ þat fro  
day into day tormentiden wiþ wickide werkis · a iuste soule/  
he lorde knewe for to delyuer pitouse men of temptacion: so-  
hely for to kepe wickide men into he day of doom · for to be  
tormentide/ forsohe more hem þat walken astir sleysche in  
coueytynge of vnclenesse · & dispisen lordeschipyngē bolde ·  
dreden not to bryngē in sectis plesynge to hem · blasphemynge/  
wher aungels whanne þei ben more in strenghe & vertue: be-  
ren not azenes hem he execrable (or curside) doom · þes sohely  
as vresonable beestis kyndely into capcon (or takynge) · &  
into deþ blasphemynge in þes hingis þat þei knowen not: schu-  
len perische in here corrupcon receyuyngē he hijre of vnrizt-  
wesnesse/ gessynge he voluptees of he day: delices of desou-  
lynge & of wemme/ wiþ delices slowynge in here feestis do-  
inge lecherie wiþ zou: hauynge eyzen ful of auoutrie & vncees-  
yngē trespass deceyuyngē vnsidestast soulis · hauynge he herte  
exerciside in coueytise · he sones of cursynge · forsakynge he  
rizt weye erreden suynge he weye of baalam of bosor · he  
whiche louede hijre of wickidnesse/ sohely he had correccon (or  
repronynge) of his wodenesse a doumbe beest vndir þok spek-  
yngē wiþ voyce of man: sorbed he vniwisdome of he prophete/  
þes ben wellis wiþ outen water · & cloudis (or mystis) dryuen  
wiþ whirlynge wyndis · to whom he picke myste of dirkenessis  
is referuyde/ sohely þei spekyngē in prude of vanyte: deceyuen  
in desitis of sleysche of lecherie: hem þat a litil scapen/ he  
whiche lyuyngē in errour · byhotynge liberte (or freedom) to  
hem · whanne þei ben seruauntis of corrupcon sohely of whom  
any man is ouercomens of hym & he is seruaunt/ forsohe þis  
men

men forlasyngis he defensyngis (or vniennessis) of he wortde  
in he knowyng of oure lordle & sauour Jhū crīk · ettesone in-  
waggyde in hys ben overcomen · he latet hingis ben made to  
hem wortle han he former / soþly it was better to hem for to  
not knowe he wey of rīȝtewīsōſe · han for to turne azen astir  
he knowyng · fro dat holy maundement dat was vitaken to  
hem / soþly he ilke hing of verrey prouerbe bisel to hem · an  
hounde turnyde azen to his doom (or castyng vp) · & a fowe  
waschen in he walowynge or fowe of cleye (or sen) //

C° 3°

**L**o I write to ȝou his seconde pīſle · in whiche I  
rite ȝoure cleer soul in moncūyng to gedir · dat  
ȝee be myndful of he wortdis dat I bīſore ſeyde of  
holy prophetis · & of he maundementis of holy apos-  
tis of he lordle sauour / firſte witynge his hing · dat in he laſte  
dayes illusorts (or ſcorneris or deceyuours) · ſchulen come in  
deceyt · goinge astir here owne coueyntyngis ſeyinge · where  
is biheſte · or he comyng of hym; forſoþe ſiþ he faderis ſle-  
ten · ſo alle hingis laſten fro he bygynnyng of creature/  
ſoþly it dareb hem willynge his hing · dat heuenes weren bi-  
ſore · & he erþe of water · & by water beinge (or ſtondyng to  
geder) by goddis worde · by whiche hingis dat ilke wortde  
clenſide · hanne petiſchide forſoþe he heuenes dat noƿe ben ·  
& he erþe · by he ſame worde putte azen · ben kepte to ſiþ ·  
into he day of doom & perdiſon of vnpitouſ men / forſoþe ȝee  
moſte dere · one hing dare ȝou nouȝt (or be not vnknoƿen) ·  
for one day anentis god · as a houſande zeeris · & a houſande  
zeer as one day / he lordle tariȝ not his biheſt as ſummen ges-  
ſen · but he doȝ paciently for ȝou · not willynge any for to  
petiſche · but alle for to turne azen to penaunce / forſoþe he  
day of oure lordle ſchal come as a heſt · in whiche heuenes wiþ  
greet birre (or ſeersnes) ſchulen paſſe / ſoþly elementis ſchu-  
len be diſſoluyde by heete / forſoþe he erþe & alle werkis dat ben  
in it · ſchulen be brente / þersore whanne alle hingis ſchulen  
be

be to ben dissoluyde: what maner men bishouef it zou for to  
 ben in holy lyuynges pytees: abidyngē & bifyngē into he com-  
 yngē of he day of oure lorde Ihu ēst: by whom heuenes bren-  
 nyngē schulen be dissoluyde: & elementis by brennyngē (or  
 heet of fyr) schulen fayle/ souely we abiden vp his bishess  
 newe heuenes & new erhe: in whiche rītewesnesse dwellic/ for  
 whiche hing zee moste dere abidyngē hes hingis: bisie for to  
 be founden to hym in pees: vnspottide & vndesoulide/ and  
 deme zee he longe abidyngē of oure lorde: zoure helpe: as &  
 oure moste dere broher pouer wroot to zou: vp wisdom zouen  
 to hym/ as & in alle epistels spekyngē in hem of hes hingis:  
 in whiche ben summe harde hingis in vndirftondynge: he  
 whiche vntwise (or vntauzte) & vnsable men: deprauen: as  
 & oþer scriptures to here owne perdicōn/ þersore zee breheren  
 bisore wityngē: kepe zou self: leste zee ouerled (or deceyuedē)  
 by errore of vntwise men: falle awēy fro zoure owne sadnesse/  
 forsoþe ware zee in he grace & knowyngē of oure lorde Ihu  
 ēst: & oure saueour/ to hym glorie & nowe & into he day of  
 euerlastynge// Amen

## ye firſte piftel of Joon



hiche hing was fro he bigynnyngē · C<sup>m</sup> 1<sup>m</sup>  
 whiche we herden · whiche we sizen  
 wiþ oure yzen · whiche we bishilden · &  
 oure handis tretiden to gedir (or touch-  
 iden) of he worde of liſf: & he liſf is  
 schewide/ and we sizen & we witnessen ·  
 & tellento zou euerlastynge liſf þat was  
 anentis he fadir: and apperide to vs/  
 þersore þat hing þat we sizen & herden we tellen to zou: þat  
 & zee haue felowſhip wiþ vs · & oure feloweschip be wiþ he  
 D D fadir

## Joon .1.

sadir & his sone Ihu crist/ and his hing we writen to you:  
hat zee haue ioye & zoure ioye be ful/ and his is he tellynge  
hat we herden of hym & tellen to you/ for god is lizt: & any  
dickenessis ben not in hym/ zif we schulen seye/ for we haue  
seloweschip wiþ hym/ & we wanderen in dickenessis/ we liȝen  
& we done not treuþe/ soþely zif we walken in lizt/ as & he is  
in lizte/ we haue seloweschip to gedir/ and he blood of Ihu his  
sone/ cleñsh us fro al synne/ zif we schulen seye for we hane  
not synne/ we oure self deceyuen us/ & treuþe is not in us/ zif  
we knowelechen oure synnes/ he is seyful & iust/ hat he for-  
ȝue to us oure synnes/ & cleñse us fro al wickidnesse/ zif we  
schulen seye for we haue not synnede/ we maken hym a lier/  
& his worde is not in us//

C. 2<sup>m</sup>

**M**iltil sones I write to you heis hingis hat zee synne  
not/ but & zif any man schal synne/ we haue abo-  
ket anentis he sadir Ihu ēst iust/ & he is helþynge  
for oure synnes/ soþely not onely/ but also for of al  
þe worlde/ and his hing we witen for we haue knownen hym/  
zif we kepen his comaundementis/ he hat seyþ hym for to haue  
knownen god/ & kepiþ not his comaundementis/ is a lier &  
treuþe is not in hym/ for soþe who kepiþ his worde/ verreyly  
in hym is parsite charite/ in his hing we witen for we ben in  
hym/ zif we schulen be parsite in hym/ he hat seyþ hym for to  
dwelle in hym/ & he oþiþ for to walke as he walkide/ moþe  
dere I write to you not a newe maundement/ but he olde  
maundement/ hat zee hadden fro he bygynnyng/ he olde  
maundement is he worde hat zee herden/ estesone I write to  
you a newe maundement hat is trewe/ & in hym & in you/  
for dickenessis passen/ & verrey lizt noþe schineþ/ he hat seyþ  
hym/ for to ben in lizt & hatiþ his broþer/ is in dickenessis til  
to zit/ he hat loueþ his broþer dwellic in lizt/ & sclaundre is  
not in hym/ soþely he hat hatiþ his broþer/ is in dickenessis/  
& in dickenessis wandriþ/ & woot not whidir he goiþ/ for  
dickenessis

## Joon .i.

dirkenessis hane blyndide his yzen/ litil sones I write to zou·  
for youre synnes ben forzouen to zou· for his name/ saderis  
I write to zou· for zee haue knownen hym þat is fro þe bigyn-  
nyng/ zonge men I write to zou· for zee hane ouercomen þe  
wickide/ I write to zou infauntis (or zonge children): for zee  
hane knownen þe fadir/ I write to zou zonge men (or of mydil  
age): for zee ben stronge· & þe worde of god dwellich in zou·  
& ouercamen þe wickide/ ¶ Myl zee loue þe worlde: neher þo  
þingis þat ben in þe worlde/ zif any man loueþ þe worlde:  
þe charite of þe fadir is not in hym/ for whi alle þing þat is  
in þe worlde is coueytise of fleysche & coueytise of yzen· &  
pride of liſſe: whiche is not of þe fadir· but it is of þe worlde/  
and þe worlde schal pasſe: & þe coueytise of it: sohely þe þat  
doiþ þe wille of god: dwellich into wiþ outen ende/ my litil  
sones þe laste is/ and as zee haue herde for antecrist comeþ:  
now many antecristis ben made/ wher of we witen: for it is  
þe laste houre/ þei wenten forþ fro vs: but þei weren not of  
vs/ for whi zif þei hadden ben of vs: sohely þei hadden dwelte  
wiþ vs/ but þei þat ben knownen for þei ben not of vs/ but zee  
haue vncion of þe holy (goste): & haue knownen alle þingis/  
I wrote not to zou· as to men vñknowynge treuhe: but as  
to knowynge it· & for eche leesynge is of treuþe/ who is a lier:  
no but his þat denyeþ for Iþe is not crist· his is antecrist: þat  
denyeþ þe fadir & þe sone/ sohely eche þat denyeþ þe sone ne-  
her haþ þe fadir/ forsoþe he þat knowelechisþ þe sone haþ & þe  
fadir/ þat þing þat zee herden fro þe bygynnyng: dwelle in  
zou/ for zif it schal dwelle in zou þe whiche zee herdenat þe bi-  
gynnyng: & zee schulen dwelle in þe sone & þe fadir/ and his  
is þe azenbihest þat he biȝte to vs euerlastyng liſſe/ I wrote  
þes þingis to zou: of hem þat deceyuen zou/ and þe annoynt-  
ynge þe whiche zee receyueden of hym: dwelle in zou/ and  
zee hane not nede þat any man teche zou: but as his annoynt-  
ynge techisþ zou alle þingis/ and it is trewe: & it is not les-  
ynge/ and as he tauȝte zou: dwelle zee in hym/ and nowe zee  
litil

## Joon .1.

litol sones dwelle zee in hym: hat whan he schal appeer • w  
haue triste • & be not confoundide of hym in his comynge/ z  
zee witen for he is iuste • wite zee for & eche hat doih riztwes  
nes • is borne of hym//

C<sup>m</sup> 3<sup>m</sup>

**S** E zee what maner charite he fadir zaue to vs hat we  
be namyde he sones of god • & be/ for his hing he  
worlde knewe not vs: for it knewe not hym/ moste  
dere nowe we ben he sones of god: & zit it apper-  
ide not what we schulen be/ we witen for whanne he schal ap-  
pere: we schulen be liche to hym • for we schulen se hym as he  
is/ and eche man hat hab his hope in hym: makih hym self  
holy • as & he is holy/ eche man hat doih synne: doih & wickid-  
nesse • & synne is wickidnesse/ and zee witen/ for he apperide  
hat he schulde do awey synnes: & synne is not in hym/ eche  
man hat dwellih in hym: synneh not/ and eche hat synneh seih  
not hym: ne knewe hym/ litol sones no man deceyue zou/ he  
hat doih riztwesnesse: is iuste • as & he is iuste/ he hat doih  
synne: is of he deuyl • for he deuyl synneh at he bigynnyng/  
in his hing he sone of god apperide hat he vndo he werkis of  
he deuyl/ eche man hat is borne of god: doih not synne • for he  
seed of god dwellih in hym • & he may not synne for he is borne  
of god/ in his hing he sones of god ben knownen/ and he sones  
of he fende/ eche man hat is not iuste: is not of god • & he hat  
loueh not his broher/ for his is he tellynge hat zee herden at  
he bygynnyng: hat zee loue eche oþer/ not as caym hat was  
of euyl: & flowz his broher/ and for what hing flowe he hym/  
for his werkis weren euyl: soþely his broheris iuste/ ¶ Bre-  
heren nyl zee wondren: zif he worlde hatih zou/ we witen  
for we ben translatide fro deþ to liþ: for we louen breheren/  
he hat loueh not dwellih in deþ/ eche man hat hatih his bro-  
her: is a manqueller & zee witen for eche manqueller hab  
not euerlastynge liþ dwellyng in hym/ in his hing we haue  
knownen he charite of god: for he puttide his soule (or liþ) for

vs:

## 3oon .1.

vs: & we Owen for to putte (our) soulis for breheren/ he hat  
schal haue he substaunce of his worlde & schal se his broþer  
for to haue nedē & schal close his entraylis fro hym: how  
dwellich he charite of god in hym: my litil sones loue we not  
in worde neþer in tunge: but in treuþe & werke/ in his þing  
we knownen for we ben of treuþe: & in his siȝte we monesten  
oure hertis/ for ȝis oure hertis schal reproue vs (or vndir-  
nymme: god is more han oure herte & knewe alle þingis/  
mosie dere ȝis oure herte schal not reproue vs: we haue trifle  
in god/ and what euer we schulen axe/ we schulen receyue of  
hym: for we kepen his comaundementis & we done þo þingis  
hat ben plesaunt bisore hym/ and his is he comaunde-  
ment of hym: hat we bileue in he name of his sone Ihu ȝesu  
& loue eche oþer/ as he ȝaue heste to vs/ and he hat keþiþ his  
maundementis: dwellich in hym & he in hym/ and in his þing  
we witen for he dwellich in vs of he spirit of whom he ȝaue  
to vs//



oste dere nyl ȝee bileue to eche spirit: but proue ȝee  
spiritis ȝis hei ben of god/ for many false prophetis  
wenten oute into he worlde/ in his þing he spirit  
of god is knownen/ eche spirit hat knowelechich crist  
for to haue comen in fleyſche: is of god/ & eche spirit hat dis-  
soluyþ (or fordoþ) Ihu: is not of god/ and his antecrist of  
whom ȝee herden: for he comeþ/ and rizt nowe he is in he  
worlde/ ȝee litil sones ben of god/ and ȝee haue ouercomen  
hym: for he hat is in you is more: han he hat in he worlde/  
hei ben of he worlde: þersore hei speken of he worlde &  
worlde heriþ hem/ we ben of god/ he hat knewe god heriþ vs/  
he hat is not of god: heriþ not vs/ in his þing we knownen he  
spirit of treuþe: & he spirit of erroure/ mosie dere loue we to-  
gedir: for charite is of god/ and eche man hat loueþ his bro-  
þer is borne of god & knowiþ god/ he hat loueþ not han not  
charite: neþer knewe god: for god is charite/ In his þing he  
charite

C<sup>m</sup> 4<sup>m</sup>

John .x.

charite of god apperte in vs: for god sente his one begotte  
sonne into he worlde: for he lyue by hym/ in his bing is che-  
rite: not as we hadde louede god: but for he fforfe louyde us  
to sente his sonne helppynge for oure synnes/ ¶ zee molle dece si  
god louede us: & we oþer for to loue eche aþer/ no man siȝe  
ever god/ zif we louen to gedre: god dwellicþ in us: & he char-  
ite of hym is parfite in us/ in his bing we knownen for we  
dwellen in hym & he in us: for of his sp̄it he zane to us: & we  
siȝen & witnessem: for he fforfe sente his sonne sauour of he  
worlde/ who ever schal knowelesche for th̄ is he sonne of god:  
god is charite/ & he hat dwellicþ in charite: dwellicþ in god: &  
god in hym/ in his bing is he parfite charite of god wiþ us:  
þat we haue triste in he day of doom/ for as he is: & we ben in  
his worlde/ dreede is not in charite: but parfite charite: sendeþ  
oute dreede: for dreede hat peyne/ forsoþe he hat dreede: is not  
parfite in charite/ þerfore loue we god: for he former louede  
us/ zif any man schal seye for I loue god: & schal hate his  
broþer: he is a lier/ soþelij he hat loueþ not his broþer whiche  
he seþ: howe may he loue god whom he seþ not? & we haue  
þis precepte of god: þat he hat loueþ god: loue & his broþer//

C 5-

**C**he man hat bileyen for Iþc is c̄st: is borne of  
god, and eche man hat loueþ hym hat gendreþ:  
loueþ hym hat is borne of hym/ in his bing we  
knownen for we louen he children of god: whanne  
we louen god & done his maundementis/ soþelij his is charite  
of god: þat we kepe he maundementis: & his maundementis  
ben not greuous/ for alle bing hat is borne of god: ouercomenþ  
he worlde/ and his is he victorie þat ouercomenþ he worlde:  
oure seþ/ forsoþe who is it þat ouercomenþ he worlde: no but  
he hat bileyen for Iþc is he sonne of god/ his is Iþc crist þat  
came by water & bloode/ not in water onely: but in water &  
blood/ and he sp̄it is he þat witnesseþ/ for crist is treueþ/  
for

## Joon . i.

for þre ben þat ȝyuen witnessyng in heuene · þe sadir þe  
worde (or sone) & þe holy goste: & þes þre ben one/ and þre  
ben þat ȝyuen witnessyng in erþe þe spirit water & blood · &  
þes þre ben one/ ȝif we receyuen witnessyng of men: þe wit-  
nessyng of god is more/ for his is þe witnessyng of god þat  
is more: for he witnesside of his sone/ he þat bileueþ into þe  
sone of god: haþ witnessyng of god in hym/ he þat bileueþ  
not to þe sone · makiþ hym a lier · for he bileueþ not in þe wit-  
nessyng þat god witnesside of his sone · his is þe witnessyng ·  
for god ȝaue to vs euerlastyng liȝt: & his liȝt is in his sone/ he  
þat haþ þe sone: haþ & liȝt/ he þat haþ not þe sone of god: haþ  
not liȝt// ¶ I write to ȝou þes þingis: þat ȝee wite for ȝee  
haue euerlastyng liȝt: þe whiche bileuen in þe name of god-  
dis sone/ and his is þe triste þat we haue to god · for what euer  
þing we schulen are up his wille: he schal here vs/ and we  
witen for he heriþ vs: what euer þing we schulen are/ we wi-  
ten for we haue þe aringis: whiche we aren of hym/ he þat woot  
his brother for to synne a synne not to þe deþ: are he · & liȝt  
schal be ȝouen to hym · synnyng not to þe deþ/ þer is a synne to  
deþ/ not for it I seye þat any preye/ eche wickidnesse is synne:  
of god: synneþ not/ but þe generacon of god kepiþ hym: & þe  
wickide touchiþ hym not/ we witen for we ben of god: & al  
þe worlde is putte in wickide/ and we witen for þe sone of god  
came & cloþide fley sche for cause of vs · & suffride & roos aȝen  
fro deade men · & took vs to: & ȝaue to vs witte þat we knowe  
verrey god · & be in þe verrey sone of hym · his is verrey god:  
ueptise)//

## ye secounde pistel of Joon

C<sup>m</sup> 1<sup>m</sup>



He eldre (man) to þe chosen lady & to  
hire childrens þe whiche I loue in  
treuþe/ and not I al one: but & alle  
men hat knewen treuþe/ for þe treuþe  
hat dwelliþ in zou: & wiþ zou schal be  
into wiþ outen ende/ grace be wiþ zou:  
mercy & pees of god þe fadir: & of Iþu  
crist þe sone of þe fadir: in treuþe &  
charite/ I ioyzede ful myche/ for I sonde of hi sones goinge  
in treuþe: as we receyueden maundement of þe fadir/ and  
nowe I preye þee lady/ not as wrytynge a newe maundement  
to þee: but hat hat we hadden at þe bygynnyng/ þat we loue  
eche oþer/ and þis is charite/ þat we walke vp his maunde-  
mentis/ soþely þis is þe comaundement hat as zee herden at  
þe bygynnyng: in hym walke zee/ for many deceyuours wen-  
ten oute into þe worlde: whiche knowelechen not Iþu crist for  
to haue come in fleysche/ þis is deceyuour & antecrist/ se zee  
zoure selfe/ leste zee leesen þe þingis hat zee haue wrouȝte:  
but hat zee receyue ful mede/ witynge hat eche man hat goiþ  
aweye & dwelliþ not in þe techyng of c̄st: hab̄ not god/ he hat  
dwelliþ in þe techyng: hab̄ & þe sone & þe fadir/ zif any man  
comeh to zou: & bryngiþ not þis techyng: nyl zee receyue  
hym into hous: neher zee schulen seye to hym heyl/ soþely he  
hat seih to hym hayle: comuneh wiþ his euyl werkis/ lo I  
bi-  
fore seyde to zou: hat zee be not confoundide in þe day of oure  
lorde Iþu crist/ I hauyng mo þingis for to write to zou:  
wolde not by parchemyn & yncke/ soþely I hope me to com-  
yng to zou: & speke mouȝe to mouȝe/ þat zoure ioye be ful/  
þe sones (or douȝtris) of hi suster chosen greten þee wel/ þe  
grace of god wiþ þee amen//

þe

## ye yridde pistel of Joon



He eldre man to gayus moste dere: whom  
I loue in treuhe/ moste dere of alle hingis  
I make preyer · hee for to entre &  
fare welsumly: as hi soule doih wel-  
sumly/ I ioyzede ful gretely · breheren  
comyng & witnessyng berynge to hi  
treuhe: as you walkist in treuhe/ I  
haue not more grace of pes hingis:

Cm 1<sup>m</sup>

yan hat I here my sones for to walke in treuhe/ moste dere  
you doist seihfully: what euer you wirchist into breheren/ &  
his hing into pilgrymes: whiche zilden witnessyng to hi  
charite in fizte of he chirche: whom you wel doinge ledist forh  
worhily to god/ sohely for his name hei wenten forh: no hing  
takynge of heben men/ pverore we owen for to receyue suche  
maner (men): hat we be euen wirchers of treuhe/ I schulde  
haue write parauento to he chirche: but his diotrepes hat  
loueh for to bere primacie in hem · receyueh not vs/ for his  
hing zif I schal come: I schal monest his werkis whiche he  
doih garrynge (or chydyng) into vs/ wi h euyl wordis/ and  
as pes hingis suffisen not to hym · neher he receyueh bre-  
heren · & sorbedih hem hat receyuen: & castih oute of he  
chirche/ moste dere nyl you sue euyl hing: but hat hat is gode  
hing/ he hat doih wel · is of god/ he hat doih euyl seih hym  
not/witnessyng is zolden to demetrie of alle men: & of treuhe  
it self/ but & we beren witnessyng/ and you hast knownen: for  
our witnessyng is trewe/ I had many hingis for to write to  
hee: but I wolde not write to hee by incke & penne/ sforsohe I  
hope anone for to se hee: & we schulen speke mouhe to mouhe/  
pees to hee/ frendes greten hee wel/ grete you frendis by  
name//

RR

hee

## ye pistil of Jude.

C<sup>m</sup> 1<sup>m</sup>



udas he seruaunt of Ihū ēt broþer  
forsoþe of James to þes louede þat  
ben in god he fadir & of Ihū crist kepte  
& clepide: mercy to þou & pees & charite  
be fulfilde/ moste dere I makyng al  
bysynes of writynge to þou of þoure  
comoune helþe · had nede for to write  
to þou · preyinge for to striue upon he  
seip ones hitaken of seyntis/ soþely summen pruely entre-  
den · þat sum tyme weren bisore writen into his doom/ un-  
pitous men ouerturnyng he grace of oure god into lecche-  
rie · & denyng he al one lordeschip: & oure lorde Ihū crist/  
soþely I wole to gedit moneste þou: witynge ones alleþingis/  
for ihē sauynge his puple of he lande of egipte: he secounde  
tyme loste hem þat biseueden not/ soþely aungels þat kepten  
not his pryncehode · but forsoken his hous: he reseruyde into  
doom of greet god · in euerlastynge bondis vndir dirkenesse/  
as sodom & gomor · & nyȝ coostide cytees on liche maner  
doinge fornycaconi · & goinge aweye astir oþer fley sche: ben  
made ensaumple · susteynyng peyne of euerlastynge fijr/ also  
& þes þat desoulen soþely he fley sche · forsoþe dispisen lord-  
schypynge: forsoþe blasfemen mageste/ whanne mychael he  
archaungel disputynge wiþ he deuyl · strofe of moyses body:  
he was not hardy for to ȝyue doom of blasphemie: but seyde ·  
he lorde comaundide to þee/ forsoþe þes blasfemen what euer  
hingis heï soþely unknowen/ soþely what euer hingis heï hane  
knowen· kyndely as doumbe beestis: in þes heï ben corrupte//

220

## Jude

**J**o to hem hat wenten he weye of cayme & by er- C<sup>m</sup> 2<sup>m</sup>  
tour of balaam for mede ben sched oute: & per-  
ischiden in he azenseyinge of chore/hes ben in here  
metis/ filhes (or desoulynges) feestynge to gedir/  
wih outen drede feedynge hem self/ cloudis wih outen water  
borne aboute of wyndes/ heruest trees wih outen fruyte/  
twyes deade drawen vp by he roote/ wawes of he wilde (or  
wood) see/ frohinge oute here confusiouns/ errynge sterres (or  
fallynge doun) to whom he tempest of dirkenessis is kepte  
into wih outen ende/ forsohe enos he seuenes fro adam pro-  
peciede of hes/ seyinge/ lo he lorde comeþ in his holy hou-  
sande/ for to deme azenes alle men/ & for to reprove alle un-  
pitouse men/ & alle he werkis of he vnpitee of hem/ by whiche  
hei diden vnpitously/ & of alle harde hingis hat vnpitous syn-  
ners hane spoken azenes god/ hes ben grucchers pleynynge (or  
ful of pleynis) wandrynge vp here desires/ and he mouþ of  
hem spekis pride/ wondrynge (or worschippynge) persones by  
cause of wynnyng/ forsohe zee moste dere/ be zee myndesful  
of he wordis/ whiche ben bisore seyde of apostlis of oure lorde  
Ihū crist/ he whiche seyde to zou/ for in he laste tymes here  
schulen come scorners/ wandrynge vp here desiris/ not in  
pitem/ hes ben he whiche departen hem self beestly/ not hau-  
ynge spirit/ forsohe zee moste dere aboue bildenye zoure self  
to zoure moste holy feis/ in he holy gost preyinge/ kepe zoure  
self in he loue of god/ abidynge he mercy of oure lorde Ihū  
crist/ into liss euerlastynge/ and sohely reproue zee hes men  
demyde/ forsohe saue zee hem/ rauyschynge of he fisc/ sohely do  
zee mercy to oer in drede of god/ hatynge & he ilke desoulide  
coot/ he whiche is fleyfchely/ forsohe to hym hat is myȝty for  
to kepe to gedir zou wih outen synne/ & for to ordeyne bisore  
he liss of his glorie zou vnewemyde/ in gladynge (or ioying)  
wih outen forþ/ in he comynge of oure lorde Ihū crist/ to god  
al one oure sayeour/ by ihū oure lorde/ glorie & magnyfyp-  
inge

Jude

inge · empire (or grete lordeschip) · & power bisore alle worl  
dis · & now into worldis of worldis amen

ye pistil to romayns.

C. 1.



Dul seruaunt of Ihū crist · clepide apos-  
tle · departide into he euangelie of god ·  
he whiche he bihizte bisore by his pro-  
phetis in he holy scriptures of his sone ·  
he whiche is made to hym of he seed of  
dauid aftir fleysche · he whiche is pre-  
destynate or before ordeynyde by grace ·  
he sone of god in vertue · aftir he spirit  
of halowyng of he azen risyng of deade men · of Ihū crist  
oure lorde · by whom we haue receyuyde grace & apostilhede  
(or state of apostle) · to obesche to he seih in alle folkis for his  
name · in whiche & ȝee ben clepide of Ihū crist · to alle hat ben  
at rome · he louede of god clepide holy · grace to zou & pees of  
god oure fadir · & of he lorde Ihū crist // ¶ firste sohely I do  
þankyngis to my god by Ihū crist for zou alle · for oure seih is  
schewide in al he worlde · forsohe god is a witnesse to me · to  
whom I serue in my spirit · in he gospel of his sone · for wiþ  
outen ceesynge I make mynde of zou euermore in my preyers ·  
ȝif by any maner aftirwarde · sumtyme I haue esy (or spedy)  
weye in he wille of god · of comynge to zou · forsohe I desire  
for to se zou · hat I ȝyue to zou sum hing of spiritual grace to  
zou to be consermyde · hat is to seye for to be confortide to ge-  
dir in zou · he hat seih hat is to gedir zoure & myn (or of eche  
to oþer) · sohely breþeren I nyl zou for to vñknowe · hat ofte I  
purpose for to come to zou · & I am forbeden to ȝit hat I haue  
sum fruyte in zou · as & in oþer folkis · to grekis & barbaryns  
(or heþen men) to wisenmen & to vñwisenmen I am dettour · so  
hat

## to romayns

þat is in me is reedy for to euangelize & to þou þat ben at  
rome/fforsoþe I schame not þe gospel/ for it is of þe vertue of  
god into helþe to eche man byleuynges to þe iewe firste & to  
þe greek/ soþely þe riȝtewesnesse of God is schewide in it of  
feiþ into feiþ: as it is writen/forsoþe a iuste man liueþ of feiþ/  
forsoþe þe wrappe of god is schewide fro heuene vpon al vn-  
piteme & vnriȝtewesnesse of þo men þat wiþholden (or holden  
abak) þe treuþe of god in vnriȝtewesnesse/for þat hat is knownen  
of god: is schewide (or made open) to hem/ forsoþe god schew-  
ide to hem • for he vnuyssible þingis of hym • of þe creature of  
þe worlde • by þo þingis þat ben made • vndirstonden ben bi-  
holden • & þe euerlastynge vertue of hym & þe godhede: so þat  
þei ben vnercusable/ for whanne þei hadden god: þei glorifie-  
den not as god • or diden þankyngis/ but þei vanyschiden in  
here houȝtis: & þe vnwise herte of hem is dirkide (or made  
dirke)/ soþely þei seyinge hem self for to be wisenmen: ben made  
foolis/ and þei chaungiden þe glorie of god vncorruptible •  
(þat may not die ne be peyride): into þe likenesse of an ymage  
or corruptible man • & of briddis & of fourre footide beestis • &  
of serpentis/ for whiche þing god bitoke hem into þe desires of  
here herte into vncleynesse: þat þei punysche wiþ wrongis  
(or dispitis) • here bodies in hem self/þe whiche men chaungi-  
den þe treuþe of god into leesynge • & herieden & serueden to a  
creature: rabet han to þe creatoure (þat is maker of nouȝt) þat  
is blesseide into worldis (or wiþ outen ende) amen (or so be it)/  
þersore god bitoke hem into passiouns of euyl fame (or schen-  
schip)/ for whi þe wymmen of hem chaungiden þe kyndely vse  
into þat vse þat is azenes kynde/ also forsoþe & þe malis (or  
men) • þe kyndely vse of wymmen forsaken: brenneden in here  
desiris togedit • malis into malis wrychynge filþeþede • & re-  
ceyuyng in hem self þe mede (or hijre) þat bihouede of here er-  
rour/ and as þei proueden not for to haue god in knowynge:  
god bitoke hem into a reprovable wit • þat þei do þo þingis þat  
accorden not (or bisemen not) • hem sulfilde wiþ al wickidnesse  
malice •

## to romayns

malice · fornycacōn · coueytise · waywarnesse · ful of enuye ·  
man sleingis · stryfe · gyle · euyl wille · pruyey bacbiters (or  
fowers of discorde) · detraftours (or open bacbiters) · hateful to  
god · wrongeful dispisers · prouide hyze (ouermesure) fynders  
of euyl hingis · not obeschynge to fadir & modir · vnwise · vn-  
couenable in berynge wiþ oute forþ · wiþ outen affecon (or  
loue) · wiþ outen bonde of pees · wiþ outen mercy þe whiche  
whanne hei hadden knowe þe riztwesnesse of god vndirstoden ·  
for hei hat done suche hingis · ben worþi of deþ / not onely hei  
hat done ho hingis · but also hei hat consenten to men doinge //

C<sup>m</sup> 2<sup>m</sup>



Dr whiche hing þou art vnercusable · þou eche man  
hat demest / soþely in what hing þou demest another  
man · þou condempnest hi self / forsoþe þou dost þe  
same hingis · whiche þou demest / soþely we witen  
for he doom of god is vptreuhe into hem hat done suche hingis /  
gessist þou man forsoþe hat demest hem hat done suche hingis ·  
& þou dosse hem · for þou schal ascape he doom of god / wher  
þou dispisest he richessis of his godenesse · & pacience & longe  
abidynge / vñknowest þou for he benyngnyte (or good wille)  
of god leedish þee to penaunce / forsoþe aftir þin hardenesse &  
vñrepentaunte herte · þou tresourist to þee wraphhe into he day  
of wraphhe & schewynge of he rizful doom of god · hat schal  
zilde to eche man aftir his werkis / soþely to hem hat vþ pa-  
cience of goode werke · glorie & honoure & vncorrupcion · to hem  
seekyng euerlastynge liſf / forsoþe to hem hat ben of strife & hat  
assenten not treuhe · but bileuen to wickidnesse · wraphhe & in-  
dignacion · tribulacion & angwische into eche soule of man wirch-  
ynge euyl · of Jewe firſte & of greke / soþely glorie & honoure  
& pees to eche man wirchynge good hing · to Jewe firſte & to  
greke / for accepcon of persones (hat is to putte one before ano-  
þer wiþ outen deserte) · it is anentis god / forsoþe who euer syn-  
nen wiþ outen lawe · schulen perische wiþ oute lawe / and who  
euer in he lawe synnen · schulen he demyde by he lawe / forsoþe  
þe

## to romayns

þe herers of lawe ben not iuste anentis god: but þe doers of lawe schulen be made iuste/ forsoþe whanne heben men þat haue not lawe done kyndely (or by strengþe of kynde) þo þingis þat ben of þe lawe · þei not hauynge suche maner lawe · ben lawe to hem self: þat schewen þe werke of lawe writen in here hertis/ þe conscience of hem ȝildynge to hem a witnessyng · & bitwix hem self of þouȝtis accusyng · or also defendyng · in þe day whan god schal deme þe prþuey þingis of men: by my gospel by Iþu crist/ forsoþe ȝif þou art namyde a iewe & restidist in þe lawe · & hast glorie in god · & hast knowe his wille · & þou lernyde by þe lawe · prouest more profitable þingis · tristenyst hi self for to be a leder of blynde men · þe lizte of hem þat ben in dirkeness · a techer of vntwise men · a mayster of ȝonge children · hauynge þe fourme of science (or kunnynge) · & of treuhe in þe lawe/ þerfore þou þat techist another · techist not hi self: þou þat prechist to not stèle: stèlest/ þou þat seyst to not do leccherie: doste leccherie/ þou þat wlatist ydolis (or mau- metis): doste sacrilegie (þat is heste of holy þingis)/ þou þat gloriest in þe lawe · by brekyng of þe lawe · unworþyshipist (or dispisist) god/ forsoþe þe name of god by ȝou is blasphemde amonge heben men: as it is writen/ soþely circumcision profitib: ȝif þou kepe þe lawe/ soþely ȝif þou be a trespassour of þe lawe: hi circumcision is made prepucie (or custom of heben men)/ þerfore ȝif prepucie (or custom of heben men) kepe rȝit- wesnesse of þe lawe: wher his prepucie schal not berettide into circumcision: and þe prepucie þat is of kynde fulfillynge þe lawe · schal deme þee þat by lettre & circumcision art trespassour of þe lawe/ forsoþe not he þat is a iewe in opyn · ne þe circumcision þat is in þe flesche in opyn: but he þat is a iewe in hidde · & þe circumcision of herete in spirit · not in lettres: whos preþyng is not of men: but of god//

Therefore

## to romayns

C<sup>m</sup> 3<sup>m</sup>



Herfore what is more to a iewe: or what profite of circumcision: myche: by al maner/firste sohely for he spekyngis of god: ben bitaken to hem/ what sohely zif summe of hem billeueden not: wher he vnbileue of hem hab avoydide he seih of god: fer be it/ forsohe god is trewe (or sohfast): sohely eche man a lier (or vnlstable) as it is writen/ hat thou be iustifyed (or founden trewe) in hi wordis: & ouercome whanne thou art demyde/ forsohe zif oure wickidnesse comende he rizt wesnes of god: what schulen we seye: wher god is wickide hat bryngis in wray: vp man I seye/ fer be it/ ellis howe schal god deme his worlde: forsohe zif treuhe of god hab aboundide (or ben plentyuous) in my leesynge into he glorie of hym: what & zit am I demede as a synner: and not as we be blasphemys: & as summe seyn vs for to seye/ do we euyl hingis hat gode hingis come: whos dampnacion is iuste/ wheþer herfore passen we hem: nay: sohely we hane schewide by skyle: Jewes & grekis alle for to be vndir synne: as it is writen/ for here is not any man iuste: her is not a man vndirstondyng: neher seekyng god/ alle bowiden aweye to gedir hei ben made vnprouitable: her is not hat doþ good hing: her is not til to one/ a sepulcre openyng is he hrote of hem: wiþ here tungis hei diden gylyngely (or trecherously): he venym of eddris (hat is clepide) aspis: vndre here lippis/ he mouþ of whom is ful of cursyng (or wariyng) & bittirnesse: he feet of hem (ben) swistre to scheed oute blood/ contricon (or desoulyng to gedir) & infelicit (or cursidnesse) in he weyes of hem: & hei knewen not he weye of pees: he drede of god is not bisore here yzen/ forsohe we witen for what euer hingis he lawe spekiþ it spekiþ to hem hat ben in he lawe/ hat eche mouþ be stoppide & eche worlde be made sujet to god: for of he werkis of lawe: eche sleysche (hat is mankynde) schal not be iustifiede bisore hym/ forsohe by he lawe is knowynge of synne/ forsohe nowe wiþouten he lawe: he rizt wesnesse of god

is

## to romayns

is schewide witnesside of he lawe & prophetis/ sohely he riȝt-  
wesnesse of god is by seih of Ihu crist/ on alle hat bileuen into  
hym/ forsohe her is not diffynynge (or departyng)/ for alle  
men synneden/ & hane nede to he glorie of god/ hei iustifiede  
frely by his grace/ by he redempcon (or azenbyinge) hat is  
in Ihu crist/ whom god purposide (or ordeynyde) an helper  
by seih in his blood to he schewynge of his riȝtwesnes/ for re-  
myssion of bisore going synnes/ in he sustentacon (or berynge  
up) of god/ to he schewynge of his riȝtwesnesse in his tyme/   
hat he be iuste & iustysyng hym/ hat is of he seih of Ihu crist/  
where is herfore hi gloryinge/ it is excludide (or putte oute)  
by what lawe/ of dedis doinge/ nay/ but by he lawe of seih/  
forsyke we demen a man for to be iustifiede bi seih/ wiȝ outer  
werkis of he lawe/ wheher of iewes is god onely/ wheher he is  
not of heben/ zhis & of heben/ for sohely one is god/ hat ius-  
tisieb circumcision of seih/ and prepucie (or heben men) by  
seih/ herfore distruye we he lawe by seih/ fer be it/ but we  
staben he lawe by seih//

**W**hat herfore schulen we seye oure fadir abraham up  
he fleysche for to haue founden/ forsohe zif abra-  
ham be iustifiede of he werkis of lawe/ he hab glo-  
rie but not anentis god/ what sohely seih he scrip-  
ture/ abraham bileuede and it is rettide to hym to riȝtwes-  
nesse/ forsohe to hym hat wirchih/ mede is not zouen to up  
grace/ but up dette/ but to hym hat worshih not/ forsohe  
bileuyng into hym hat iustisieb he wickide man (or vnpit-  
tous/ his seih is rettide to riȝtwesnesse/ up he purposyng  
of goddis grace/ as & dauyd seih/ he blesidenesse of a man to  
whom god acceptih riȝtwesnesse/ wiȝ outer werkis (of he  
lawe)/ blesside hei whos wickidnesse ben forzouen/ & whos  
synnes ben coueride (or hid)/ blesside hat man to whom god  
rettide not synne/ herfore his blesidnesse/ dwelliþ it not onely  
in circumcision/ or also in prepucie (or state of heben men)/  
forsohe

## to romayns

forsyhe we seyn · for he sey is rettide to abraham to riztwes-  
nesse/ how herfore is it rettide/ in circumcision or in prepuc-  
cie/ not in circumcision/ but in prepucye/ and he took a signe  
of circumcision/ a markynge (or tokenyng) of riztwesnesse  
of sey hat is in prepucye · hat he be fadir of alle men biley-  
ynge by prepucye · hat it be rettide & to hem to riztwesnesse  
& hat he be fadir of circumcision/ not onely to hem hat ben of  
circumcision/ but & to hem hat suen his steppis · of he sey of  
our fadir abraham hat is in prepucie/ forsyhe not by he lawe  
is biheste to abraham or to his seede · hat he be he eyre of he  
worlde/ but by he riztwesnesse of sey/ sohely zif hei hat ben  
of he lawe ben eyres · sey is anentiside (or distruyede) · bihest  
is done awey/ forsyhe he lawe worchijh wrah/ sohely where he  
lawe is not/ never preuaricacion (or trespassyng)/ herfore of  
he sey · hat vp grace biheste be stable (or stedefast) to eche  
seed · not to hat seed onely hat is of he lawe/ but hat is of he  
sey of abraham · he whiche is fadir of vs alle · as it is writen/  
for I haue sette hee fadir of many folkis · bishore god to whom  
you hast bileyede · he whiche god quykeneh deade men · &  
clepih ho hingis hat ben not · as ho hat ben/ he whiche (abra-  
ham) azenes hope · bileyede into hope · hat he schulde be made  
fadir of many folkis · vp hat it is seyde to hym/ his schal hi  
seede be as sterres of heuene · & as grauel (or sonde) · hat is  
in he bryncle of he see/ and he is not made vnstedefast in he  
bileue · never he bihilde his body how nyȝ deade · whanne he  
was almost of an hundride zeer · & he wombe of sare nyȝ  
deade/ also in he biheste of god · he doutide not wiȝ vntrist  
but he is confortide in bileue · ȝyuyng glorie to god · wit-  
ynge moste fully · for what euer hingis god haȝ bilihȝt · he is  
al miȝty & for to do/ herfore it is rettide to hym to riztwes-  
nesse/ forsyhe it is not writen onely for hym · for it is rettide  
to hym to riztwesnesse · but & for vs · to whiche it schal be ret-  
tide · bileyunge into hym hat reyside oure lorde Ihu crist fro  
deade (spiritis) he whiche is bitaken for oure synnes · & roos  
azen for oure iustifyinge//

Therfore

## to romayns

C<sup>m</sup> 5<sup>m</sup>

**T**herfore we iustifiede of seij: haue pees at god by oure lorde Ihu crist/ by whom we haue accesse (or nyȝ goinge to) · by seij into his grace · in whiche we stonden & haue glorie · in he hope of glorie of goddis sones/ forsohe not onely · but & we glorien in tribulaconis · witinge hat tribulacon worchij pacience · sohely pacience prouynge/ forsohe prouynge hope/ forsohe hope confoundij not · for he charite of god is spred abrood in oure hertis by he holy gost hat is zouen to vs/ wherto sohely diede crist for wickide men · whanne we weren zit sijk (or vnsable vptyme) · sohely vnneshis dieb any man for he iuste/ for whi for he good · summan parauenture dar die · forsohe god comendij his charite in vs/ for zit whanne we weren zit synners vptyme · crist is deade for vs · myche more now we iustifiede in his blood · schulen be saaf fro wraȝ bi hym/ sohely zit whanne we weren enemyes · we ben recounseylide to god by deeb of his sone · myche more we recounseylide schulen be saaf in he lise of hym/ forsohe not onely but & we glorien in god by oure lorde Ihu crist · by whom we haue receyuyde nowe recounseylinge (or acordyng)e/ herfore as by one man synne entride into his worlde · & by synne deeb · so deeb passide forȝ into alle men · in whiche man alle men synneden/ sohely til to he lawe · synne was in he worlde/ forsohe synne was not wiſtide (or rettide) · whan lawe was not/ but deeb regnyde fro adam · til to moyſes · also into hem hat synneden not in licesse of trespassyng of adam · he whiche is fourme (or licknesse) of one to comynge/ but not as gilte (or trespass) · so & he giste/ sohely zit þourgh he gilte of one manye ben deader · myche more he grace of god & zistre in he grace of one man Ihu crist · haȝ aboundide into many men/ and not as by one synne · so & by zistre/ for whi sohely dome of one into condempnacon · grace forsohe of manye giltis (or trespassyngis) into iustificacon/ forsohe zit in he gilte of one deeb regnyde þoruȝ one · myche more men takynge plente of grace

## to romayns

grace & ȝyuynge & riztwesnesse in liȝt schulen regne by one  
Ihū crist/ þerfore as by he gilte of one into alle men into con-  
demnacon: so & bi he riztwesnesse of one into alle men into  
iustifyinge of liȝt/ sohely as bi obedience of one man· many  
ben ordeynyde synners: so & by obedience of one· manye  
schulen be ordeynyde iuste/ forsohe he lawe entride þat gilte  
schulde be plentyuouse/ sohely wher gilte was plentyuouse: &  
grace aboundide (or was plentyuouse)/ þat as synne regnyde  
into deþ: so & grace regnyde by riztwesnesse into euer lastynge  
liȝt· by Ihū ēst oure lorde//

Cm 6m



Herfore what schulen we seye · schulen we dwelle  
in synne· þat grace be plenteuous/ fer be it/ sohely  
we þat ben deade bi synne · how schulen we lyue  
ȝit herinne/ wher breheren ȝee unknoowen · for  
whiche euer we ben baptiside or cristenide in ihū ēst · in his  
deþ we ben baptiside/ sohely we ben to gedir biriede wiþ hym  
by cristen dome into deþ · þat as ēst roos fro deade (spiritis) by  
glorie of he fadir: so & we walke in he newenesse of liȝt/ forsohe  
ȝif we to gedir plauntide · ben made to he licknesse of his deþ:  
also & we schul be of risyng azen/ witynge þat oure olde man  
is to gedir crucifiede · þat he body of synne be distruyeder· þat  
we serue no more to synne/ sohely he þat is deade to synne· is  
iustifiede fro synne/ forsohe ȝif we ben deade wiþ ēst· we bi-  
leuen þat also we schulen lyue to gedir wiþ hym/ witynge for  
ēst risyng azen fro deade (spiritis) · now dieþ not· deþ schal no  
more lordeschip to hym/ forsohe þat he is deade to synne· he is  
deade ones/ sohely þat he lyueþ· he lyueþ to god/ so & zou  
deme zou for to be deade sohely to synne· forsohe lyuyng to  
god in Ihū crist oure lorde/ þerfore regne not synne in zou  
deadely bodye· þat ȝee obesche to his couetyngis/ for neber  
ȝyue ȝee zoure membres armours of wickidnesse to synne·  
but ȝif ȝee zoure self to god· as of deade men lyuyng· & zoure  
membris armours of riztwesnesse to god/ forsohe synne schal  
not

## to romayns

not lordeschip to þou/ sohely ȝee ben not vndre þe lawe:  
but vndre grace/ what þerfore/ schulen we synne for we ben  
not vndre þe lawe: but vndre grace/ fer be it/ witen ȝee not  
for to whom ȝee ȝyuen ȝou seruauntis fer to obeschide: ȝee ben  
seruauntis to þat þing to whom ȝee haue obeschide: oþer of  
synne to deþ: oþer of obedience to rȝtweſneſſe/ sohely I do  
þankynge to god: þat ȝee weren seruauntis of synne: forſoþe  
ȝee hane obeschide of herte into þe fourme of techyng: in  
whiche ȝee ben bitaken/ forſoþe ȝee delyueride fro synne: ben  
made seruauntis of rȝtweſneſſe// ¶ I leye mannes þing: for þe  
infirmytee (or vnlabilenes) of oure fleyſche/ sohely as ȝee hane  
ȝouen ȝoure membris for to serue to vnclemneſſe & wickidneſſe:  
so nowe ȝyue ȝee ȝoure membris for to serue to rȝtweſneſſe  
into holynes/ forſoþe whanne ȝee were seruauntis of synne:  
ȝee weren fre of rȝtweſneſſe/ þerfore what fruyte hadden ȝee  
hanne in þo þingis: in whiche ȝee schamen nowe: nowe þer-  
fore þe ende of hem is deþ/ forſoþe nowe ȝee delyueride fro  
synne: made sohely seruauntis to god: haue ȝoure fruyte into  
holynesse: þe ende forſoþe euerlastynge liſf/ treuely þe hijres  
of synne: deþ/ þe grace of god: euerlastynge liſf/ in crist Ihu  
oure lorde//

**R**eþeren wher ȝee vñknowen: forſoþe I speek to  
men wþtyng þe lawe/ for þe lawe hah lordeschip  
in a man: how longe tyme it lyueþ/ for whi þat  
womman þat is vndir an housbonde is bounden to  
þe lawe: lyuyng þe housbonde/ sohely zif hire housbonde be  
deade: sche is delyueride (or vnbouneden) fro þe lawe of þe  
man/ þerfore lyuyng þe man: sche schal be clepide auoutresse:  
zif sche schal be wiþ anoþer man/ forſoþe zif hire housbonde  
be deade: sche is delyueride fro lawe of þe man: þat sche  
be not auoutresse: zif sche schal be wiþ anoþer man/ treuely  
breþeren & ȝee made deade to þe lawe horuz þe bodye of crist:  
þat ȝee be anoþeris: þat roos azen fro deade (spiritis): þat  
we

## to romayns

we were fruyte to god/ forsoþe whanne we weren in fley sche·  
passiouns of synnes þat weren by þe lawe wrouzten in oure  
membris/ þat þei schulden were fruyte to deþ/ now forsoþe we  
ben vnbouunden fro þe lawe of deþ in whiche we weren/ so þat  
we serue in newenesse of spirit · & not in oldenesse of lettre/  
what þersore schule we seye/ þe lawe is synne/ fer be it/ but  
I knewe not synne/ no but by þe lawe/ for whi I wiste not co-  
ueytyng for to be synne/ no but þe lawe seyde/ þou schalt not  
coueyte/ forsoþe occasiōn/ synne by þe maundement hab  
wrouzte in me al coueytyng (or coueytise)/ soþely wiþ outen  
þe lawe/ synne was deade/ forsoþe I lyuede wiþ outen þe  
lawe sum tyme/ but whanne þe comaundement had comen/  
synne lyuede azen/ soþely I am deade · & þe comaundement  
is founden to me þat was to liþ/ his þing for to be to deþ/ for  
why synne · occasiōn taken by þe comaundement decepuyde  
me/ & bi it slowe me/ and so þe lawe soþely is holy · & þe com-  
aundement holy/ & iuste & good/ þersore þat þat is good to me  
is made deþ/ fer be it/ but þat synne apperide (or be knownen)/  
synne hourȝ gode þing wrouzte deþ to me · þat here be made  
synne synnyng ouer maner (or mesure) by comaundement/  
soþely we witen for þe lawe is spiritual (or gosly) forsoþe I  
am fley scheþy · soleþe vndir synne/ soþely I vndirstondenot þat/  
þat I wirche/ soþely I do not þe good þing þat I wole/ but I  
do þe ilke euyl þing þat I hate/ forsoþe zif I do þat þing þat  
I wole not/ I consente to þe lawe/ for it is good/ nowe soþely  
I worche not þat þing nowe/ but þat synne þat dwellich in me/  
soþely I woot for in me/ þat is in my fley sche dwellich no good/  
for wille liþ to · to me/ treuely for to parfourme good þing  
I fynde not/ forsoþe I do not þe ilke good þing þat I wole/  
but I do þe ilke þing þat I wole not/ soþely zif I do þat þing  
þat I wole not · I wirche not it/ but þe synne þat dwellich in  
me/ þersore þe lawe is good to me · willynge for to do good  
þing/ for euyl þing liþ to me/ þersore þe lawe is good to me  
willynge/ forsoþe I delite togedir þe lawe of god/ vp þe inner  
man/

## to romayns

man/ sohely I see another lawe in my membris: azenfiztyng  
to he lawe of my soule: & makyng me caytife in he lawe of  
synne: þat is in my membris/ I a woful man: who schal de-  
lyuer me: fro he body of þis synne: forsoþe he grace of god:  
by Iþu cristi oure lorde/ þerfore I myself by resoun of he soule:  
serue to he lawe of god: sohely by my fley sche: to he lawe of  
synne//

**T**herfore nowe no þing of dampnacon is to hem þat  
ben in Iþu cristi: he whiche wandren not astir he  
fley sche/ forsoþe spirit of liþ in cristi Iþu: þat dely-  
ueride me fro lawe of synne & deþ/ for whi þat þat  
was unþossible to he lawe: in what þing it was seek (or frell  
by fley sche): god sendynge his sone into he likenesse of fley sche  
of synne: of synne he dampnyde synne in fley sche: þat he iust-  
ysyng of lawe were fulfilde in vs: þat not astir he fley sche  
wandren: but astir he spirit/ forsoþe hei þat ben astir he  
fley sche: sauueren þo þingis þat ben astir he fley sche: but hei  
þat ben astir he spirit: feelen þo þingis þat ben of he spirit/  
forwhi he prudence of fley sche: is deþ/ forsoþe he prudence of  
spirit: liþ & pees/ for he wisdom of fley sche: is enemys to  
god/ forsoþe it is not sujet to he lawe of god: sohely never it  
may/ forsoþe hei þat ben in fley sche: mowne not plesa to god/  
sohely zee ben not in fley sche: but in spirit: neheles zif he  
spirit of god dwellich in zou/ forsoþe zif any þat not he spirit  
of cristi: his is not his/ forsoþe zif cristi is in zou: sohely he body  
is deade for synne: but he spirit lyueþ for iustysyng/ for zif  
he spirit of hym þat reyside Iþu cristi fro deade (spiritis) dwel-  
lich in zou: he þat reyside Iþu cristi fro deade spiritis: schal  
quyken & zoure deadely bodies: for he spirit of hym dwellynge  
in zou/ þerfore breheren we ben dettours: not to he fley sche:  
þat we lyue astir he fley sche/ forsoþe zif zee schulen lyue astir  
he fley sche: zee schulen dye/ forsoþe zif zee by spirit schulen  
slee he dedis of fley sche: zee schulen lyue/ sohely who euer ben  
ledde

Cm 8<sup>th</sup>

## to romayns

ledde by he spirit of god: þes ben he sones of god: forsoþe þee  
hane not taken estesone he spirit of seruage in drede: but þee  
haue taken he spirit of adopcion of sones: (hat is to be sones  
of god by grace) in whiche spirit we crien abba fadir/ forsoþe  
he ilke spirit zildisþ witnesyng to oure spirit: hat we ben he  
sones of god/ forsoþe zif sones: & eyres/ soþely zif eyris of god:  
treuely euен eyris of ēst/ zif neheles we to gedit luffren: hat  
& we ben glorifiede to gedir/ treuely I deme hat passiouns of  
þis tyme ben not euен worþ: to he glorie to comynge hat  
schal be schewide in vs/ for whi he abydynge of creature: (hat  
is man) abidisþ he schewynge of he sones of god/ soþely he  
creature is sujet to vanyte: not willynge: but for hym hat su-  
gettide it (or made it sujet) in hope/ for & he ilke creature  
schal be delyueride fro seruage of corrupcion: into liberte of  
glorie of he sones of god/ soþely we witen: hat eche creature  
insorowisþ & chidisþ (or worchisþ wiþ angwische) til zit/ forsoþe  
not onely it: but & we oure self hauynge he firste fruytis of  
he spirit: & we oure self sorowen wiþinne vs he adopcion of  
goddis sones: (hat is wiþ greet mournynge desiren he staat of  
goddis sones by grace) abydynge he azen byinge of oure body/  
soþely by hope: we ben made saaf/ forsoþe he hope hat is seyn:  
is not hope/ for whi: what hopisþ a man hat hing hat he seeyh/  
forsoþe zif we hopen hat hing hat we seen not: we abiden by  
pacience/ also & he spirit helpisþ oure infirmyte (or vntidefast-  
nes)/ forwhi what we schulen preye as it bihoueh: we witen  
not: but he ilke spirit arih for vs wiþ sorowyngis hat mowne  
not be tolde oute/ forsoþe he hat seekisþ he hertis: woot what  
he spirit desirisþ: for astir god: (hat is at goddis wille) he arih  
for holy men/ forsoþe we witen for to men louynge god: alle  
hingis worchen to gedit into good hing to hem: hat astir pur-  
pos ben clepide seyntis/ for whi & whom he wiste before: & he  
bifore ordeynyde by grace: for to be made liche of he ymage  
of his sone: hat he be he firste bygotten in manye breheren/  
soþely whom he bifore ordeynyde to bliss: & hem he clepides: &  
whom

## to romayns

whom he clepide & hem he iustifyede/ souely whom he iustifyede/ & hem he glorifiede/ what perfore schulen we seye to þes þingis: zif god for vs who azenes vs/ þe whiche also sparide not to his owne sone/ but for vs alle bitoke hym/ how also zaue he not to vs alle þing wiþ hym/ who schal accuse azenes þe chosen sones of god/ god hat iustifieþ/ who is þat condempnyþ/ Ihe crist hat is deade/ þe þe whiche & roos azen/ þe whiche is on þe rizt halse of god/ & þe whiche preþeþ for vs/ who perfore schal departe vs fro þe charite of god/ tribulacion or angwische or hungre or nakidnesse or persecucion or perel or swerde/ as it is writen/ for we ben slayne al day for þee/ we ben gesside as scheep of slauȝter/ but in alle þes þingis we ouercomen/ for hym hat louede vs/ souely I am certayne for never deb/ never liȝ/ never aungels/ never pryncipatis/ never vertues/ never potestatis/ never present þingis/ never þingis to comynge/ never strenghe/ never heyzþe/ never deynesse/ never oþer creature/ schal mowe departe vs fro þe charite of god/ hat is in c̄li Ihu oure lord//

**S**eye treuhe in crist Ihu/ I lize not my conscience  
berynge witneslynge to me in þe holy gost/ for  
grete heuynesse is to me/ & contynuel sorowe to  
myn herte/ forsoþe I my self desiride for to be cur-  
sive (or departide) fro crist for my breþeren/ þat ben cosyns  
aftir þe fleysche/ þat ben israelitis (or of isrl) whos adopcion  
is of sones & glorie & testament & ȝyuyng of lawe/ & seruyse  
& bihestis/ whos ben þe faderis/ & of whom crist aftir þe  
fleysche/ þat is god aboue alle þingis/ blesside into worldis/  
amen/ souely not þat þe worde of god haþ fallen dounes/ (or  
faylide vnsufsilde)/ souely not alle þat ben of isrl/ þes ben is-  
rlitis (or sones of iacob)/ never hei þat ben þe seede of abra-  
ham alle ben sones/ but in ysaac/ seed schal be clepide to þee/  
þat is to seye/ not hei þat ben sones of þe fleysche/ ben sones

## to romayns

of god: but hei hat ben sones of bihest: ben demyde in seed  
of bihest: sohely his is he worde of bihest: vp his tyme I schal  
come: & a sone schal be to sare: forsohe onely sche: but & re-  
becca of one liggyng by hauyng two sones of ysaac oure fa-  
dir: sohely whanne hei weren not zit borne: oþer hadden done  
any of good or euyl: hat he purpos of god schulde dwelle vp  
he eleccione/ not of werkis: but of god clepynge hat is seyde  
to hym: for he more schal serue to ye lesse: as it is writen: I  
louede Jacob/ forsohe esau I had in hate/ what perfore schu-  
len we seye: wher wickidnesse be anentis god: fer be it/ for-  
sohe he seih to moyses/ I schal haue mercy to whom I schal  
haue mercy: & I schal zyue mercy to whom I schal haue  
mercy/ perfor it is not neþer of man willyng neþer rennyng:  
but of god hauyng mercy/ forsohe he scripture seih to pha-  
rao/ for into his hing I haue stirede þee: hat I schewe in þee  
my vertue: & hat my name be tolde in al erþe/ perfore of  
whom god wole he haþ mercy: & of whom god wole he endur-  
riþ (or hardenyþ)/ and so þou seist to me/ what hing is zit  
souȝt: sohely who wiȝtowdih his wille: D man who art þou:  
þe whiche answerist to god: wher a potte or made hing: seih  
to hym hat made it: what hast þou made me so: wher a potter  
of cleye haþ not power of he same gobet: for to make sohely  
one vessel into honoure: anoþer forsohe into dispite (or lowe of-  
fice): hat zif god willynge for to schewe wræþe & for to make  
power knownen: sustenyde in grete pacience he vessels of wræ-  
þe able into perdicon (or dāpnacōn): hat he schulde schewe  
he richessis of his glorie: into vessels of mercy: þe whiche he  
made redy into glorie/ and whiche he clepide not onely of  
iewes: but also of heþen men as he seih in oþee/ I schal clepe  
not my puple: my puple: & not my louede: my louede: & not  
hauyng mercy: hauyng mercy/ and it schal be in place:  
where it is seyde not zee my puple: here hei schulen be clepide  
þe sones of lyuyng god/ forsohe ysaie criþ for isrl: zif þe  
nowmbrē of isrl schal be as þe grauel of þe see: þe relyues  
schulen

## to romayns

schulen be made saaf/ forsohe a worde endyngē & abreggyngē  
in equyte: for he lorde schal make a worde breggide (or made  
schorte) upon al erþe/ and as ysaiē bisore seyde/ no but god  
had leste to vs seide: we hadden ben made as sodom & we  
hadden ben lijk as gomor/ þerfore what schulen we seye/ þat  
heben men þat sueden not riztwesnesse: haue cauzte riztwes-  
nesse þat is of seip/ forsohe isrl̄ suyngē he lawe of riztwesnesse:  
came not parfitely into he lawe of riztwesnesse/ why/ for not  
of seip/ but as of werkis/ soþely þei offendiden into he stoon of  
offencōn (or spurnyngē) & as it is wriuen/ lo I putte a stoon of  
offencōn in syon/ & a stoon of selaundre/ þat eche þat schal bi-  
leue into it/ schal not be confoundide (or schente)//

**R**eberen soþely he wille of myn herte & my bisech-  
ynge is made to god for hem into helþe/ forsohe I  
bere witnessyngē to hem for þei haue loue of god:  
but not of kunnyngē/ soþely þei vnknowyng goddis  
riztwesnesse: & seekyng for to make stidesast here owne: ben  
not suget to he riztwesnesse of god/ forsohe he ende of he lawe  
est: to riztwesnesse to eche man bileyngē/ soþely moyses: for  
he man þat schal do riztwesnesse þat is of he lawe: schal lyue  
in it/ forsohe he riztwesnesse þat is of he bileyue: seip þus/ seye  
þou not in þin herte/ who schal steyze into heuene/ þat is to  
seye for to leede dounē crist/ or who schal go dounē into dep-  
nesse (of helle): þat is for to azen clepe crist fro deade (spiritis):  
but what seip he scripture/ he worde is nyȝ in þi mouȝ:  
chen/ þat ȝif þou knoweleche in þi mouȝ he lorde Ihu est: &  
bileyuest in þin herte þat god reyside hym fro deade (spiritis):  
þou schalt be saaf/ forsohe by herte we bileyen to riztwesnesse:  
by mouȝ soþely knowelechyngē is made to helþe/ soþely he  
scripture seip/ eche þat bileyȝ into hym: schal not be con-  
foundide/ soþely þer is no distynccon of Jewe & greek/ forwhi  
he same lorde of alle: riche into alle þat inclepen hym/ forsohe  
eche

## to romayns

ech man who euer schal inclepe he name of he lorde: schal be  
saaf/ how perseore schulen hei inclepe hym: into whom hei  
haue not bileyde: or how schulen hei bileyue to hym: whom  
hei herden not: how forsohe schulen hei here wiþ outen pre-  
chynge: or howe schulen hei preche: no but ȝif hei ben sente:  
(hei ben sente of god þat in werke & worde suen crift) as it is  
writen/ how fayre he feet of men euangelizinge pees: of pre-  
chynge good þingis: but not alle men obeschien to he gospel/  
forsohe ysaie seih/ lorde who bileyuede to oure herynge: per-  
seore seih of herynge: herynge forsohe by he worde of crift/ but  
I seye wher hei herden not: and soþely he worde of hem wente  
oute into al erþe: & into he endis of he roudenesse of he erþe  
here wordis/ but I seye/ wher Iſt knewe not: firſt moyses  
seih/ I ſchal leede you to eneuye to not a folc: into an unwise  
folc: I ſchal ſende you into wraþþe/ forsohe ysaie dar & seih/  
I am founden of men not ſekyng me/ opynly I apperide to  
hem: þat ariden not me/ forsohe to Iſt he seih/ alday I ſtreyzte  
oute myn handis to a puple not bileyng to me: but azenſey-  
inge//

C<sup>m</sup> 11<sup>m</sup>



Herfore I seye wher god haþ putte awey his puples:  
ſer be it/ for whi & I am of israelite of he ſeede of  
abraham of he lynage of beniamyn/ he lorde putte  
not awey his purple: he whiche he biſore wiſte/ wher  
ȝee witen not in helie what he ſcripture ſeih: how he preyeþ  
god azenes iſt/ lorde hei haue ſlayne hi prophetis: hei haue  
vndirdoluen hiſ auters: & I am leſte al one: & hei ſeken my  
liſ/ but what ſeih goddiſ anſwere to hym/ I haue leſte to me  
ſeuene houſande of men: þat haue not bowide here knees bi-  
fore baal/ ſo herfore & in hiſ tyme: he relifes ben made ſaaf:  
þy he chelynge of he grace of god/ for ȝif by he grace of god:  
nowe not of werkis/ ellis grace is not nowe grace/ what her-  
fore: iſt haþ not geten þat þat he ſouȝte/ forſohe eliccon haþ  
geten/ ſoþely he oþer ben blyndide: as it is writen/ he ȝauie to  
hem

## to romayns

hem a spirit of compunccon· yzen hat hei seen not· & eris hat  
hei here not· til into his day/ and dauyd leib/ be he borde of hem  
made bisore hem into a gnare & into cacchyngē & into sclaudre·  
& into zildyngē azen to hem/ be he yzen of hem made dirke·  
hat hei se not· and incroke algatis he bac of hem/ perfore I  
seye wher hei offendiden so· hat hei schulen falle doune· fer be  
it/ but by gilte of hem helpe is made to heben men· hat hei sue  
hem/ hat zif he gilte of hem ben richessis of he worlde· & he mun-  
yschyngē (or makyngē lesse) of hem· ben richessis of heben men·  
how myche more he plente of hem· sohely I seye to zou heben  
men/ how longe sohely I am apostle of heben men· I schal ho-  
noure my mynsterie (or seruyce) zif on any maner I styre my  
fleysche for to folowe· & I make summe of hem saaf/ forsohe zif  
he loos of hem is recounseylunge of he worlde· what he takyngē  
vp of hem· no but liif of deade men· for zif he sacrifice (or litil  
parte of tassyngē) be holy· & hool gobet/ and zif he root be holy·  
& he braunchis/ hat zif any of he braunchis ben broken· you  
sohely whanne you were a wilde olyue tree· art sette amonge  
hem· & art made felowe of he root & of satnesse & of he olyue tree·  
nyl you glorie azenes he braunchis/ for zif you gloriest· you  
berest not he root· but he root bee/ perfore you seist/ he braun-  
chis ben broken hat I be insette/ wel/ for vnbleue he braun-  
chis hen broken· forsohe you stondist by leib/ nyl you sau-  
hize hing but drede you/ forsohe zif god sparide not kyndely  
braunchis· leste parauenture he spare not bee/ perfore se he  
godenesse & he seerfenesse of god/ sohely he seerfenesse into hem  
hat fallen doune· sohely he godenes of god in bee· zif you  
schalt dwelle in godenesse/ ellis & you schalt be kitte doune/  
but & hei schulen be insette· schulen not dwelle in vnbleue/  
forsohe god is myzty· etesone for to insette hem/ for whi zif  
you art kitte doune of he kyndely wilde olyue tree· forsohe  
breheren I nyl zou unknowe his mysterie· hat zee be not wise  
to zoure self/ for blyndenesse hab fallen of party in isti· til he  
plente of heben men entride· & so al isti schulde be made saaf

as

## to romayns

as it is writen/ he schal come of syon þat schal delyuer & turne  
awey/ vnpitee of iacob/ and þis testament to hem of me-  
whanne I schal do awey here synnes/ sohely vp þe gospel·  
enemyes for þou· forsohe moſte derworþ vp þe eleccōn· for  
fa-  
deris/ sohely þe ziftis & clepyng of god· ben wiþ outen for-  
hinkyngē (or reuokynge)/ sohely as sumtyme & zee bileueden  
not to god· nowe forsohe zee haue gete mercy for þe vnbileue  
of hem· so & þes nowe bileueden not into zoure mercy· þat &  
þei gete mercy/ forsohe god closide to gedir alle þingis in vnbileue·  
þat he haue mercy on alle/ ¶ **D**þe hizenesse (or depnelle)  
of þe richessis of wisdom & kunnynge of god/ how incompre-  
hensible ben his domes· & his weyes vnsurcheable/ forsohe  
who knewe þe witte of god· or who was his counseyler or who  
former zaue to hym· & it schal be quytte azen to hym· for of  
hym & by hym & in hym ben alle þingis· to hym honoure &  
glorie into worldis amen//

C<sup>m</sup> 12<sup>m</sup>



**A**nd so breheren I biseche þou by þe mercy of god·  
þat zee zyue zoure bodyes a lyuyngē oost (or sacri-  
fice) holy plesyngē to god· zoure seruyce reson-  
able/ and nyl zee be confourmyde (or made lijk) to  
þis worlde· but be zee resourmyde in newenesse of zoure witte·  
þat zee proue whiche is þe wille of god· good & wel plesyngē  
& parfite/ forsohe I seye by þe grace þat is zouen to me· to alle  
þat ben amonge þou· for to not sauor (or kunne) more hanne  
it bihouþ for to kunne· but for to kunne to sobrenesse/ and  
to eche man as god þat departide þe mesure of seþ/ forsohe as  
in one body we haue many membris· sohely alle þe membris  
hane not þe same aſte (or dede) so we ben manye· one body in  
crist/ eche forsohe membris· þe toher of another/ þerfore hau-  
yngē ziftis dyuersyngē vp þe grace þat is zouen to vs· oþer  
prophecye vp resoune of seþ· oþer mynysterie or seruyce in  
mynystryngē/ oþer he þat techis in techyngē· he þat stiþ  
ostely in exhortacion (or monestryngē)/ he þat zyueþ in sym-  
pleness·

## to romayns

pleness · he þat is bisore (or souereyn) in bisynes · he þat hab  
mercy in gladenesse · loue wiþ outen seynnge · harynge euyl ·  
cleynge (or faste drawynge) to good þing · louynge to gedir  
þe charite of breþerhede · comynge to gedir in honoure · not  
slowe in bisynesse · seruent (or brennyng) in spirit · seruyng  
to þe lorde · ioyinge in hope · pacient in tribulacion · bisye in  
preyer · comunyng to þe nedis of seyntis · suynge (or kepynge)  
hospitallite · (þat is herborynge of pore men) blesse þe men pur-  
suyng zou · blesse zee & nyl zee curse (or warie) / for to ioye wiþ  
men ioyinge · for to wepe wiþ men wepyng / felyng he same  
þing to gedir not sauerynge (or kunnynge) hiz þingis · but con-  
sentynge to meke þingis / nyl zee be prudent anentis zoure self ·  
to no man zildynge euyl for euyl / purueyinge good þingis ·  
not onely bisore god · but also bisore alle men / zif it may be  
done · þat is of zou · hauynge pees wiþ alle men / zee most dere  
breþeren not defendynge (or vengynge) zoure self · but zyue  
zee place to ire (or wrappe) / forsoþe it is writen / þe lorde seip /  
to me vengeaunce · & I schal zilde azen / but zif þin enemye  
schal hungre · fede þou hym / zif he þristip · zyue þou drynke to  
hym / forsoþe þou doinge þes þingis · schalt gedir to gedir colis  
on his hede / nyl þou be ouercomen of euyl þing · but ouercome  
þou euyl in gode þing //



Every soule (or lyuyng man) · be sujet to hizer pow-  
ers / forsoþe þer is not power · no but of god / soþely  
þo þingis þat ben of god · ben ordeynyd / and so he  
þat azenstondip þe ordynaunce of god / forsoþe þei  
þat azenstonden · geten to hem self dampnacion / for whi pryn-  
ces ben not to þe drede of gode werke · but of euyl / soþely  
wolte þou not drede power / do þou gode þing · & þou schalt  
haue preysyng of it / forsoþe he is þe mynystre of god · to bee  
into good / soþely zif þou doste euyl þing · drede þou / for not  
wiþ outen cause he verip þe swerde / for he is þe mynystre of  
god · venger into wrappe · to hym þat doip euyl þing / and  
þerfore

Cm 13<sup>th</sup>

## To romayns

Perfore by mede be ȝee dñet: not onely for wrathþe: but ȝ for  
conscience: soþely perfore ȝ ȝee ȝuen tributis/ þei hem þe myȝ-  
þetis of god: for his same hing seruage/ Perfore ȝidre ȝee to  
alle men: deatis/ to whom tribute: tribute/ to whom tol (or  
custom for hingis borne aboute): tol (or luche custom): to whom  
deede: deede/ to whom honoure: honoure/ to no man oþre ȝee  
any hing: no but þat ȝee loue to gðdir/ soþely he þat loueþ his  
neyȝebore: haþ fulfilde he lame/ for whi þou schalt do no le-  
cherie: þou schalt not flee: þou schalt not fiele: þou schalt not  
seye faise witnessyng: þou schalt not coueyte he hing of hi  
neyȝebore/ and ȝif þer be any oþer maundement: it is in-  
froide (or encloside) in his worde/ þou schalt loue hi neyȝe-  
bore as hi self/ þe loue of neyȝebore: morchis not euyl/ per-  
fore loue is plente (or fulfilyng) of lawe// ¶ And we wit-  
yngis his tyme: for houre is nowe: vs to rys of sleep/ soþely  
nowe oure helpe is neet: þan whanne we bileyeden/ þe myȝ-  
tente bisore: forsoþe he day schal neyȝe/ perfore casse we  
aweye he werkis of dickenessis: ȝ be we cloþide he armes of  
lizte: as in day wandre we honestil/ not in oþre etyngis ȝ  
drunkennesse: not in couchis ȝ unchastitees not in instryues  
ȝ in enuye: but be ȝee cloþide he lordre Iþu c̄st: and do ȝee not  
þe cure (or bisynesse) of blysche in desiris/

C° 14°



Dorsobe take ȝee a fysk man in bileyue: not in decep-  
tacons (or dispitesouns) of þouȝtis/ soþely anoþer  
bileyueþ hym for to ete alle hingis/ forsoþe he þat is  
fysk (or vnstaidesast): ete he wortis (or potage)/ he  
þat etiþ dispise not he man not etyngis/ and he þat etiþ not:  
deme not he man etyngis/ soþely god haþ taken hym/ who art  
þou þat demest anoþer seruaunt: to his lordre he stondisþ or  
fallisþ doun/ forsoþe he schal stonde/ forsoþe he lordre is myȝtþ  
for to ordeyne hym: (or make stidefast) for whi anoþer demeþ  
a day bitwix he day: anoþer demeþ eche day/ eche man a-  
bounde (or be plenteuous) in his witte/ he þat sauereþ (or vn-  
dirstondisþ

## to romayns

dirſtondiſ) he day: vndirſtondiſ to he lorde/ and he hat etiſ/ etiſ  
to he lorde: for he doiſ hankyngis to he lorde/ and he hat etiſ  
not: etiſ not to he lorde: & doiſ hankyngis to god/ forſohe no  
man of vs lyueſ to hym ſelf: & no man dieſ to hym ſelf/ ſoheſ  
wher we lyuen: we lyuen to he lorde/ wher we dien: we dien  
to he lorde/ perſore wher we lyuen or dien we ben of he lorde/  
in hiſ hing ſoheſ c̄ſt is deade & roos azen: hat he be lorde of  
quycke & of deade/ forſohe what demeſt you hi broher: or whi  
diſpifist you hi broher: forſohe alle we ſchulen ſtonde biſore he  
trone of crift/ I lyue ſeih he lorde: for to me eche knee ſchal be  
bowide: & eche tungē ſchal knoweleche to god/ and ſo eche of  
us: ſchal zilde reſoune to god for hym ſelf/ perſore no more  
deme we to gedir (or eche oþer) but more deme zee hiſ hing:  
hat zee putte not hurtynge (or ſclaundre) to a broher/ I woot  
& triste in he lorde Ihu: for no hing is comoune (or vnclene)  
by hym: no but to hym hat demeſ any hing to be vnclene/  
ſoheſ ziſ hi broher be made ſory in conſcience for mete: nowe  
you walkiſt not aftir charite/ nyl you pourgh hi mete leſe  
hym: for whom crift diede/ perſore be not oure gode hing blaſ-  
femyde (or diſpifide)/ ſoheſ he rewme of god is not mete &  
drynke: but riȝtweſneſſe & pees & ioye in he holy goſt/ forſohe  
he hat in hiſ hing ſerueſ crift: plesiſ to god: & is prouyde to  
men/ and ſo ſue we ho hingis hat ben of pees: & kepe we to-  
gedir ho hingis hat ben of edificacion: (hat is to bilde ſoulis to  
heuene) nyl you for mete diſtruye he werke of god/ ſoheſ alle  
hingis ben clene: but it is euyl to he man hat etiſ by offend-  
ynge (or ſclaundre): or is made ſiſk (or vntidelaſt): you hat  
hat ſeih anentis hi ſelf: haue you biſore/ blesſide is he hat  
demeſ not (or dampnyſ not) hym ſelf: in hat hing hat he  
proueſ/ forſohe he hat demeſ ziſ he ete: is dampnyde/ for it is  
not of ſeih/ forſohe alle hing hat is not of ſeih: is synne//

## to romayns

Cv 15<sup>a</sup>

**F**orsyhe we fadder owen for to susteyne (or bere vp) þe feblenesse of sikk men or vnsad in seib: & not plesa to oure self/ eche of vs plesa to his neyzebore into good to edificacon/ and forsyhe crist pleside not to hym self: but as it is written/ þe reproves (or schenschipis) of men dispisynge þee: fallen on me/ forsyhe what euer þingis ben written: þe ben written to oure techynge/ þat bi pacience & conforte of scripturis: we haue hope/ forsyhe god of pacience & solace (or conforte) ȝyue to þou for to vndirstonde þe same þing eche into oþer after Iþu crist: þat ȝee of one wille (or wit) · wiþ one mouȝt worship god & þe fadir of oure lord Iþu crist/ for whiche þing take ȝee to gedir: as þe crist took þou into honoure of god/ sohely I seye Iþu crist for to haue be a mynystre of circumcision for he treuþe of god: for to conferme þe bihestis offaderis/ sohely heben men for to honoure god vpon mer- cy: as it is written/ þersore lord I schal knoweleche to þee in he- ben men: & I schal syng to þine name/ and estesone heib/ glade (or ioye) ȝee heben men wiþ his puple/ and estesone/ alle heben men preyse ȝee he lord: & alle puples magnysie ȝee hym/ and es- tesone ysaie heib/ þer schal be a root of Jesse: & heben men schu- len hope into hym · þat schal rise for to gouerne heben men/ forsyhe god of hope · fulfil ȝou in al ioye & pees in bileynges: þat ȝee abounde in hope & vertue of he holy gost// ¶ Sohely breheren & I my self am certeyn of ȝou: for & ȝee ȝoure self ben ful of loue · ȝee fulfilde wiþ al science (or kunnynge): so þat ȝee mowne moneste eche oþer/ sohely breheren more hardily I write to ȝou of partye · as azen bryngyng ȝou into mynde · for he grace þat is ȝouen to me of god: þat I be he mynystre of crist Iþu in heben men/ I halowynge he gospel of god þat þe offerynge of heben men be made accepte & halowide in he holy gost/ þersore I haue glorie in crist Iþu to god/ forsyhe I dar not speke any þing of ho þingis: he whiche crist make not by me: into obedience of heben men in worde & dedis: in vertue of to- kenes

## to romayns

kenes & grete wondris · in vertue of he holy gosse · so hat from  
irlm̄ by cumpas til to hillrik · I haue fulfilde he gospel of cristi/  
forsohe so I haue prechide his gospel · not where ēst was na-  
myde · leste I bilde vpon oheris grounde · but as it is writen/  
for to whom it is not tolde of hym · hei schulen se / and hei hat  
herden not schulen vndirstonde / for whiche þing I was lettide  
ful myche for to come to zou · & I am forbeden til into zit / for-  
sohe nowe I not hauynge forher place in hes cuntrees · sohely  
hauynge coueytise of comynge to zou · of many zeeris now  
goinge bisore · whan I schal bygynne for to passe into spayne ·  
I hope hat I passyng forþe schal se zou / and of zou schal be  
ledde þidir · zif I schal vse zou firste in partye / þersore nowe  
I schal passe forþ to irlm̄ · for to mynystre to seyntis / forsohe  
macedonye & acaye prouede for to make sum collacon (or ge-  
derynge) of money into pore men of seyntis · hat ben in irlm̄/  
sohely it pleside to hem · & hei ben dettours of hem / for whi zif  
heben men ben made parteners of here gosly þingis · hei owen  
& in sleyschely þingis for to mynystre to hem / þersore whanne  
I schal ende his þing & assigne hem his fruyte · by zou I schal  
passe into spayne / forsohe I woot hat I comynge to zou schal  
come · in he aboundinge (or plente) of he blesyng of cristi / þer-  
sore breheren I biseche zou by oure lorde Ihu cristi · & by cha-  
rite of he holy gosse · hat zee helpe me in zoure preyers · for me  
to he lorde · hat I be delyueride fro he vntrewe men hat ben  
in Judee · & hat he offerynge of my seruyce be acceptide in  
Irlm̄ to seyntis / hat I come to zou in ioyze by he wille of god ·  
& hat I be refreschide wiþ zou / sohely god of pees be wiþ zou  
alle amen //



Orsohe breheren I comende to zou seben oure suster  
hat is in he seruyce of he chirche · hat is cencris · hat  
zee receyue hire in he lorde worshiply to seyntis · & hat  
zee stonde nyȝ (or helpe) hire · in what euer nedē (or  
þing) sche schal nedē of zou / forsohe & sche stode nyȝ (or helpide)  
to

C<sup>m</sup> 16<sup>m</sup>

## to romayns

to manye: & to myself/ salute (or grete) ȝee prisca & aquyila myn  
helpers in Ihu ȝest: he whiche vndir puttiden here neckis for  
my soule (or liȝt) to whom not I al one do hankyngis: but &  
alle chirchis of heben men/ and grete ȝee wel here homely  
chirche/gretiȝ wel ephenete louede to me· þat is he firste of asie  
in crist Ihu/greteȝ wel mary· he whiche hat traueylide myche  
in us/gretiȝ wel adronyk & Julian my cosyns & myn euen cap-  
tives (or prisouners): he whiche ben noble amonge he apostlis:  
& he whiche weren bisore me in ȝest/gretiȝ wel amplete· moste  
derworh to me in he lorde/ gretiȝ wel ȝurban oure helper in  
crist Ihu: & stacchen my louede/ gretiȝ wel appellem he noble  
in crist/gretiȝ wel hem þat ben aristoblis hous/gretiȝ wel he-  
rodien my cosyn/ gretiȝ wel hem þat ben at narcisies hous:  
þat ben in he lorde/ gretiȝ wel tryphenam & tryphonam · he  
whiche wymmen traueylen in he lorde/ gretiȝ wel persida  
moste derworhe womman: þat hat myche traueylide in he  
lorde/gretiȝ wel ruphus chosen in he lorde: & his modir & myn/  
gretiȝ wel ansicrete · slegoncia · hermen · patroban · herman ·  
and breþeren þat ben wiȝ hem/ gretiȝ wel sylologus & Julian  
& venerum & his sister · & lympiaðes: and alle he seyntis þat ben  
wiȝ hem/ gretiȝ wel to gedir in holy cosse/ alle he chirchis of  
ȝest grete ȝou wel// ¶ forsohe breþeren I preye ȝou þat ȝee as-  
pie hem þat maken discencons & hurtyngis (or sclaunderis) ·  
bisidis he doctryne · þat ȝee haue lernyde: & bowe he awey fro  
hem/ soþely suche men seruen not to he lorde crist: but to here  
wombe/ and by swete wordis & blesyngs deceyuen he hertis of  
innocent men/ soþely ȝoure obedience is puplischide into euery  
place/ þersore I ioye in ȝou: but I wole ȝou for to be wise in  
good hing · & symple in euyl hing/ forsohe god of pees desoule  
sathanas vndir ȝoure feet swistely/ he grace of oure lorde ihu  
crist wiȝ ȝou/ tymothe myn helper gretiȝ ȝou wel · & also lu-  
cyns & Jason & sosiþater my cosyns/ I heþridde grete ȝou wel:  
þat haue write his epistle in he lorde/ gayus myn herberger  
gretiȝ ȝou wel: and quartus broþer/ he grace of oure lorde

Ihu

## to romayns

Ihū crist: wiþ þou alle amen/ forsoþe to hym þat is myȝty to  
conserme þou by my gospel & prechynge of Ihū crist vp þe re-  
uelacōn of mysterie holden stille þat is not schewide in tymes  
euerlastynge · þe whiche mysterie is nowe made oppyn by scrip-  
tures of prophetis · vp þe comaundement of god wiþ outen by-  
gynnyng & endynge · to þe obedience of feiþ in alle heþen men ·  
þe mysterie knownen to god al one wise by Ihū ēſt · to whom  
honoure & glorie into worldis of worldes amen//

## ye firſte p̄ſtel to corrintheis



Dul clepide apostle of Ihū crist by þe wille  
of god · & solynes broþer · to þe chirche  
of god þat is at corrynthe · to þe halo-  
wide in crist Ihū · clepide seyntis · wiþ  
alle þat inclepen þe name of oure lord  
Ihū crist in eche place of hem & oure  
grace to þou & pees of god oure fadir · &  
of þe lord Ihū crist / I do þankyngis to  
my god euermore for þou · in þe grace of god þat is þouen to  
þou in Ihū crist · for in alle þingis þee ben riche in hym · in eche  
worde & in eche kunnynge (or science) · as þe witnessyng of ēſt  
is consermyde in þou · so þat noþing fayle to þou in any grace ·  
abydyngh þe revelacōn (or schewynge) of oure lord Ihū crist / þe  
whiche & schal conserme þou til into þe ende wiþ outen cryme (or  
greet synne) · in þe day of þe comynge of oure lord Ihū ēſt //  
¶ forþoþe god (is) trewe · by whom þee ben clepide into felow-  
schip of his sone Ihū crist oure lord / soþely breþeren I biseþe  
þou by þe name of oure lord Ihū crist · þat þee alle seye þe same  
þing · & þat scismes (or dyuysions) dissencions (or discordis)  
ben not amonge þou / soþely be þee parsite in þe same witte · & in þe  
same

C<sup>m</sup> 1<sup>m</sup>

血清酶活性测定

Item bannysc vnde bannysc it is baptyside (or tolde) to  
me of jhesu christ as this: the daynes ben amangze you/ for  
that I say vnde, the daynes of jhesu christ bannysc I am of þow  
christe I of jhesu christe: knowþ I of mynes (þat is þerre): for  
that I of the daynes tolle is baptyside wher þow is crucyfie  
þor you: vnde þen þer baptyside in þe name of þow: I do  
þe baptyside to you: þer I baptyside no man of you: no but cri-  
gys a daynes: left any man dese þer þer þer baptyside in my  
name bannysc: I baptyside þe bannysc of þerre (a woman): but  
I know not þer I baptyside any other: but vnde stote me not for  
no baptyside: þor me to ewangelise (or preche þe gospel): not in  
wisdome of þow: þat þe world of þis he not vnynde aþey: for  
þe wroche of þe world: is delyuþly on man perichyng: for-  
þeþe to þem þer þen made þat: þat is to daye to us: it is þe wri-  
þe of god: delyuþly it is wroche: I schal leue þe wisdom of wise-  
men: & I schal reþerue þe þeþdome of þeþd men: wher is  
þe þeþd man: wher is þe þeþd (or man of þame): wher is þe  
þeþd man of þis þeþd: wher god haþ not made þe wisdom  
of þis þeþd: þeþd man (or þeþd): for why for in þe wisdom of  
god: þe world þeþd not god þe wisdom: it pleside to god for  
to make men þeþd þeþd: þeþd þeþd of preþyng: for &  
þeþd seþen þeþd: & þeþd þeþd wroche forþoþe we pre-  
þeþd and crucyfie to þeþd iþþy sciamdare: to heþen men  
þeþd forþ forþe to þem cleþe þeþd & gretis christ þe ver-  
þeþd of god: þeþd wroche of god: for þat þat is þoly þing of god: is  
wiser þan men: & þat is þoly þing (or freþ) of god: is strenger  
þan men forþe le see þeþd cleþyng þeþd breteten: for not  
manye wisemen astir þeþd aþysche: not many myȝtþ: not many  
noble: but god chees þo þingis þat þen folis of þe world: þat  
he confounde wise men and god chees þeþd aþysche þingis (or  
freþ) of þe world: þat he confounde þeþd stronge þingis/ and  
god chees þeþd unnable þingis: & dispisable þingis of þe world: &  
& þo þingis þat þen not: þat he schulde distruye þo þingis þat  
þen/ þat eche aþysche (or man) glorie not in his fizeþ/ forþoþe

of

## to ye corrintheis . i.

of hym ȝee ben in crist Ihu. he whiche is made to vs wisdom & riztwesnesse & holynesse & azen byinge/ þat as it is writen. he þat glorieþ: glorie in he lorde//

And I breheren whan I came to zour: came not in C<sup>m</sup> 2<sup>m</sup>  
hizenesse of worde (or wisdom) tellynge (or schewynge) to zour he witnessyng of crist/ soþely I schewede (or demyde) me not· me for to wite (or kunne) any þing amoneg zour: no but crist Ihu· & hym crucifiede/ and I in sekenesse & drede & myche tremblyng was anentis zour: & my worde & my prechynge not in persuable (or sutel glosynge) wordes of mannes wisdom: but in schewynge of spirit & vertue· þat zoure feiþ be not in wisdom of men: but in vertue of god/ forsoþe we speken wisdom amoneg parsite men/ forsoþe not wisdom of his worlde · neþer of prynces of his worlde þat be distruyede: but we speken he wisdom of god he whiche is hid in mysterie (or pruyete)· he whiche (wisdom) god bisore ordeynyde bisore worldis into oure glorie· he whiche no man of he prynces of his worlde knewe/ for ȝif hei hadden knowe: hei schulen never haue crucifiede he lorde of glorie/ but as it is writen/ he yze size not · ne he ere herde · neþer it steyzede into he herte of man · what þingis god made reedy bisore: to hem þat louen hym/ forsoþe god schewide to vs by his spirit/ forsoþe he spirit sekiþ alle þingis: zhe he depe þingis of god/ soþely who of men woot what þingis ben of man: no but he spirit of man þat is in hym: so & what þingis ben of god · no man knoweþ: no but he spirit of god/ forsoþe we haue not receyuyde he spirit of his worlde: but he spirit þat is of god · þat we wite what þingis ben zouen to vs of god/ he whiche þingis we speken · not in tauȝte wordis of mannes wisdom: but in doctryne of he spirit comparisonnyng spiritual þingis to gosly men/ forsoþe a besly man perceyueþ not þo þingis þat ben of he spirit of god/ soþely it is foly to hym · & he may not vndirstone · for he is examynde (or assayde) gosly/ forsoþe

to ye corrintheis .1.

soþe a spiritual man demeþ alle þingis: & he is demyde (or dampnyde) of no man as it is writen/ who soþely knewe he witte or þe lordes: or who tauȝte hym/ for whȳ we haue he witte of crif//

C<sup>m</sup> 3<sup>m</sup>

**T**oþd breþeren I myȝt not speke to ȝou as to spiritual men: but as to fleyfchely/ as to litil children in ēst. I ȝaue to ȝou mylke drynke: not mete/ soþely ȝee myȝte not ȝit vndirſionde: but neþer nowe soþely ȝee mowne: for ȝit ȝee ben fleyfchely/ whanne enyue & strife is amonge ȝou: wher ȝee ben not fleyfchely & aftir man ȝee gon/ for whanne summe seih/ I soþely am of poul: another forþoþe I am of appollo: wher ȝee ben not men: what herfore is appollo: what forþoþe poul: þei ben mynysiris (or seruauntis) of hym to whom ȝee haue billeuede: & to eche man as god haþ ȝouen/ I plauntide: appollo watride: but god gafe encresynge/ and so neþer he haþ plauntid is any þing: neþer he haþ moystid: but god haþ ȝyueþ encresynge/ forþoþe he haþ plauntid & he haþ moystid: ben any þing/ eche schal take his propre hijre: aftir his traueyl/ for we ben þe helpers of god: ȝee ben þe erþe tilþinge of god: ȝee ben þe bildenye of god/ aftir þe grace of god haþ is ȝouen to me as a wise carpenter I sette þe foundement/ forþoþe another bildid aboue/ soþely eche man se how: & what þingis he bildid vpon/ soþely no man may sette any oþer foundement bildenid haþ is sette: þe whiche is ēst Ihs: forþoþe ȝif any man bilde ouer vpon his foundement: golde siluer: precious stone: stickis: hay: stoble: euery mannes werke schal be schewide in fijr/ what maner it is: þe fijr schal proue/ ȝif he werke of any man schal dwelle: þe whiche he bildid vpon: he schal receyue mede/ ȝif any mannes werke schal brenne: it schal luffre payrynge/ forþoþe he schal be saaf: so neþeles as by fijr// **C**Wite not ȝee for ȝee ben þe temple of god: & þe spirit of god dwelliþ in ȝou: forþoþe ȝif any schal defoule þe temple of god: god schal disparple (or distruye) hym/ forþoþe þe tem- ple

to ye corrintheis .1.

ple of god is holy: he whiche zee ben/ no man deceyue hymself/ zif any man amonge zou is seen to be wise in his worlde/ be he made a fool/ bat he be wise/ forsohe he wisdom of his worlde/ is foly anentis god/ forsohe it is writen/ I schal cacche wise men in here wisdom (or sutel gile)/ and este/ he lorde hab knownen he houztis of wisemen/ for hei ben veyne/ and so no man glorie in men/ forsohe alle hingis ben zoure/ oþer poul/ oþer appollo/ oþer cephias (hat is petre) oþer he worlde/ oþer liþ/ oþer deþ/ oþer hingis present/ oþer hingis to comynge/ forsohe alle hingis ben zoure/ zee forsohe of crist/ crist soþely of god//

C<sup>m</sup> 4<sup>m</sup>  
**S**o a man gesse (or deme) vs as mynystris of c̄st & dispenders of he mynsteries of god/ nowe it is souzte here amonge he dispenders/ bat a man be founden trewe/ forsohe to me it is for he leste hing/ bat I be demyde of zou or of mannes day/ but neþer I deme myself/ soþely I am noþing gilty to my self/ but not in his hing I am iustifiede/ forsohe he bat demeþ me is he lorde/ & nyl zee deme bisore he tyme/ til bat he lorde come/ he whiche & schal lizten he hidde hingis of dirkenessis/ & schal scheive he counseylis of hertis/ & hanne preysynges schal be to eche man of god//  
**C**oþely breheren his hing I haue transfiguride into me & in appollo/ bat in vs zee lerne/ leste bat ouer bat it is writen/ one azenes another be inblowen (wih pride) for another man/ who forsohe demeþ hee/ what soþely hast thou/ bat thou hast not receyuyde/ what gloriest thou as thou haddist not receyued/ nowe zee ben fulfilde/ nowe zee ben made riche/ zee regnen wihouten vs/ & I wolde zou regne/ bat & we regnyde wih zou/ soþely I wene bat god schewide vs he laste apostlis/ & made redy to he deþ/ for we ben made a spectacle to he worlde & to aungels & to men/ we foolis for crist/ zee forsohe prudent in crist/ we sikk/ zee forsohe stronge/ zee noble/ we forsohe vnoble/ til into his houre & we hungry & þristen/ & ben nakide/ & ben smyten wih buffetis/ & we ben vnstable & we traueylen

to ye corrintheis .1.

worchiynge wiþ oure handis/ we ben curside & we blessem/ we sustren persecutori: & we susteynen (or abiden) longe/ we ben blasphemys: & we bisechen/ as clensyngis of hiſ worlde we ben made: he paryngis (or oute castyngis) of alle hiſ hingis til ȝit/ I wryte not heſ hingis þat I confounde ȝou: but I amoneste (or warne) as my moſte derworþ ſones// for whi ȝif ȝee haue ten pouſande of litil mayſtris in ēſt Ihū: but not many ſaderis/ for whi in ēſt Ihū I haue gendrider ȝou: by he gospel/ þerfore I preye ȝou be ȝee folowers of me: as & I of ēſt/ þerfore I ſente to ȝou tymothe: þat is my moſte derworþ ſone & feiþful in he lorde: he whiche ſchal moneste ȝou (or teche) my weyes þat ben in ēſt Ihū: as I teche euery where in eche chirche/ as I be not to come to ȝou: ſo ſumme ben inblowen (wiþ pride) I ſchal come to ȝou ſoone ȝif god ſchal wole/ and I ſchal knowe not he worde of hem þat ben inblowen (wiþ pride): but he vertue: ſohely he rewme of god is not in worde: but in vertue/ what wole ȝee/ ſhal I come to ȝou in a zerde: or in charite & in ſpirit of debonernesſe (or myldenesſe)//

C<sup>m</sup> 5<sup>m</sup>

**T**oute (or al maner) fornycaon is herde amonge ȝou: & ſuche fornycaon what maner neþer amonge heþen men ſo þat ſumman haue he wife of hiſ fa-  
dir/ and ȝee ben bolne wiþ pride & not more had-  
den weylynge: þat he þat dide hiſ werke: be taken aweye fro  
he mydle of ȝou/ ſohely I absent in body but present in ſpirit:  
nowe haþ demyde as present in he name of oure lorde Ihū ēſt:  
hȳm þat þus haþ wrouȝte/ ȝou & my ſpirit gederide to gedir  
wiþ he vertue of he lorde Ihū: for to bitake ſuche a man to  
ſathanas: into he perischiynge of fleyſche: þat he ſpirit be ſaad  
in he day of oure lorde Ihū crift/ ȝoure gloryngiſe is not good/  
witen ȝee not for a litil ſourdowȝ corumpiþ al he gobet/ clenſe  
ȝee oute olde ſourdowȝ: þat ȝee be newe ſpryngyng to gedir  
as ȝee ben þerſe (or wiþ outen ſour hing)/ forſoþe ēſt is offride  
oure paske/ and ſo ete we/ not in olde ſourdowȝ: neþer in  
ſourdowȝ

to ye corrintheis .i.

sourdowz of malice & waywardenesse/ but in þerse þingis of  
clennesse & treuþe/ I wrote to þou in a pistel þat ȝee ben not  
mengide wiþ lecchours/ soþely not wiþ lecchours of his worlde·  
or coueytouse men· or rauenours or wiþ men seruyng to ydolis·  
ellis ȝee schulden haue gon oute of his worlde/ nowe soþely  
I wrote to þou for to not be mengide (or comoune not)/ ȝif he  
þat is namyde a broþer amonge þou is a lecchoure· or couey-  
touse · or seruyng to ydolis · or curser · or ful of drunken-  
nesse · or rauenour· wiþ suche neþer take mete/ forsoþe what  
to me · for to deme of hem þat ben wiþ outen forþ· wher ȝee  
deme not of hem þat ben wiþinnes· for why god schal deme  
hem þat ben wiþ outen forþ/ do ȝee awey euyl þing of þoure  
self//

**O** At any of þou hauynge a cause azenes anoþer · be  
demyde at wickide men· & not at seyntis (or holy  
men)· wher ȝee witen not for seyntis schulen deme  
of his worlde· and ȝif he worlde be demyde in þou·  
ben ȝee vnworþi þat demen of leste þingis· witen ȝee not for  
we schulen deme aungelis· how myche more worldely þingis·  
þerfore ȝif ȝee schulen haue worldely nedis· ordeyne ȝee he  
contemptible men· (or of litil reputacion) þat ben in he chirche  
for to deme/ I seye to þoure schame/ so her is not any wise  
man þat maye deme bitwix a broþer & his broþer· but a bro-  
þer wiþ broþer stryueþ in doom· & þat anentis unfeiþful men/  
nowe forsoþe trespass is algatis in þou· for ȝee haue domes a-  
monge þou/ whi more taken ȝee not wronge· whi not more  
suffre ȝee fraude· but & ȝee done wronge · & frauden (or bi-  
gilen)· & þat to breþeren/ wher ȝee witen not for wickide men  
schulen not welde he kyngdom of god· nyl ȝee erre/ neþer lec-  
chours· neþer men seruyng to ydolis· neþer auoutrers· neþer  
nesche· neþer lecchouris (or men þat done synne of sodom)· ne-  
þer heefes· neþer coueytouse men (or nygardiþis) · neþer men  
ful of drunkennesse · neþer cursers· neþer rauenours· schulen  
welde

C<sup>m</sup> 6<sup>m</sup>

to ye corrintheis .i.

welde he kyngdom of god/ and sohely þes þingis zee weren  
sum tyme/ but zee ben waschen · but zee ben halowide · but  
zee ben iustifiede in he name of oure lorde Ihu crist: and in he  
spirit of oure god// ¶ alle þingis ben leueful to me: but I vn-  
dre no mans power schal be brouzte dounē/mete to he wombe:  
& he wombe to metis/ forsoþe god schal destruye & his & þat/  
sohely he body not to fornycacon: but to he lorde & he lorde  
to he body/ forsoþe & god reyside he lorde: & schal reyside vs in  
his vertue// ¶ witen zee not for zoure bodyes ben membris  
of cest: herfore takynge he membris of cest· schal I make hem he  
membris of an hoore/ fer be it/ wher zee witen not· for he þat  
cleueþ to an hoore · is made one body: sohely he seip/ per schu-  
len be two in one sleysche/ forsoþe he þat cleueþ to god: is one  
spirit/ flee zee fornycacon/ al synne what euer synne a man  
schal do: is wiþ outen he body/ forsoþe he þat doþ fornycacon:  
synnes into his bodye/ wher zee witen not· for zoure membris  
ben he temple of he holy gost · þat is in zou · whom zee haue  
of god: and zee ben not zoure owne/ forsoþe zee ben bouȝte  
wiþ greet prise/ glorie zee & bere zee god in zoure body//

C<sup>m</sup> 7<sup>m</sup>

**F**orsoþe of whiche þingis zee haue writhen to me: it is  
good to a man to touche not a womman/ sohely for  
fornycacon: eche man haue his owne wiþ: and eche  
womman haue hire housbonde/ he housbonde zilde  
dette to he wiþ: also sohely & he wife to he housbonde/ he wom-  
man þat not power of hire body: but he housbonde/ also for-  
soþe & he housbonde þat not power of his body: but he wom-  
man/ nyl zee defraude to gedir: no but parauenture of con-  
sent to a tyme: þat zee zyue tente to preyer/ and este turne zee  
azen into he same þing: leſſe satanas tempte zou for zoure  
incontynence/ forsoþe I seye þis þing vp. indulgence (or for-  
zyuenesse): not vp he comaundement/ sohely I wole alle men  
to be as myself/ but eche man þat his propre zifte of god/  
sohely another þus: but another þus/ forsoþe to not weddide &  
widowis

## to ye corrintheis .1.

widowis it is good to hem: zif hei dwellen so: & as I/ for zif  
hei conteynen not hem self: (or ben not chaste): be hei wed-  
dide/forsohe it is better for to be weddide: han for to be brente/  
forsohe to hem hat ben ioyned in matrymonye: I comaunde  
not I but he lorde: he wife for to not departe fro he hous-  
bonde/ hat zif sche schal departe: for to dwelle unweddide: or  
for to be recounseylide to hire housbonde/ and he housbonde  
forsake not he wiſſ/ for whi to oþer I seye: not he lorde: zif  
any broher haue an vnfeiſful wiſſ: & sche consentiþ for to  
dwelle wiſ hym/ leeue he (or forsake he) hir not/ and zif he  
womman haþ an housbonde vnfeiſful: & his consentiþ for to  
dwelle wiſ hir: leeue sche not he housbonde/forsohe he vnfeiſ-  
ful housbonde is halowide by he feiſful womman: & he vnfeiſ-  
ful womman is halowide by he feiſful housbonde/ elles ȝoure  
chylđren weren vncleene: nowe forsohe hei ben holy/ hat zif he  
vnfeiſful departiþ: departe he/ forsohe he broher (or sister) is  
not suget to seruage/ in luche forsohe god clepide vs in pees/  
sohely wher of woste you womman: zif you schalt make he  
man saaf: or wher of woste you man: zif you schalt make he  
womman saaf: not but as he lorde haþ departide to eche/ as  
god haþ clepide eche man: & so go he/ and as I teche in alle  
chirchis/ summan circumcidide is clepide: brynge he not to  
prepucie/ summan is clepide in prepucie: be he not circumci-  
dide/ circumcision is nouȝt: & prepucie is nouȝt: but he kep-  
ynge of he comaundementis of god/ eche man in what clepynge  
he is clepide: in hat dwelle he/ you seruaunt art clepide: be it  
not to charge to hee/ but zif you mayſie be free: more vſe you/  
he hat in he lorde is clepide seruaunt: is fre man of he lorde/  
also & he hat fre man is clepide: is he seruaunt of crist/ wiſ  
prise zee ben bouȝt: nyl zee be made seruauntis of men/ eche  
man þerfore in what clepynge he is clepide: in hat dwelle he  
anentis god// ¶ forsohe of virgyns I haue not precept of god/  
sohely I ȝyue counseyl as haþynge mercy of he lorde hat I be  
trewe/ þerfore I gesse (or deme) his hing for to be good for  
present

to ye corrintheis .1.

present nede: for it is gode to a man for to be so/ you art bounden to wiſe: nyl you ſeek vnboudyne/ you art vnboun-  
den fro a wiſe: nyl you ſeek a wiſe/ forſohe ȝif you haſt taken  
a wife: you haſt not ſynnede/ and ȝif a mayden be weddide:  
ſche ſynnyde not/ neheles ſuche ſchulen haue tribulacon of  
ſleyſche/ forſohe I ſpare you/ and ſo breþeren I ſeye his hing:  
he tyme is ſchorte/ he toher is hat & he ihat haue wifes: be as  
not hauynge/ and he ihat wepen: as not wepynge/ and he ihat  
ioyen: as not ioyinge/ and he ihat bien: as not hauynge/ and  
he ihat uſen his worlde: as he ihat uſen it not/ forſohe he ſy-  
gure of his worlde paſſiſh/ forſohe I wole you for to be wiſh outen  
biſynesse/ ſohely he ihat is wiſh outen wiſe: is biſie what hingis  
ben of he lorde / how he ſchal pleſe to god/ forſohe he ihat is  
wiſh a wiſe is biſie what hingis ben of he worlde / how he ſchal  
pleſe he wife: & he is departide/ and a womman vnuſtide &  
a mayden / henkiſh what hingis ben of he lorde: ihat ſche be  
holy in body & ſpirit/ forſohe ſche ihat is weddide/ henkiſh what  
hingis ben of he worlde: how ſche may pleſe hire houſbonde//  
Sohely I ſeye heſ hingis to zoure profite / not ihat I caſte to  
zou a ſnare: but to ihat ihat is honest & ȝyueþ facultee (or be-  
ſynneſſe) wiſh outen lettynge / for to biſeche to he lorde/ ſohely  
ȝif any deme hym ſelf for to be ſeyn foul on his virgyn / ihat  
ſche is wel olde / & ſo it bihoueþ ihat it be done: do ſche what  
ſche wole / he ſynneþ not / ȝif ſche be weddide / for whi he haþ  
ordeynnyde ſtable (or ſtideſalt) in herte / not hauynge nede: but  
hauynge power of his wille / & haþ demyde in his herte his  
hing / for to kepe he virgyne / doih wel / perſore he ihat ioyneþ  
his virgyne in matrymonye / doih wel / and he ihat ioyneþ not  
doih better / he womman is bounden to he lawe / how myche  
tyme hire houſbonde lyueþ / ihat ȝif hire houſbonde ſchal ſlepe  
(ihat is die): ſche is delyueride fro he lawe / be ſche weddide to  
whom ſche wole onely in he lorde / forſohe ſche ſchal be more  
bleſſide: ȝif ſche ſchal dwelle þus after my counſeyl / forſohe I  
wene ihat I haue he ſpirit of god//

Forſohe

to ye corrintheis .i.



Forsohe of hes þingis þat ben offride to ydolis (þat  
ben simulacris made to mannes likenesse;) we  
witen for alle we haue kunnynge/sohely science (or  
kunnynge) inblowis (wiþ pride); charite edisieþ/  
forsohe ȝif any man gesse (or deme) hym for to wite any þing;  
he haþ not knownen how it bihoueþ hym for to kunne/forsohe  
ȝif any man loueþ god; his is knownen of hym/forsohe of metis  
þat ben offride to ydolis; we witen for an ydol is no þing in  
he worlde; & þat here is no god no but one/for whi & ȝif her  
ben þat ben seyde goddis/oper in heuene/oper in erþe/forsohe  
her ben many goddis & many lordis; neheles to vs is one god  
þe fadir; of whom alle þingis; & we in hym; & one lorde ihu  
est; by whom alle þingis; & we bi hym; but not in alle men is  
kunnynge/sohely summe wiþ conscience of ydol; til nowe eten  
as þing offride to ydolis; & here conscience is vnclene; whanne  
it is sijk/ mete comendis vs not to god/ neher forsohe we schu-  
len not ete; neher ȝif we eten; we schulen abounde/ se ȝee for-  
sohe leste parauenture his ȝoure licence (or leeue) be made  
huryng (or sciaundre) to sijk men (or freyl); sohely ȝif any  
man schal se hym þat haþ kunnynge; restyng in a place where  
ydolis ben worschipide; wher his conscience sijp it is sijk schal  
not be edifiede for to ete þingis offride to ydolis; & he sijk bro-  
þer for whom crist diede; schal perische in hi kunnynge/ for-  
sohe þus ȝee synnyng into breþeren; & smytyng here sijk  
conscience; synnen in est; whersore ȝif mete sciaundre my bro-  
þer; I schal not ete fleyſche; into wiþ outen ende; leſte I  
sciaundre my broþer//

C<sup>m</sup> 8<sup>m</sup>



Her I am not free; am I not apostle; wher I size  
not cristi ihu oure lorde; wher ȝee ben not my werke  
in he lorde; and þouȝ to oper I am not apostle; but  
neheles to you I am; for whi ȝee ben þe signacle (or  
litil signe) of myn apostlehede in he lorde; my defense to hem þat  
aren

C<sup>m</sup> 9<sup>m</sup>

to ye corrintheis .1.

aren me is his/wher we hane not power for to leede aboue a  
womman sister · as & oþer apostolis & breþeren of þe lorde &  
cephas (hat is petre) & or I alone & barnabas · hane not power  
for to worche þes þingis & who fiztis (or holdiþ knyȝthode) any  
tyme wiþ his owne soudis & who plauntiþ a wynezerde & etiþ  
not of his fruyte & who feediþ (or lesowiþ) a floc & etiþ not  
of þe mylke of þe floc & wher astir man I seye þes þingis & for-  
soþe it is written in þe lawe of moyses/þou schalt not bynde þe  
mouȝ of þe ore þrescheynge (or traueylynge) wheþer of oren is  
charge to god & wheþer for vs soþely he seiþ þes þingis & for  
why for vs hei ben written · for he hat eriþ oweiþ to eren in  
hope/ and he hat þreschis (or traueyliþ) · in hope for to per-  
seue fruytis/ forsoþe zif we sownen spiritual þingis to zou · is  
it grete zif we repen zoure fleyfchely þingis & zif oþer ben par-  
teners of oure power · whi not rather we & but we vsen not his  
power · but we susteynen (or sustren) alle þingis · hat we ȝyue  
not lettyng (or sclaundre) to þe euangelie of ȝis/ witen ȝee  
not for hei hat worchen in þe sacrarie (hat is place where holy  
þingis ben kepte) & eten ho þingis hat ben of þe sacrarie & ho  
hat seruen to þe auter · taken parte wiþ þe auter/ so & þe forde  
ordeynyde to hem hat tellen þe gospel · for to lyue on þe gos-  
pel/ forsoþe I vlide noon of þes þingis/ soþely I wrote not  
þes þingis · hat hei be done so in me/ forsoþe it is gode to me  
more for to dye · han any man auoyde my glorie/ for whi zif I  
schal preche þe gospel · glorie is not to me/ forsoþe nede liȝ to  
me/ forsoþe woo to me · zif I schal not euangelise/ forsoþe zif  
I willynge do þis þing · I haue mede/ soþely zif azenes my  
wille · dispensacion is bitaken to me/ what þerfore is myn hijre  
(or mede) & hat I prechynge þe gospel · putte þe gospel wiþ  
outen spense takyng (or sustenaunce) · þerfore hat I myfsoþe  
not my power in þe gospel · for whi when I was fre of alle  
men · I made me seruaunt of alle men · hat I schulde wynne  
mo men/ and to iewes I am made as a iewe · hat I schulde  
wynne iewes/ to hem hat ben vndre þe lawe · as I were vndre

þe

to ye corrintheis .1.

þe lawe whan I was not vndre þe lawe þat I schulde wynne  
hem þat weren vndir þe lawe to hem þat weren wiþ outen  
lawe as I were wiþ outen lawe whanne I was not wiþ outen  
lawe of god but I was in þe lawe of ēst þat I schulde  
wynne hem þat weren wiþ outen þe lawe I am made sikk to  
sikk men þat I schulde wynne sikk men to alle men I am  
made alle þingis þat I schulde make alle men saaf forsoþe I  
do alle þingis for þe gospel þat I be made partener of it//  
**C** witen zee not þat hei þat rennen in a furlonge alle forsoþe  
rennen but one takis þe prise so renne zee þat zee take eche  
man þat strisþ in fizte absteneþ hym fro alle þingis and hei  
forsoþe þat hei take a corruptible crowne we forsoþe vncor-  
rupte before I renne so not as into vncerteyn hing þus I  
fizt not as betynge þe eyre but I chastise my bodeþ & bryng  
it into seruage leste parauenture whanne I haue prechide to  
over I my self be made reprovable//

**S**þeþely breþeren I nyl þou for to vñknowe for alle C<sup>m</sup> 10<sup>m</sup>  
oure faderis weren vndre a cloude and alle passiden  
þe see & alle ben baptiside in moyses in þe cloude  
& in þe see and alle eten þe same spiritual breed &  
alle drunken þe same spiritual drynke forsoþe hei drunken of  
þe spiritual a stoon folowynge hem forsoþe he stoon was ēst  
but not in ful manye of hem it was wel plesaunt to god for  
whiþei ben castedoune in þe deserte forsoþe þe þingis ben done  
in fygure of vs þat we be not coueyters of euylis as & hei  
coueytiden neþer be zee made ydolatrers (þat is worshippers  
of false mawmetis) as summe of hem as it is writen þe pu-  
ple satte for to ete & drynke & hei haue risen vp for to pleye  
neþer do we fornycacon as summe of hem diden fornycacon  
& þre & twenty housandis sellen (or dieden) in one day neþer  
tempte we crist as summe of hem temptiden and perischiden  
of serpentis neþer grucche zee as summe of hem grucchiden  
and hei perischiden of þe waster (or distrayer) forsoþe alle þe  
þingis

to ye corrintheis .1.

þingis fallen to hem in figure/ soþely þei ben writen to oure correccōn (or amendyng): into whom þe endis of þe worlde hane come// ¶ And so he þat gessiþ hym for to stonde: se he þat he falle not/ temptacon̄ take not þou: no but mannes/ forsoþe god is trewe þe whiche schal not suffre þou for to be temptide: ouer þat þat ȝee mowne/ but he schal make wiþ þe temptacon̄ also purueaunte: þat ȝee mowne susteyne// ¶ Therfore ȝee mosie derworþe to me: flee ȝee fro þe worschipyng of ydolis/ as to prudente men I speec: ȝee þou self deme þat þing þat I seye/ þe cuppe of blesyng he whiche we blessem: wher it is not þe comunyng of ȝis blode/ and þe breed þe whiche we breken: wher it is not þe delynge (or partetakyng) of þe body of þe lordes: for one breed & one body we manye ben/ alle we þat taken part of one breed & of one cuppe// ¶ Se ȝee isti astir þe fleysche/ wher þei þat eten oſtis (or sacrifices): ben not parteners of þe auter: what þerfore seye I/ þat þing offride to ydolis is any þing: or þat þe ydol is any þing: but þo þingis þat heþen men offren: þei offren to deuylis & not to god// ¶ forsoþe I nyl þou for to be made felowis of fendis/ for ȝee mowne not drynke þe cuppe of þe lordes: & þe cuppe of fendis/ ȝee mowne not be parteners of þe borde of þe lordes: & of þe borde of fendis/ wher we suen by enuye þe lordes/ wher we ben strenger þan he/ alle þingis ben leuesful to me: but not alle þingis speden/ alle þingis ben leuesful to me: but not alle þingis edisien/ no man seek þat þing þat is his owne: but þat þing þat is of another/ alle þing þat comeþ in þe bocherie (or in þe plater) ete ȝee: no þing aringe for conscience/ þe erþe & þe plente of it: is of þe lordes/ forsoþe ȝif any of unfeiþful (or heþen men) clepiþ þou to soper: & ȝee wolen go: alle þing þat is sette to þou ete ȝee: no þing aringe for conscience/ ȝif any man soþely schal seye þis þing is offride to ydolis: nyl ȝee ete for hym þat schewide & for conscience/ forsoþe I seye not hi conscience: but of another/ soþely wherto is my liberte (or fredom) demyde of another mannes conscience/ þerfore ȝif I take parte wiþ grace: what am I blasphemide.

to ye corrintheis .1.

blasemyde for hat I do graces (or hankyngis) / before wher  
zee eten or drynken or done any oþer þing / do zee alle þingis  
into þe glorie of god / be zee wiþ outen offendon (or sciaundre)  
to iewes & heben men / & to þe chirche of god / as & I by alle þin-  
gis plese to alle men / not seekyng what is profitable to me / but  
hat hat to many men / hat hei ben made saaf //

**E**zee folowers of me / as & I of ēst / forsohe breþeren  
[I preise] zou / hat by alle þingis zee ben myndesful  
of me / & as I bitoke to zou my comaunderementis  
zee kepen / forsohe I wole zou for to wite / hat ēst is  
þe heed of eche man / forsohe þe heede of þe womman / is þe  
man / forsohe þe heed of ēst / god / eche man preyng or prophe-  
cyng / þe heed hilide / desouliþ his heed / forsohe eche womman  
preyng or prophecyng / þe heede not hilide / desouliþ hire  
heed / forsohe it is one / as ȝif sche be made ballide / for ȝif a wom-  
man be not veylide (or coueride) / be sche pollide / for ȝif it is  
soule þing to a womman to be pollide or made ballide / veyle  
(or hijde) sche hire heede / soþely a man schal not veyle (or hijde)  
his hede / for he is þe ymage & glorie of god / soþely a womman  
is þe glorie of man / soþely a man is not of þe womman /  
but þe womman of þe man / and forsohe þe man is not made  
for þe womman / but þe womman for þe man / þerefore þe  
womman schal haue a veyle on hire hede / & for aungels / neþe-  
les neþer þe man wiþ outen womman / neþer þe womman wiþ  
outen man in þe lorde / for whi as þe womman of man / so & þe  
man by womman / forsohe alle þingis of god / zee zoure self  
deme / bicomel (or bisemel) a womman not veylide (or couer-  
ide) prey god / neþer þe kynde it self / tecel us / forsohe hat ȝif  
a man norische longe heer / it is euyl same (or sciaundre) to  
hym / but ȝif a womman norische longe heer / it is glorie to  
hire for heris ben zoun to hire for veyle (or couertyng) / for-  
sohe ȝif any man is seen for to be ful of strife amonge zou /  
we haue not suche custom / neþer þe chirche of god / soþely þis  
þing

C<sup>m</sup> 11<sup>m</sup>

## to ye corrintheis .i.

þing I comaunde · not preysynge þat ȝee come to gedir not into better þing · but into worse/ firste forsoþe ȝou comynge to gedir into chirche · I here departyngis (or dissencoñs) for to be · & of partie I bileue/ for whi it bihoueb heresies for to be þat þei whiche be prouede · be made knownen to ȝou/ þerfore ȝou comynge to gedir into one · nowe it is not for to ete to lordis soper/ forsoþe eche man bifore takib his soper for to ete/ and soþely anoþer is hungry · anoþer forsoþe is drunken/ wher ȝee hane not housis for to ete & drynke · or ȝee dispisen he chirche of god · & confounden hem þat hane not/ what schal I seye to ȝou/ I preye ȝou · in his þing I preye ȝou not// ¶ forsoþe I haue taken of he lorde þat þing he whiche & I haue bitaken to ȝou/ for he lorde Iþū · in what nyȝt he was bitrayede · tooke breed & doinge graces (or þankis) · he brake & seyde take ȝee & ete ȝee · his is my body · he whiche schal be bitrayede for ȝou/ do ȝee his þing into my mynde/ also he took he cuppe affir he hadde soupide · seyng/ his cuppe is he newe testament in my blood/ do ȝee his þing · how ofte euer ȝee schulen drynke into my mynde/ soþely how ofte euer ȝee schulen ete his breed & drynke he cuppe · ȝee schulen schewe he deeb of he lorde · til he come/ and so who euer schal ete he breed or drynke he cuppe of he lorde unworþily he schal be gilty of he body & blood of he lorde/ forsoþe proue a man hym self · & so ete he of he ilke breed & drynke of he cuppe/ forsoþe he þat etib & drynkiþ unworþily · etib & drynkiþ doom (or dampnacon) to hym · not wisely demyng he body of he lorde/ þerfore amonge ȝou many fisk & unstronge or feble · and many slepen (or dien)/ for ȝis we demyden wisely oure self · forsoþe we schulen not be demyde/ soþely he while we ben demyde of he lorde · we ben chastiside · þat we be not dampnyde wiþ his worlde/ and so my breheren whan ȝee comen to gedir for to ete · abide ȝee to gedir/ ȝis any man hungrib · ete he at home · þat he come not to gedir into doom/ soþely I schal dispose oþer þingis · whanne I schal come//

Forsoþe

to ye corrintheis .1.

**F**orsohe þe spiritual þingis· breþeren I nyl þou for  
townknowe/ soþely þee witen for whanne þee weren  
heþen men· as þee weren ledde goinge to doumbe  
symulacris/ þersore I make knowen to þou þat no  
man spekyng in þe spirit of god· seih departyng fro Iþu/ and  
no man maye seye þe lorde iþu is· no but in þe holy gost/ soþe-  
ly departyng of graces ben· forsohe þe same spirit/ and de-  
partynges of seruyng· forsohe þe same lorde/ and depart-  
ynges of worschippynges ben· forsohe þe same god þat worchis  
alle þingis in alle þingis/ forsohe to eche man þe schewynge  
of spirit is þouen to profite/ to another forsohe bi spirit· þe worde  
of wisdom is þouen/ to another soþely· þe worde of kunnynge  
aftir þe same spirit/ seih to another· grace & helhes in one spi-  
rit to another· þe worchynge of vertues/ to another prophecie/  
to another discrecon (or verrey knowynge) of spiritis/ to ano-  
ther kyndis of tungis (or langagis)/ to another interpretyng  
(or expounyng) of wordis/ forsohe alle þes þingis one in þe  
same spirit worchis· departyng to eche by hem self as he wole//  
**C** Soþely as þer is one body & þat many membris· forsohe  
alle þe membris of þe body whanne þei ben manye· ben one  
body· so & c̄st/ and soþely in one spirit alle we ben baptiside in-  
to one body· oþir iewes· oþer heþen men· oþer seruantis·  
oþir fre· and alle we hane drunken in one spirit/ for whi & þe  
body is not one membre· but manye/ zif þe foot schal seye· for  
I am not þe hande· I am not of þe body· not þersore is it not  
of þe body/ and zif þe ere schal seye· for I am not þe yze· I am  
not of þe body/ not þersore it is not of þe body/ zif al þe body be  
þe yze· where is herynge/ and zif al þe body be herynge· where  
is smellynge/ now forsohe god has putte membris· & eche of hem  
in þe body as he wolde/ þat zif alle weren one membre· where þe  
body/ but nowe soþely many membris· soþely one body/ forsohe  
þe yze schal not nowe seye to þe hande· I haue no nede of hi  
werke/ or este þe hedeto þe feet· þee ben not necessarie to me/ but  
myche

C<sup>m</sup> 12<sup>m</sup>

## to ye corrintheis .i.

myche more ho bat ben seen for to be more fysik (or lecher) membris of he body: ben more nesciul and to hem bat we gefren for to be vnnoblet membris of he body: we yven more honeste in campas: and ho membris bat ben vnhonest: have more honeste/ forsoþe oure honest membris of nonhonest never: but god tempide he body ȝyng more worship to it to whom it faylles/ bat debate be not in he body: but þat þe membris be biffle into he same þing for ech other: and ȝif one membre faylles any þing: alle membris susten þer wiþ/ other ȝif one membre glorieþ: alle membris ioyen to gedir/ forsoþe ȝee ben he body of crist: and membris of membre/ and soþely god wille summe in þe chirche/ firste apostolis/ þe seconnde tyme prophetis/ þe þrice techers alþerwärde vertuez/ alþerwärde graces of helyngis/ gouernaylis (or gouernynges) kyndis of langagis/ interpretacōis oſwordis/ wher alle ben apostolis/ wher alle prophetis/ wher alle techers/ wher alle vertues/ wher alle men haue grace of helyngis/ wher alle speken wiþ langagis/ wher alle interprete (or expounen)/ forsoþe sue ȝee he better godly ȝifis/ and ȝit I schewe to ȝow a more excellent (or wortþi) weye//

C<sup>m</sup> 13<sup>m</sup>



If I speke wiþ tungis of men & aungelis/ soþely I haue no charite: I am made as brasle lounyng/ or a symbol tynkyng/ and ȝif I haue prophecy & haue knownen alle mysteries & al kunninge or science/ & ȝif I haue al seip/ so þat I ouerbere hillis (fro o place into anoþer)/ forsoþe ȝif I schal not haue charite: I am nouȝt/ and ȝif I schal departe alle my goodis into metis of pore men/ & ȝif I schal bitake my body/ so þat I brenne/ forsoþe ȝif I schal not haue charite: it profiteþ to me no þing/ charite is paient/ it is benvyngne (or of good wille)/ charite enuyþ not/ it doþ not gile/ it is not inblowen (wiþ pride)/ it is not ambiçius (or coueytouse) of worshipis/ it sekis not ho þingis þat ben here owne/ it is not stiride to wrappe/ it penkis not euyl/ it ioyes not on wickidnesse/ forsoþe it ioyes to gedir to treue/ it

## to ye corrintheis .1.

it suffriþ alle þingis · it bieleueþ alle þingis/ it hopiþ alle þingis · it susteyneþ alle þingis/ charite falliþ not dounē/ wheþer prophecies schulen be voydide · oþer langagis schulen ceese · oþer science schulen be distruyede/ forsoþe of partie wee hane knownen: and of partie we propheticen/ forsoþe whanne þat schal come þat is parsite: þat þing þat is of partie schal be avoydide/ whanne I was a litil childe: I spac as a litil childe · I vndir-  
stode as a litil childe/ forsoþe whanne I was made a man: I avoydide þo þingis þat weren of a litil childe/ forsoþe we seen now by a myroure in dirkenesse: þanne forsoþe face to face/ now I knowe of partie: þanne forsoþe I schal knowe · as & I am knownen/ nowe forsoþe dwellen feiþ · hope · charite/ þes þre: forsoþe he more of hem is charite//

**S**ee zee charite · loue zee spiritual þingis: nowe for-  
soþe þat zee prophecie/ forsoþe he þat spekiþ in  
tunge: spekiþ not to men but to god/ forsoþe no  
man heriþ/ soþely þe spirit spekiþ mysteries/ forwhi  
he þat prophecieþ: spekiþ to men to edificacōn · & to monest-  
ynge & confortynge/ he þat spekiþ in tunge: edificieþ hym self/  
forsoþe he þat prophecieþ: edificieþ þe chirche of god/ forsoþe I  
wole zou alle for to speke in tungis: but more for to prophecye/  
for whi he þat prophecieþ: is more han he þat spekiþ in tungis  
(or langagis): no but parauenture he interprete (or declare) ·  
þat þe chirche take edificacōn/ nowe forsoþe breheren zif I  
schal come to zou spekyng in tungis: what schal I profite · no  
but zif I schal speke to zou · oþer in reuelacōn oþer in science ·  
oþer in prophecie · oþer in techynge: neheles þo þingis þat ben  
wiþ outen soule (or liif) ȝyuyng voyces · oþer pipe · oþer harpe ·  
no but zif hei schulen ȝyue distyncōn of sounyngis: how schal  
it be conde þat is songen · oþer þat is harpide: and soþely zif  
þe trumpe ȝife vncerteyn voyce: who schal make hym self redy  
to he batayle: so & no but zee schulen ȝyue an open worde by  
tunge: how schal þat þat is seyde be knownen: soþely zee schulen  
be

C<sup>m</sup> 14<sup>m</sup>

## to ye corrintheis .i.

de spekyngē in he eyre · so many as ben tungis (or langagis) in  
his worlde · & no hing is wiþ outen boyce / þersore ȝif I schal not  
knowe he vertue of boyce · I schal be to hym to whom I schal  
speke a barbar (or not vndirstonden) · & he þat spekis to me a  
barbar / so & ȝee for ȝee ben louers of spiritis · to he edisicacon  
of he chirche · seeke þat ȝee be plenteouse / & þersore he þat spe-  
kis in tunge · preye he þat he interprete (or expoune) / for whi  
ȝif I preye in tunge my spirit preyeh / forsoþe my mynde or re-  
son · is wiþ outen fruyte / þersore what hing is / I schal preye  
in spirit · I schal preye in mynde (or resoun) / I schal seye psalme  
in spirit · I schal seye psalme in mynde (or resoun) / for whi ȝif  
þou schalt blesse in spirit · who fullis ȝe place of an ydiot (or  
vnleride) man · how schal he seye amen vpon he blesyngē · for  
he woot not what þou seyst / for whi þou sohely dost wel graces  
(or þankyngis) but anoper man is not edisiede // ¶ I do graces to  
my god · for I speke in he langagis of alle zou / but in he chirche  
I wole speke syue wordis in my witte þat I teche oþer men · han-  
ten housande of wordis in tunge // ¶ Breþeren nyl ȝee be  
made chyldren in wittis · but in malice be ȝee littel / forsoþe in  
wittis be ȝee parsite / sohely in he lawe it is wriþen / for in oþer  
tungis & in oþer lippis I schal speke to his puple · & neþer so it  
schal here me sey he lorde / and so langagis ben into token ·  
not to seyful men · but to men oute of he sey / forsoþe prophe-  
cies not to men oute of he sey · but to seyful men / þersore ȝif  
al he chirche come to gedir into one · & alle men speken in tungis ·  
sohely ȝif ydiotis entred (or men oute of he sey) · wher þei seyan  
not · what ben ȝee wodes / forsoþe ȝif alle men prophecien · for-  
soþe ȝif any vnseyful man or ydiot entre · he is conuyte of  
alle · he is wisede demyde of alle / forsoþe he hidde hingis of his  
herte ben knownen / and so he fallynge doun into he face · schal  
worþhip god · schewinge verreyly þat god is in zou / þersore  
breþeren what is [ ] whanne ȝee comen to gedir · eche of zou  
hav a psalme · he hav techyngē · he hav apocalips (or reue-  
lacion) · he hav tunge · he hav interpretyngē (or expounyngē) · he  
alle

## to ye corrintheis . 1 .

alle þingis done to edificacion/ wheþer a man spekiþ in tunge  
aftir two or as myche þre & by parties/ þat one interprete/ for-  
sohe ȝif þer be not an interpretour/ be he stille (or speke not)  
in he chirche/ soþely speke he to hym self & to god/ soþely pro-  
phetis two or þre seye/ & oþer wisely deme/ þat ȝif any þing  
schal be schewide to one sittynge/ be he former stille/ forsohe  
zee mowne prophecye alle by eche by hym self/ þat alle men  
lerne/ & alle monest/ and he spiritis of prophetis/ ben fugettis  
to prophetis/ soþely god is not of dissencioun/ but of pees/ as &  
in alle chirchis of holy men I preche/ wymmen in chirchis be  
stille/ soþely it is not suffride to hem for to speke/ but for to be  
fuget as he lawe seiþ/ forsohe ȝif hei wolen any þing lerne/ at  
home are hei here housbondis/ forsohe it is soul þing to a wom-  
man/ for to speke in he chirche/ wheþer of ȝou he worde of god  
came forþ/ or to ȝou al one it came/ ȝif any man is seen for  
to be a prophete or spiritual/ knowe he ho þingis þat I write  
to ȝou/ for heiben comaundementis of he lorde/ forsohe ȝif any  
man vñknowiþ/ he schal be vñknowen/ and so breþeren loue  
zee for to prophecye/ & nyl zee forbede for to speke in tungis/  
forsohe be alle þingis done honestly & vp ordre in ȝou//

**S**oþely breþeren I make knowen he gospel to ȝou/ he whiche I haue prechide to ȝou/ he whiche & zee  
haue taken in whiche & zee stonden/ by whiche & zee  
ben sauede/ by whiche resoun I haue prechide to  
ȝou ȝif zee holden/ ȝif zee hane not biseuede ydilly/ forsohe I  
bitoke to ȝou in he firste/ þat þing þat & I took/ for crist was  
deade for oure synnes aftir he scriptures/ & for he was biriede/  
& for he roos azen in he þridde day aftir scripturis/ & for he was  
seen to cephias (þat is petre)/ & aftir his þing to elleuene/ aftir-  
warde he was seen to mo han syue hundride breþeren to gedre/  
of he whiche many dwellen til to ȝit/ forsohe summe haue slepte  
(or diede)/ aftirwarde he was seen to James/ aftirwarde to  
alle he apostolis/ forsohe at he laste of alle/ he was seene to me/

C<sup>m</sup> 15 "

to ye corrintheis .1.

as to a mylborne childe/ forsohe I am he leste of apostlis/ þat  
am not worhi for to be clepide apostle: for I pursuede he chirche  
of god: forsohe by he grace of god/ I am þat þing þat I am/  
and his grace was not voyde (or hidil) in me: but I traueylide  
more plenteuously þan alle hei/ forsohe not I: but he grace of  
god wîþ me/ soþely wheþer I wheþer hei: so we hane prechide:  
aȝen fro deade (spiritis)/ how seyn summe in ȝou for he aȝen-  
tylynge of deade men is not: forsohe ȝif he aȝen tylynge of  
deade men is not: neþer ȝest roos/ soþely ȝif ȝest roos not: oure  
prechynge is veyn oure feiþ is veyne/ forsohe & we ben founðen  
false witnessis of god/ for we hane seyde witnessyng aȝenes  
god/ þat he reyside crist whom he reyside not: ȝif deade men  
risen not aȝen/ for whi ȝif deade men risen not aȝen: neþer ȝest  
roos aȝen/ þat ȝif ȝest roos not aȝen: oure feiþ is veyne/ forsohe  
ȝit ȝee ben in ȝoure synnes/ þerfore hei þat slepten (or dieden)  
in crist: haue perischide/ ȝif in his liþ onely we ben hopynge in  
crist: we ben more wrecchis þan alle men/ nowe forsohe ȝest roos  
aȝen fro deade (men): he firsle fruytis of slepynge (men or di-  
yng) for soþely by a man deþ: and by a man aȝen risyng of  
deade men/ and as in adam alle men dien: so in crist alle men  
schulen be quykenyde/ eche man forsohe in his ordre/firsle fruy-  
tis ȝest/ astirwarde hei þat ben of ȝest/ þat byleuen in he comyng  
of crist/ astirwarde an ende/ whanne he schal bitake he kyngdom  
of god & to he fadir/ whanne he schal avoyde al pryncehode/ &  
power & vertue/ soþely it bihoueþ hym for to regne: til he putte  
alle his enemys vndir his feet/ forsohe at he laste he enemys  
deþ schal be distroyede/ forsohe he haþ made sujet alle þingis  
vndir his feet/ forsohe whanne he seiy/ alle þingis be sugettis to  
hym: wîþ outen doute outaken hym þat sugettide alle þingis  
to hym/ soþely whanne alle þingis schulen be sujet to hym:  
whanne he he lone schal be sujet to hym þat sugettide alle þingis  
to hym/ þat god be alle þingis in alle þingis/ elles whatschulen  
hei done þat ben baptiside for deade men/ ȝif in alle maner/

deade

to ye corrintheis .1.

deade men risen not azen/ wherto & we ben in perele euery houre/ ech day I dye for zoure glorie breheren. þe whiche glorie I haue in c̄st Ihuoure lorde/ zif vp man I haue souȝten to beestis at ephesly/ what profitilþ it to me/ zif deade men risen not azen/ etc we & drynke we/ to morn forsohe we schulen dye/ nyl zee be deceyued/ forsohe euyl spechis corruppen (or distruyen) gode þewis (or vertues)/ awake zee iuste men/ and nyl zee synne/ forsohe summe haue ignoraunce of god/ to reuerence I speke to zou but summan seih/ how schulen deade men rise azen/ or in what manner body schulen hei come/ unwise mans hat hing hat þou sowest/ is not quykenyde/ no but it die firste/ and hat hing hat þou sowest/ not he body hat is to come þou sowest/ but a nakide corne/ as of whete or of summe of þe oþer/ forsohe god ȝyueþ to it a body as he wole/ and to eche of seedis þe propre body// ¶ not eche fley sche þe same fley sche/ but forsohe another of men/ another soþely of beestis/ & oþer forsohe of briddis/ an oþer forsohe of fischis/ & heuenely bodies & erþely bodies/ but forsohe another glorie of heuenely bodies/ an oþer forsohe of erþely/ another clerenesse of þe sunne/ another clerenesse of þe mone/ another clerenesse of sternes/ forsohe a sterne dyuersilþ fro a sterne in clerenesse/ so & þe azen risyng of deade men/ it is sowen in corrupcion/ it schal rise in vncorruption/ it is sowen in vnnobley/ it schal rise in glorie/ it is sowen in infirmyte/ it schal rise in vertue/ it is sowen a beestly body/ it schal rise a spiritual body/ zif þer is a beestly body/ þer is & a spiritual body as it is writen/ þe firste man adam is made into a soule lyuyng/ and þe laste adam into a spirit quykenyng/ but not firste hat þat is spiritual/ but þat þat is bestly/ aftirwarde þat þat is spiritual/ þe firste man of erþe/ erþely/ þe secounde man of heuene/ heuenely/ what maner þe erþely man/ suche þe erþely men/ and what maner þe heuenely man/ suche þe heuenely men/ þersore as we hane borne ye ymage of þe erþely man/ bere we & þe ymage of þe heuenely/ breheren I seye þis hing/ for fley sche & blood mowne not welde þe kyng-

dom

## to ye corrintheis . i.

dom of god · neper corrupcon schal welde incorrupcon/ lo I  
seye to zou mysterie (or pryuete) of holy hingis/ forsohe alle we  
schulen rise azen: but not alle we schulen be inchaungide/ in a  
moment · in he smytyng of an yze: in he laste trumpe/ forsohe  
he trumpe schal synge: & deade men hat ben in c̄st schulen rise  
azen/ he firske incorrupte: & we schulen be inchaungide/ forsohe  
it bishoueh his corruptible hing clope incorrupcon/ and his  
deadely hing: for to clope vndeadelynnesse/ forsohe whan his  
deadely hing schal clope vndeadelynnesse: hanne schal be made  
he worde hat is writen/ deþ is soupide vp in vittorie/ deþ:  
where is hi vittorie/ deþ: where is hi pricke: forsohe he pricke  
of deþ: is synne/ forsohe he vertue of synne is lawe/ forsohe  
hankyngeis to god hat zaue to vs vittorie: by oure lorde ihū  
c̄st hat was deade for vs/ and so my derworhe breheren: he zee  
stidefaste & vnmouable: beinge plenteuouse in werke of he lorde:  
euermore wþtyng hat oure traueyl is not ydil in he lorde//

C- 16-



Orsohe of he colectis (or gederynge of money) · hat  
ben made into seyntis · as I ordynyde in he chir-  
chis of galathie: so & do zee by one of he wike/ eche  
of zou kepe (or laye vp) at hym self · keppynge hat  
schal plece to hym · hat not whanne I schal come: hanne be  
made colectis/ forsohe whanne I schal be present · whom zee  
schulen proue by epistlis · hem I schal sende for to parsitely  
bere zoure grace into irl̄m/ for zif it schal be worhi hat & I go:  
hei schulen go wiþ me/ soþely I schal come to zou: whanne I  
schal passe by macedonye/ soþely parauenture I schal dwelle  
at zou · or also dwelle by wynter: hat & zee leede me whidir  
euer I schal go/ soþely I wille not nowe se zou in passyng/ for-  
sohe I hope sumwhat of tyme for to dwelle at zou: zif god schal  
suffre/ forsohe I schal dwelle at ephesly: til to witsuntyde/  
soþely a greet dore & euydent (or open) is openyde to me: &  
many aduersaries/ soþely zif tymoþe schal come: se zee hat he  
be wiþ outen drede at zou/ for he worchiþ he werke of he lorde:

as

## to ye corrintheis .i.

as & I/ þerfore no man dispise hym/ forsoþe leede ȝee hym in  
pees: þat he come to me/ forsoþe I abide him wiþ breþeren//  
¶ forsoþe I make knownen to ȝou of appollo· for I preyde hym  
myche· þat he schulde come to ȝou wiþ breþeren/ and soþely it  
was not his wille þat he schulde come now/ forsoþe he schal  
come whan it schal be able to hym/ wake ȝee & stonde ȝee in  
feiþ: do ȝee manly· & be ȝee confortide in he lorde: and be alle  
ȝoure þingis done in charite/ forsoþe breþeren I biseche ȝou·  
ȝee haue knownen þe hous of steuene (þe womman) · & of fortu-  
nacy · & acaye · for þei ben þe firſte fruytis of acaye · & into  
mynysterie of seyntis · þei hane ordeynyde hem self: þat & ȝee  
ben ſugettis to ſuche· and to eche wirtchyng to gedir & trauey-  
lynge/ forsoþe I enioye in he presence of steuene & of fortunate  
& acaye · for þei fulſilden þat þing þat faylide to ȝou/ forsoþe  
þei haue fulſilde & my ſpirit & ȝoure/ þerfore knowe ȝee hem  
þat ben ſuche maner (men)/ alle þe chirches of aſye· greten ȝou  
wel/ aquylda & prisca greten ȝou myche in he lorde at whom I  
am herboride· with here homely chirche/ alle breþeren greten  
ȝou wel/ grete ȝee wel to gedir in holy coſſe· my gretyng/ by  
pouliſ hande: ȝif any man loue not oure lorde Iþu cristi: be he  
curside maranatha/ þe grace of oure lorde Iþu cristi: be wiþ ȝou/  
my charite be wiþ ȝou alle in Iþu ēſt oure lorde amen//

## ye seconde pistle to corrintheis

C<sup>m</sup> 1<sup>m</sup>



Dule apostle of Ihu ēst · by he wille of god & tymohe broher · to he chirche of god hat is at corrynthe · wiþ alle seyntis hat ben in alle achaye · grace to þou of god oure fadir · & of he lorde Ihu crist/ blesseide (be) god & fadir of oure lorde Ihu ēst · fadir of mercyes & god of al comfort (or solace) · hat comfortis vs in al oure tribulacōn · hat & we mowne comforthe hem · hat ben in al pressure (or ouerleyinge) · by he exortacon (or monestynge) · by whiche & we ben monestide of god/ for as passiouns of ēst ben plenteous in vs · so & by crist oure comfort is plenteuous/ forsoþe wher we ben turblide (or pursuede) for þoure techynge & helþe · oþer ben comfortide for þoure comfort · oþer we ben monestyde for þoure monestynge & helþe · he whiche wirchis in þou he suffrynge of he same passiouns · he whiche & we suffren · hat oure hope be sadde for þou/ witynge for as ȝee ben felowis of he passiouns · so ȝee schulen be & of conforte// ¶ forsoþe breþeren we wole not þou for to vñwite · of oure tribulacōn hat is done in asie/ for ouer maner we ben greuyde aboue vertue · so hat it anoyede vs · þe for to lyue/ but we self in oure self hadden of deþ hat we be not trystynge in oure self · but in god hat reysh deade men/ he whiche delyueride vs · & delyueris fro so grete perels into whom we hopen · for & zit he schal delyuer helþyng & þou in preyer for vs · hat of he persons of many faces · of hat ȝyungre hat is in þou · by many partners · graces (or þankis) ben done to god for vs · for why oure glorie is þis · he witnessyng of oure conscience hat in symple-  
nesse

## to ye corrintheis .2.

nesse & clennesse of god & not in sleyschely wisdom; but in he  
grace of god. we lyuen in his worlde/ forsohe more plenteuous-  
ly to zou/ sohely we writen not oher hingis: han hōbat zee hane  
reddē & knownen/ forsohe I hope hat til to he ende zee schulen  
knowe as & zee hane knownen vs of partie/ for we ben zoure  
glorie: and zee oure in he day of oure lorde Ihū ēst/ and in  
his tristynge. I wolde firste come to zou. hat zee hadden he se-  
counde grace: and hat I schulde by zou passe into macedonye/  
and este fro macedonye I schulde come to zou: & of zou be ledde  
into Judee/ forsohe whanne I wolde his hing: wher I vsidē  
liȝtnesses/ or ho hingis hat I henke: I henke astir he sleysche  
hat at me be zhe & nay/ forsohe god is trewe: for oure worde  
he whiche was at zou. her is not in it zhe & nay: but in it is is  
(hat is treuhe)/ sohely Ihū crist he sone of god. he whiche is  
prechide in zou by vs. by me & siluan & tymohe. her was not in  
hym zhe & nay: but in hym is was (hat is fidesfast treuhe)/ for-  
sohe how many euer ben bihestis of god: in hym is (hat is ben  
fulfilde)/ perfore & by hym we seyn amen to god: to oure ioye/  
he whiche sohely confermeh vs wiȝ zou in ēst. & he whiche god  
anoyntide vs. & hat markide vs. & zaue a wedde (or ernes) of  
he spirit of oure hertes/ forsohe I inclepe god witnesse into my  
soule: hat I sparynge zou came not ouer corrinthe/ not for  
we ben lordis of zoure seij: but we ben helpers of zoure ioye/  
for whi hourgh bileue zee stonden//



Orsohe Jordenynde his ilke hingat me: hat I schulde  
not come estesone into sorowe to zou/ sohely zif I  
make zou sory (or heuy): and who is he hat gladiȝ  
me. no but he hat is sorowful of me: and his same  
hing I wrote to zou. hat whanne I schal come I haue not so-  
rowe vpon sorowe of hem of whom it bihouede me for to ioye/  
tristynge in zou alle: for my ioye is of zou alle/ forwhy of myche  
tribulacion & angwische of herte I wrote to zou by many teiris.  
hat zee be not sory: but hat zee wite what charite I haue more  
plenteuously

C<sup>m</sup> 2<sup>m</sup>

to ye corrintheis .2.

plenteuously in zou/forsōhe zif any man hāp made me sorowful: he hāp not made me sorowful but of partie: hat I charge (or desese) not zou alle/ his blamynge hat is made of manye sufficiþ to hym hat is suche maner man: so hat azenwarde zee zyue me more & conforte to hym/ leste parauenture he hat is suche maner (man) be soupen vp (or dispeyre): by more greet heuynesse/ for whiche hing I biseche zou: hat zee conferme charite into hym/ forsohe before I wrote hat I knowe zoure assaying: wher in alle hingis zee ben obedient/ forsohe to whom zee haue any hing zounen: & I/ for whi & I hat I haue zif any hing zaue I haue zounen for zou in he persone of crist: hat we be not deceuyde of sathanas/ sohely we vnknowen not his pouztis// ¶ forsohe whanne I hadde comen to troade for he gospel of ēst: & a dore was openyde to me: I hadde not reste to my spirit: for hat I fonde not my broher tyte: but I seyng to hem farewel: passide into macedonye/before hankyngis to god hat euermore makih vs to haue victorye in ēst Ihu: & schewiþ by vs he odoure of hys knowynge in eche place/ for we ben he gode odoure (or sauour) of ēst to god: in hes hat ben made saaf & in hes hat perischen/ to oher sohely odoure of deb into deb: to oher forsohe odoure of līf into līf/ and to hes hingis: who so able: sohely we ben not as ful many: auoutrynge he worde of god: but of clennesse/ but as of god: bisore god in ēst we speken//

C<sup>m</sup> 3<sup>m</sup>

**B**ygynne we estesone for to comende (or preyse) oure self: or wher we nedē as summen preysynge lettris to zou or of zou: zee ben oure pistel: writen in zoure hertis: ye whiche is conde & redde of alle men: zee made open for zee ben he pistel of ēst mynystride of vs & writen not of ynke: but by he spirit of quycke god/ not in stony tablis: but in sleyschely tablis of herte// ¶ forsohe we hane not suche trist by ēst to god: not hat we ben sufficient: for to henke any hing of vs self as of vs: but oure sufficience is of god/ye whiche & made

to ye corrintheis .2.

¶ made vs able mynystris of he testament: not by lettred but by spirit/ for he lettred slepeth: forsohe he spirit quykeneþ/ for ȝif he mynystracon of deþ defourmyde by lettred in stonnes in glo-  
rie: so hat he children of isel myȝten not biholde into he face of  
moyses: for he glorie of his chere: he whiche (glorie) is auoy-  
dide: how not more he mynystracon of spirit schal be in glorie: forwhi ȝif he mynystracon of dampnacon is in glorie: myche  
more he mynsterie (or seruice) of riȝtwelnesse is plenteuous in  
glorie: forwhi never hat hat was clearer in his partie was glori-  
fiede: for excellent glorie: sohely ȝif hat hat is avoydide is by  
glorie: myche more hat hat dwellic is in glorie: perfore we  
hauynge suche hope: usen mychestriffe/ and not as moyses put-  
tide a veyle on his face: hat he children of isel schulden not bi-  
holde into his face: he whiche veyle is avoydide/ but he wittis  
of hem ben astonyede/ sohely til into his day he same veyle in  
redynge of he olde testament dwellic: not schewide: for in c̄st  
it is avoydide/ but til into his day whan moyses is redde: he  
veyle is putte upon here hertis/ forsohe whanne isrt schal be  
conuertide to god: he veyle schal be done away/ forsohe he  
lorde is a spirit/ forsohe where is he spirit of god: here is li-  
berte/ forsohe alle we wiþ schewide face: biholdynge he glorie  
of he lorde ben transfourmyde into he same ymage: fro clere-  
nesse into clerenesse: as of he spirit of he lorde//

**T**herfore we hauynge his admynystracon (or office) C<sup>m</sup> 4<sup>m</sup>  
up whiche we haue gotten mercye: faylen not: but  
done aweye he pryueþ hingis of schame: not walk-  
ynge in sutel gile: never auoutrynge he worde of  
god: but in schewynge of he treuhe comendynge oure self to  
eche conscience of men before god/ for ȝif also oure gospel be  
coueride (or hidde): in þes hat perischen it is coueride: in  
whiche he god of his worlde hab blyndide he soulis of men oute  
of billeue: hat he liȝtynge of he gospel of he glorie of crist:  
hat is he ymage of god invisible schyne not ¶ forsohe we

to ye corrintheis .2.

prechen [not] oure selfe but Ihu crist oure lorde/ forsohe vs  
zoure seruauntis by Ihu/ for god hat seyde he lizte for to  
schyne of dircenessis: he hah inliztide in oure hertis to he il-  
lumynynge of he science of he clerenesse of god: into he face  
of Ihu c̄s/ forsohe we haue his tresoure in bretel vessells: hat  
he liztnesse be of goddis vertue & not of vs/ in alle hingis we  
suffren tribulacion: but we ben not made streyte/we ben made  
pore: but we ben not distruyede/ we suffren persecucion: but  
we ben not forsaken/ we ben made lowe: but we ben not con-  
foundide/we ben castie doun: but we perischen not/euermore  
bertynge aboute he mortispinge of Ihu crist in our body: hat  
& he līf of Ihu be schewide in oure bodyes/ sohely euermore  
we hat lyuen: ben taken into deþ for Ihu: hat & he līf of Ihu  
be schewide in oure deadely fleysche/ þerfore deþ worshis in  
vs: līf sohely in zou/ forsohe hauyng spirit of seip: as it is  
writen/ I haue billeuede for whiche hing I spake: and we bi-  
leuen: for whiche hing & we speken/witynge for he hat reyside  
Ihu: schal reyse & vs wiþ Ihu: and schal ordeyne vs wiþ zou/  
sohely alle hingis for zou: hat grace beinge plenteuouse by  
many in doinge of hankes: beinge plenteuous into glorie of  
god/ for whiche hing: we saylen not/ but þouȝ he ilke hat is  
wiþ outen forþ oure man be corruptede: nepeles hat man hat  
is wiþinē forþ is renewide fro day into day/ forsohe hat hat  
is inpresent (or nowe) & a litil moment lastynge & lizte (or  
esþ) hing of oure tribulacion: worshiþ ouer maner (or mesure)  
into hizenesse: he euerlastynge weyȝte of glorie in vs: vs not  
bigholdynge þo hingis hat ben seen: but þo hat ben not seen/  
sohely þo hingis hat ben sene: ben temporal (or duryng but  
schorte tyme/ forsohe þo hingis hat ben not seen: ben euer-  
lastynge (or wiþouten ende//

Sohely

to ye corrintheis .2.

**S**þeþly we witen for ȝis oure erþely hous of þis dwelle- C<sup>m</sup> 5<sup>m</sup>  
yng be dissoluyde: þat we haue a bildenye of god·  
an hous not made by handis· everlastynge in he-  
venes/ for whi & in his þing we mournen· coueyt-  
ynge for to be cloþide aboue oure dwellynge in heuene: ȝis  
neþeles we ben founden cloþide & not nakide/ for whi & we þat  
ben in his tabernacle· forowen wiþin forþ greuyde for þat  
we wolen be dispoylide· but be cloþide aboue: þat he ilke þing  
þat is deadely· be soupen vp of liþ/ forþoþe he makis vs into  
his þing is god: þat ȝauis to vs a wedde (or ernes) of spirit/  
þerfore we beinge hardy algatis & witynge· for he while we  
ben in his body: we gon in pilgrymage fro he lorde/ forþoþe  
we walken by seþ: and not by cleer siȝt/ forþoþe we ben hardy  
& hane gode wille· more for to bee in pilgrymage fro he body:  
and for to be present to god/ and þerfore we stryuen· wheþer  
absent wheþer present· for to plese hym/ forþoþe it biþoues vs  
alle for to be schewide bisore he trone of crist: þat every man  
receyue (or telle azen) he propre þingis of he body as he haþ  
done· over good oþer euyl/ þerfore we wityng he drede of he  
lorde· soþely mouē (or counseylén) to men/ soþely to god  
we ben open/ soþely I hope & in ȝoure consciences: vs for to be  
knownen/ we comenden not oure self estesone to ȝou: but we  
ȝue to ȝou occaþon for to glorie for vs· þat ȝee haue to hem  
þat gloriens in he face & not in he herte/ soþely wheþer we by  
mynde (or resoun) passen to god· wher we ben sobre to ȝou:  
soþely he charite of ȝis dryueþ vs gessyngis his þing· for ȝis  
one is deade for alle: þerfore alle ben deade/ and crist diede  
for alle: þat & þei þat lyuen· lyue not nowe of hem self· but to  
hym h' diede for hem & roos azen/ and so we fro his tyme hane  
knownen no man astir he sleysche/ and ȝis we knewen crist astir  
he sleysche· but riȝt nowe we hane not knownen/ þerfore ȝis any  
newe creature is in crist: olde þingis haue passide· and so alle  
þingis ben newe made/ forþoþe alle þingis of god· he whiche  
recounseylide

## to ye corrintheis .2.

recounseylide vs to hym by cr̄st · & zaue to vs he mynysterie  
(or seruyce) of recounseylunge to hem he worlde not rettyng  
to hem here giltis · & puttide in vs he worde of recounseylunge/  
perfore we ben sette in legatie (or message): as god monest-  
ynge by vs/ we bisechen z̄ou for cr̄st: he zee recounseylide to  
god/ god he fadir made hym he synne for us · hat is redemp-  
con̄ (or sacrifice for synne): he whiche knewe not synne · hat  
we schulden be made r̄iztwesenesse of god in hym//

Cm 6<sup>m</sup>



Forsohe we helpynge monesten: hat zee receyue not  
he grace of god in veyne/ sohely he seih/ in tyme  
accepte (or wel plesynge) I haue herde hee: & in  
day of helpe I haue helpide hee/ lo nowe a tyme  
acceptable: lo nowe a daye of helpe/ to no man zyuynge any  
offencion̄ (or hurtynge): hat our mynysterie (or seruyce) be not  
reprouyde/ but in alle hingis z̄ue we oure self as mynystris  
of god · in myche pacience · in tribulacōns · & in nedis · in an-  
gwiſchis · in betyngis (or scourgyngis) · in prisouns · in discen-  
ciouns wiſiſe forþ · in traueylis · in wakyngis · in fastyngis ·  
in chalſite · in ſcience (or kunnynge) · in longe abidyng · in  
ſweetnesſe in he holy gost · in charite not feynyde · in worde of  
treuþe: in he vertue of god/ by armours of r̄iztwesenesſe on he  
r̄izthalſe & liftehalf · by glorie & vnnobleþ · by euel fame &  
gode fame · as deceyuours: and trewe men/ as hei þ̄ ben vn-  
knowen: and knowen/ as men dyinge: and lo we lyuen/ as  
chalſitide: and not made deade/ as ſorowful: forſohe euermore  
ioyng/ as hauynge nede (or as nedys men): forſohe makynge  
ryche/ as no hing hauynge: and weldyng alle hingis: ¶ ¶  
¶ zee corryntheis oure mouþ is open to zou · oure herte is alar-  
gide/ be zee not made ſtreyte in vs: but be zee made ſtreyte in  
zoure entraylis/ forſohe we hauynge he fame rewarde · I ſepe  
as to ſones · & be zee alargide// ¶ ¶ Myl zee leede zok wiþ vn-  
feiſful men/ ſohely what partyng (or comunyng) of r̄iz-  
twesenesſe wiþ wickidnesſe/ or what felowſhip of liȝt to dirke-  
neſſis/

## to ye corrintheis .2.

nessis; soþely what acordyngē of crīst to belialy or what part  
of a feiþful (or ēsten man); wiþ an unfeiþful (or heþen); but  
what consent to þe puple of god wiþ ydolis/ forþoþe ȝee ben þe  
temple of quycke god; as þe lorde seiþ/ for I schal dwelle in  
hem · & I schal walke & I schal be þe god of hem · & þei schu-  
len be to me a puple/ for whiche þing go ȝee oute of þe mydle  
of hem · & be ȝee departide seiþ þe lorde · & touche ȝee not un-  
clene þing; and I schal receyue ȝou & I schal be to ȝou into a  
fadre; and ȝee schulen be to me into sones & douztris · seiþ þe  
lorde almyȝty//



Herfore moste derworþ (breþeren) we hauyngē þes C<sup>m</sup> 7<sup>m</sup>

ȝiftis · clense we vs fro al filȝe of fleyſche & spirit;  
parſitely makyngē halowynge in þe drede of þe  
lorde/ take ȝee vs · we hane hirte no man · we hane  
corrupte no man · we hane bigilide no man/ I seye not to ȝoure  
condempnyngē/ forþoþe I seyde biſore · þat ȝee ben in ȝout  
hertis; for to die to gedir & lyue to gedir/ myche triste is to me  
anentis ȝou · myche gloryngē is to me for ȝou/ I am fulſilde  
wiþ comfort I abounde (or am plenteuous) in ioye · in al ȝout  
tribulacon/ for why & whanne we hadden come to macedo-  
nye · ȝoutre fleyſche had no reſte · but we ſuffirden al tribula-  
con forþoþe wiþouten forþ · ſizyngis; wiþiñe forþ dredis/  
but he þat comfortiþ meke men · god comfortide & vs in þe  
comyng of tyte/ forþoþe not onely in þe comyng of hym · but  
also in þe comforte bi whiche he comfortide me in ȝou · tell-  
yngē to vs ȝoure deſire · ȝoure wepyngē · ȝoure loue for me;  
so þat I ioyede more/ for ȝis I made ȝou ſoþy in a piſſle; now  
it rewþ not me/ and ȝis it rewide · I ſeinge þat þouȝ I made  
ȝou ſoþy in þat piſſle at an houre; nowe I haue ioye/ not for  
ȝee weren made ſoroweful; but for ȝee weren made ſoroweful  
to penaunce/ soþely ȝee ben made ſory aftir god; þat in no  
þing payrement ȝee ſuffre of vs/ forþoþe þat ſorowe þat is  
aftir god; worchiþ penaunce into ſlidesaſt helþe/ forþoþe ſo-  
rowe

## to ye corrintheis . 2.

rowe of he worlde: worshyp deb/ lo soþely his same þing ȝou  
for to be forowful astir god: how myche bisynesse it worshyp  
in ȝou/ but defendynge/ but indignacon/ but drede/ but desire/   
but loue/ but vengeaunce/ in alle þingis ȝee haue ȝouen ȝoure  
self for to be vndesoulide/ in cause (or nede)/ þerfore & ȝif I  
wrote to ȝou/ not for hym þat dide iniurie/ neþer for hym þat  
suffride/ but for to schewe oure bisynesse þe whiche we haue to  
ȝou bisore god/ þerfore we ben comfortide/ forsoþe in oure  
comforte more plenteuously/ we ioyeden more on he ioye of  
tyte/ for his spirit is fulfilde of alle ȝou/ and ȝif I gloriede any  
þing anentis hym of ȝou I am not confoundide (or schamyde)/  
but as we hane spoken to ȝou alle þingis in treuþe/ so & oure  
glorie þat was at tyte/ is made treuþe/ and þe entraylis of  
hym ben more plenteuously in ȝou/ hauynge in mynde þe obedi-  
gence of ȝou alle/ how wiþ drede & tremblýge ȝee receyueden  
hym/ I haue ioye/ þat in alle þingis I triste in ȝou//

C- 8-

**B**Reheren forsoþe we maken knowen to ȝou he grace  
of god þat is ȝouen in he chirche of macedonye/   
& þat in myche assayinge of tribulacion/ he aboun-  
daunce (or plente) of he ioye of hem was/ and he  
hizest pouert of hem/ was plenteuous into he richesses of he  
symplesse of hem/ I bere witnesyng to hem vp vertue (or  
power) & aboue vertue þei weren wilful wiþ myche monest-  
yng bischynghe vþ he grace & comunynghe of mynsterie/ þat  
is made into holy men/ and not as we hopiden/ but þei ȝauen  
hem self firsle to he lorde/ astirwarde to vs by he wille of  
god/ so þat we preyede tyte þat as he bigan/ so & he parfourme  
in ȝou al his grace/ but as ȝee abounden in alle þingis/ in  
seyl worde & science (or kunnynge)/ & al bisynesse/ more ouer  
& in ȝoure charite into vs/ þat & to his grace ȝee abounde/ I  
seye not as comaundynge/ but by he bisynesse of oþer mē/   
also prouynge to gedit he gode witte of ȝoure charite/ soþely  
ȝee witen he grace of oure lorde Iþu cristi/ forwhi he was made  
nedy

to ye corrintheis .2.

nedy for vs · whanne he was riche · þat he schulde be made  
riche by his myseyste (or nedynesse) · and I ȝyue counseyl in  
þis þing · soþely his is profitable to ȝou · þat not onely bigun-  
nen for to do · but & for to wolne fro þe former zeer · nowe for-  
soþe & in dede parfourme ȝee · þat as þe inwitte (or wille) is  
redy · so be it & of parfourmynge of þat þing þat ȝee haue · so-  
þely ȝif þe wille be reedy · it is acceptide astir þat þat it haþ ·  
not astir þat þat it haþ not · forsoþe I wil not it by remyssoun  
(or slouþe) to oþer · forsoþe to ȝou tribulacion · but euenesse in  
present tyme · ȝoure aboundinge fulfille þe myseyste of hem ·  
þat & þe aboundinge of hem · be supplement (or fulfillynge)  
of myseyste þat euenesse be made as it is writen · þe þat haþ  
myche aboundinge not · and he þat litil had not leße · forsoþe I  
do þankynge to god þat ȝaue þe same bisynesse for ȝou in þe  
herte of tye · for soþely he receyuyde exortacion (or mones-  
tyng)e · but whanne he was bisier · wiþ his wille he wente forþ to  
ȝou · forsoþe we senten wiþ hym ȝoure brother · whos preysyng  
is in þe gospel · by alle chirchis · forsoþe not onely but & he is  
ordeynede of chirches · þe felowe of ȝoure pilgrymage · into þis  
grace þat is mynystride of vs to þe glorie of þe lorde · and to  
ȝoure ordeynede wille · eschewyng þis þing þat no man blame  
(or dispise) vs · in þis plente þat is mynystride of vs to þe glorie  
of þe lorde · soþely we purueyn gode þingis · not onely before  
god · but also before alle men · forsoþe we senten wiþ hem &  
ouer brother whom we hane prouede in manye þingis ofte for  
to be bisie · nowe forsoþe myche bisier in myche triste in ȝou ·  
oþer for tye þat is my felowe & in ȝou helper · oþer ȝoure bre-  
þeren apostolis of chirchis · of þe glorie of c̄st · þerfore schewe  
into þe facis of chirchis þe schewyng þat is of ȝoure charite ·  
& of ȝoure glorie for ȝou into hem · forwþy of þe mynysterie þat  
is made into holy men · it is to me of aboundinge (or plente) ·  
for to write to ȝou //

Forsoþe

## to ye corrintheis .2.

C- 9-



Forsohe I woot zoure in wit reedy for he whiche I haue glorie of zou anentis macedonyes. for & acaye is reedy fro a zee passide: and zoure loue hat stirede ful many/ forsohe we haue sente breheren. hat hat hing hat we glorien in zou: be not aboydide in his partie/ hat as I seyde zee ben redy: leste whanne macedonyes schulen come wiþ me. & schulen synde zou vnredy: we schamen hat I size zou not in his substaunce/ before I gesside necessarie for to preye breheren hat hei come bifore to zou. & make reedy his bihiȝte blesyng. for to be reedy. so as blesyng & not as auarice/ his hing forsohe I seye. for he hat sowiȝ scarsely: schal [repe] & scarsely/ and he hat in blesynges: schal repe & of blesyngis/ eche man as he castide in his herte/ not in heup- nesse or of nede/ forsohe god loueȝ a glad ȝuer/ god forsohe is myȝty for to make al grace abounde in zou. hat zee in al hingis euermore hauyng al sufficience. abounde into al good werke: as it is writen/ he delide abrode. he ȝauet pore men: his riȝtwesnes dwelliȝ into wiþouten ende into worlde of worlde/ forsohe he hat mynystriȝ seede to he (man) sowynge & schal ȝue breed for to ete: and he schal multiplie zoure seed & make myche he encresyngis of fruytis of zoure riȝtwes- nesse/ hat zee in alle hingis made riche abounde into al sym- plenesse: he whiche worchiȝ by vs doing of þankis to god/ for he mynysterie of his office. not onely filliȝ ho hingis hat fay- le to holy men: but also aboundiȝ by manye in doinge of þankyngis to he lorde. by prouynge of he mynysterie. glori- syng god in he obedience of zoure knowelechyng in he gos- pel of c̄st. & in symplenesse of comunycacion into hem & into alle. & in bisechynge of hem for zou. desyryng zou for he cleer grace in zou. I do þankyngis to god upon he vnenvarrable (or hat may not be tolde) ȝifte of hym/ forsohe I poule biseche. zou by he homelynesse (or myldenesse) & softenesse (or pacience) of c̄st. he whiche soþely in he face am meke amoung zou: for- sohe I absent triste in zou//

Forsohe

to ye corrintheis .2.



Orsohe breþeren I preye þou · þat I present be not  
hardy by he ilke triste in whiche I am gesside for to  
be hardy into summe · he whiche demen vs as we  
wandre astir he fley sche/ forsohe we walkynge in  
fley sche fÿtten not (or holden not knyȝtchode) astir he fley sche/  
forwhi he armours of our knyȝtchode ben not fley schely; but  
myȝty by god · to he distruccon of wardyngis (or strengþes)  
we distruyinge counseylis & al hizenesse reysyng hym azenes  
he science of god · dryuyng into caytisfe al vndirftondynge  
into he seruyce of c̄st also hauyng in redynesse for to venge al  
vnobedience · whanne ȝoure obedience schal be fulfilde/ se ȝee  
þo þingis þat ben astir he face/ ȝif any man tristeth to hym  
self · hym for to be of c̄st; þenke he his þing este anentis hym  
self · for as he is of c̄st · so & we/ for why & ȝif I schal glorie  
any þing more of oure power · he whiche he lorde ȝaue to vs  
into edifyng · & not into ȝoure distruccon · I schal not schame/  
forsohe þat I be not gesside · as for to seere ȝou by epistels ·  
forwhi þei leyn he epistels ben heuy (or greuous) · & stronge ·  
but he presence of body sikk · & he worde contemptible (or wor-  
þi for to be dispisive)/ he þat is siche maner man · þenke his ·  
for what maner men we ben absent by epistels · siche maner  
of men vs present in dede/ soþely we doren not putte vs  
amonge (or comparisoun) vs to summe þat comenden hem  
self/ but we metyng (or mesuryng) vs in oure self · & com-  
parisounyng oure self to vs/ soþely we schulen not glorie into  
ful myche · but astir he mesure of rewle · by whiche god mesu-  
ride to vs he mesure of strecchyng til to ȝou/ forsohe not as  
we not strecchyng to ȝou · ouer holden vs/ forsohe unto ȝou  
we camen in he gospel of crist · not gloryng into ful myche  
in oþer mennes traueylis/ soþely we hauyng hope of ȝoure  
feiþ waringe in ȝou · for to be magnysiede vp oure reule in  
aboundaunce · also for to preche into þo þingis þat ben bizende  
ȝou · not for to glorie in oþer mennes reule in þes þingis þat

C<sup>m</sup> 10<sup>m</sup>

to ye corrintheis .2.

ben made redy/ forsohe he hat glorie: glorie in he lorde/ forsohe not he hat comendis hym self is prouede: but whom god comendis or preysis//

C<sup>m</sup> 11<sup>m</sup>

**I**Wolde zee schulden susteyne a litil hing of myn vnwisdom· but & supporte me (or bere me vp) sohely I loue zou by he loue of god/ sohely I haue bihizte (or biconme boinz) for to take zou as a chaste virgyn to a man crist/ forsohe I drede leste as he serpente deceuyde eue wiþ his sutel fraude: so zoure wittis be corrupte & falle doun fro he symplenesse hat is in crist/ forwhi zif he hat comeþ yrechisþ anoþer crist whom we prechen not· or zif zee taken anoþer spirit· whom zee receyueden not· or anoþer gospel whiche zee receyueden not: riztly zee schulden suffre/ sohely I wene forto haue done no hing lesse for he grete apostlis/ forwhi houz I be not lernyde in sermoune (or worde)· but not in science (or kunnynge) forsohe in alle hingis I am schewide (or made knownen) to zou/ or wheþer I haue done synne· mekyng (or makyng lowe) my self hat zee be enhauncyde· for frely I euangelizide to zou he euangelie of god/ I spuylide (or made nakide or took ziftis) of oþer chirchis· takyng soude for zoure seruyce/ and whanne I was anentis zou & nedide: I was chargous to no man/ forwhi breþerent hat camen fro macedonye· fulfilden hat hat saylide to me/ and in alle hingis I haue kepte & schal kepe me wiþ outen charge to zou/ he treuþe of c̄st is in me· for his glorie schal not be broken in me: in he regiouns of acaye/ whiþ for I loue not zouȝ god woot/ forsohe hat hat I do: & I schal do hat I kitte awey he occacōn· of hem hat wolen occacōn (or plente or power)· hat in he hing he whiche hei gloriens: hei ben founden suche & as we/ forwhi suche false apostlis ben trecherous (or gilous werkemen: transfigurynge hem into apostlis of c̄st/ and not wondre/ sohely he sathanas transfigurisþ hym: into an aungel of lizt/ þersore it is not greet·

zif

## to ye corrintheis .2.

zif his mynystris ben transfiguride as he mynystris of riȝt-  
wesnesse: whos ende schal be astir here werkis// ¶ este I  
seye leste any man deme me vnwise/ ellis take ȝee me as  
vnwise: hat & I haue glorie a litol what/ hat hat I speke I  
speke not astir god · but as into vnwisdom in his substaunce  
of glorie/ forwhi many men gloriens astir he fley sche: and I  
schal glorie/ forsohe ȝee suffren gladly vnwise men: whan ȝee  
ȝoure self ben wise/ sohely ȝee susteynen zif any man dryue ȝou  
into seruage · zif any man deuoureþ · zif any man takeþ · zif  
any man is enhauncide by pride · zif any man smytþ ȝou into  
he face/ astirs vnnobleyn I seye: as we weren sikk in his partie/  
in what ȝing any man dar · in vnwisdom I seye: & I dar/ hei  
ben ebreues: & I/ hei ben israelitis: & I/ hei ben he seed of  
abraham: & I/ hei ben he mynystris of ȝest: & I/ as lesse wise I  
seye: more I/ in ful many traueylys · in prysouns more plen-  
teuously · in woundis aboue maner (or ouer mesure) in deyhes  
oste tymes/ I receyuede of he iewes: fyue sibes fourty strokis  
one lesse/ hries I was beten wiþ zerdis · ones I was stonedde/  
hries I made perischynge in schip: nyȝt & day I was in dep-  
nesse of he see/ in weyes oste · in perels of stodis · in perels of  
heues · in perels of kyn · in perels of heben men · in perels in  
cyte · in perels in desert · in perels in see · in perels in false  
breþeren/in trauel in myseyste/ in many wakyngis · in hungre  
in hirste: in many fastyngis/ in colde in nakidnesse/ wiþ outen  
ȝingis hat ben wiþ outen forþ/ myn eche day wakyng (or  
studyinge: he bisynes of alle chirchis/ who is sikk & I am not  
sikk/ who is sclaunderide: & I am not brent//



If it bihoueþ for to glorie: I schal glorie in hoȝingis  
hat ben of myn infirmyte (or freelite) god & he fadir  
of oure lord Ihu cristi · hat is blesseide into he  
worldis: woot hat I lize not/ he prouost (or keper)  
of damask of he kyng of he folke arethe: kepte he cyte of da-  
mascenes · for to take me/ and by a windowe in a leep I was  
leten

Cm 12<sup>th</sup>

## to ye corrintheis . 2.

leton douny by þe walle: & so I scapide his handis/ zif it biþueþ for to glorie: soþely it spedisþ not/ forsoþe I schal come to þe visiouns & reuelacōns of þe lorde/ I woot a man in ēst before fourtene zeer: wher in body wher oute of body. I woot not. god woot. such a man rauyschide to þe pridde heuene/ and I woot such a man. wher in body wher oute I noot. god woot. for he was rauyschide into paradise. & herde priuez wordis. þe whiche it is not leueful: to a man for to speek/ for such a maner þing I schal glorie: forsoþe for me no þing. no but in myn infirmytees/ forwhi & zif I schal wolne for to glorie. I schal not be vnwise/ soþely I schal seye trewe/ forsoþe I spare. leste any man gesse me ouer þat þing þat he seiþ in me: or heriþ any þing of me/ and leste þe greteneſſe of reuelacōns enhaunce in pride: þe pricke of fleyſche an aungel of sathanas is zounen to me. þe whiche buffatiþ me/ for whiche þing þries I preyede þe lorde: þat it schulde go awey fro me/ and he leyde to me/ my grace sufficiþ to þee/ forwhi vertue is parfetely made in enſirmytee/ þerfore gladely I schal glorie in myn enſirmytees: þat þe vertue of ēst dwelle in me/ for whiche þing I plese to me infirmytees. in wronge dispisyngis in nedis. in persecucons. in angwischis for cristi/ soþely whanne I am sikk: þan I am myȝty/ I am made vnwitty: zee constreyned me/ forsoþe I schulde (or auȝte) for to be comendide of þou/ soþely I dide noþing leſſe fro hem þat ben apostlis: aboue maner/ forwhi þouȝ I be not: neþeles þe signes of my postilhede ben made on þou in al pacience: and signes (or myracles) & greet wondris & vertues/ soþely what is it þat zee hadde leſſe before oþer chirchis/ no but þat I my self greuyde þou not. forȝue zee to me þis wronge// ¶ lo his pridde tyme I am redy for to come to þou: and I schal not be greuous to þou/ forsoþe I seek not þo þingis þat ben þouȝe: but þou/ forsoþe neþer sones oþen for to tresoure to fadir & modir [but fadir & modir] to þe sones/ forsoþe I mosie wilfullly schal ȝyue: and my self schal be ouer þouȝen for þouȝe soulis. þouȝ I more louyng: be

## to ye corrintheis .2.

be leſſe louyde/ but be it/ I greuede not zou: but whanne I  
was ſutel wiſe: I toke zou wiſh gile/ wher I deceyuede zou by  
any of hem · whom I ſente to zou: I preyede tyte: & I ſente  
wiſh hym a brother/ wheþer tyte bigilide zou: wheþer we gon  
not in þe ſame ſpirit: wher not & þe ſame ſteppis: ſum-  
tyme ȝee wenē hat we ſchulen excuse vs anentis zou/ bi-  
fore god in ēſt we ſpeken/ forſoþe moſte dere breþerēn: alle  
þingis for zoure edifyngē/ ſoþely I dredē leſte parauenture  
whanne I ſchal come: I ſchal not fynde zou whiche maner I  
wole: & I ſchal be founden of zou: whiche maner ȝee woſen  
not/ leſte parauenture ſtryuynges · enuyes · ſturdyneſſis · diſ-  
cenciouſis · & detracciouſis · pruyey ſpechis of diſcorde · bo-  
luyngis (by pride): debatis ben amonge zou/ leſte eſteſone  
whanne I ſchal come · god make me lowe anentis zou · & I  
weyle manye of hem hat biſore ſynneden · & diſden not pen-  
aunce of þe vncleſſe & fornycacōn & vnchaftite: hat þei hane  
done//



¶ þis hridde tyme I come to zou: and in þe mouȝ  
of two or þre wiþneſſis · euery worde ſchal ſtonde/  
I ſeyde biſore & I ſeyde biſore as preſente twyſ: &  
now abſent to hem hat biſore haue ſynneſe/ and  
to alle oþer: for ȝif I ſchal I come eſteſone I ſchal not ſpare/  
wher ȝee ſeeken an exþperiment (or assayinge) of hym hat ſpe-  
kiȝ in me cristi: þe whiche is not ſiȝ in zou: but myȝtȝ in vs/  
forwhi þouȝ he was cruciſiede of infirmyte: but he lyueȝ of þe  
virtue of god/ forwhi & we ben ſiȝ in hym: but we ſchulen  
lyue by hym of þe virtue of god in vs/ aſſaye zoure ſelf: ȝif ȝee  
ben in þe ſeip: ȝee zoure ſelf proue/ wher ȝee knowen not zoure  
ſelf: for cristi Ihu is in zou: no but ȝee ben reprouable/ forſoþe  
I hope for ȝee knowen for ȝee ben not reprouable/ ſoþely we  
preyen þe lorde: hat ȝee do no þing of euyl/ not hat we ſeime  
prouede: but hat ȝee do hat hat is gode forſoþe hat we ben re-  
prouable/ forſoþe we mowne no þing aȝenes treue: but for  
þe

C<sup>m</sup> 13<sup>m</sup>

## to ye corrintheis . 2.

þe treuþe/ fforsoþe we ioyen for we ben sikk· forsoþe ȝee ben  
myȝty/ and we preyen þis þing· ȝoure endyngē/ soþely þer-  
sore I absent write þis þing þat I present do not harder astir  
þe power þe whiche þe lorde ȝafe to me into edificaciounē· &  
not into distrucconē/ breþeren hens forþwarde ioyȝe ȝee · be  
ȝee parfite & teche ȝee vndirstonde ȝee þe same þing/ haue ȝee  
pees· and god of pees & loue· schal be wiþ ȝou/ grete ȝee wel  
to gedir in holy cosse/ þe grace of oure lorde Ihū crīst· & þe  
charite of god · & þe comunyngē of þe holy gost be wiþ ȝou  
alle amen//

## ye pistel to galatheis

Cm 1-



Oule apostle not of men neþer by man·  
but bi ihū cīst · & god þe fadir · þat  
reynde hym fro deade (men) & alle þe  
breþeren þat ben wiþ me· to þe chirchis  
of galapie/ grace to ȝou & pees of god  
þe fadir & oure lorde Ihū crīst · þe  
whiche ȝaue hym self for oure synnes·  
þatheschulde delyuer us fro his present

weywarde worlde · astir þe wille of god & oure fadir· to whom  
is honoure & glorie· into worldis of worldis amen// ¶ I  
wondre þat þus so sone ȝee ben borne ouer fro hym þat cle-  
pide ȝou into þe grace of cīst · into anoþer gospel · þe whiche  
is not oþer· no but þer ben summe þat distourblen ȝou & wo-  
len mynystre þe euangelie of crīst/ but þouȝ or an aungel of  
heuene · euuangelize to ȝou bisidis þat þat we hane euange-  
lizide to ȝou· curſide be he/ as I bisore seyde · & nowe estesone  
I seye· zif any schal euuangelize · out taken þat þat ȝee hane  
taken· curſide be he/ now counseyl I to men or to god· or seek

I to

## ye pistel to galatheis

I to plese to menz zif I zit pleside to menz I were not he ser-  
uaunt of ēst// ¶ Sohely breþeren I make he gospel knownen  
to þou · he whiche is euangelizide of me· for it is not astir  
man/ sohely neþer I took it of man · neþer iernyde· but by  
reuelacioune of Iþū crift/ forsoþe ȝee herden my lyuyng sum-  
tyme in iewerie· for ouer maner I pursuede he chirche of god·  
and fauþte azenes it/ and I profitide in iewerie · aboue many  
myn eueneldis in my kyn beinge more aboundingtly louer  
(or folower) of my faderis tradiciouns/ forsoþe whanne I ple-  
side to hym þat departide me fro he wombe of my modir · &  
clepide by his grace þat he schulde schewe in me his sone · þat  
I schulde preche hym in heben menz· anone I acordide not to  
fleysche & blood/ neþer I came to irlān to my bisore goers  
apostolis· but I wente forþ into arabie· and estesone I turnyde  
azen to damask/ astirwarde astir þre zeer I came to irlān for to  
se petre· and I dwelte anentis hym systene dayes/ forsoþe I  
sizze none oþer man of he apostolis· no but iames he brother of  
he lorde/ forsoþe what þingis I write to þou· lo bisore god for  
I lize not/ astirwarde I came into he parties of cyrie & cilicie/  
forsoþe I was vñknowen by face to he chirchis of Judee þat  
weren in ēst/ onely forsoþe hei hadden herynge · for he þat  
pursuede vs sumtyme· now euangelizib he feiþ azenes whiche  
he fauþte sumtyme/ and in me hei clarifielden god//



Stirwarde astir fourtene zeer estesone I steyzed to  
irlān wiþ barnabas & tyte taken to/ forsoþe I stey-  
zed vp reuelacioun & to gedit leyde (or disputide)  
wiþ hem he gospel· he whiche I preche amonge  
heben men/ forsoþe asidis honde (or by hem self) · to hem þat  
weren seen for to be sumwhat · iesle parauenture I schulde  
renne in veyne (or had runnen)/ but neþer tyte þat was wiþ  
me whanne he was heben was compellide for to be circum-  
cidide · but for false breþeren vndre brouȝten/ he whiche pry-  
uely entreden for to aspie oure liberte þat we hane in ēst Iþū·  
þat

C<sup>m</sup> 2<sup>m</sup>

ye pistel

hat þei schulen dryue vs into seruage · to whom neher at an  
houre we zauen syde of subieccoun · hat he treuhe of he gos-  
pel dwelle at þou/ forsoþe of hem hat weren seen for to be  
sumwhat · what maner (men) þei weren sumtyme · it par-  
teyneth noþing to me/ forsoþe god takis not he persone of man/  
forsoþe þei hat weren seen for to be sumwhat · no þing to me  
zauen to gedir/ but azenwarde whanne þei hadden seen hat  
he gospel of prepucie (or heben men) is bitaken to me · as of  
circumcisoun to petre/ for he hat wrouȝte to petre apostilhede  
of circumcision · wrouȝte & to me amonge heben men/ and  
whanne þei hadden knownen he grace of god hat is zauen to me ·  
James & cephias & ioon he whiche weren seen for to be pilers ·  
zauen to me & barnabas he rizthandis of felowschip · hat we  
amonge heben men · þei soþely into circumcision · onely hat  
we schulden be myndesful of pore men hat also I was bisie for  
to do he same þing/ forsoþe whan cephias (or petre) came to  
antioche · I stode azenes hym into his face · for he was reprou-  
able/ forsoþe bisore hat summe camen fro iames · he ete wiþ  
heben men/ forsoþe whanne þei came · he wiþdrowe & depar-  
tide hym · dredynge hem hat weren of circumcision/ and oþer  
consentiden to his seynynge · so hat barnabas was ledde of  
hem into hat seynynge/ but whan I had seen hat þei walkiden  
not riztly to he treuhe of he gospel · I seyde to petre bisore alle  
men · zif þou siþ þou art a iewe · lyuest hebenly & not iewely ·  
how constreynest þou heben men for to become iewes · we ben  
iewes of kynde · and not synners of heben men/ soþely witynge ·  
for a man is not made riztwise of he werkis of he lawe · no  
but by he seih of ihu crist · & we in ihu crist billeuen · hat we be  
iustifiede of he seih of crist · and not of he werkis of lawe/ wher-  
fore of he werkis of lawe eche fleysche (or man) schal not be  
made riztwise · hat zif we seekynge for to be iustifiede in c̄st ·  
& we oure self be founden synners · wher c̄st is not mynystre of  
synne · fer be it/ soþely zif I bilde azen ho þingis hat I dis-  
truyede · I make me for to be a trespassour/ forsoþe by he lawe

I am

## to galatheis

I am deade to he lawe: þat I lyue to god/ wiþ ēst I am sic-  
chide to he crosse/ forsoþe I lyue nowe not I: but ēst lyueþ in  
me/ forsoþe þat I lyue now in fleyſche: I lyue in he ſeih of  
goddis ſone he whiche louede me · & bitoke hym ſelf for me/ I  
caſie not awey he grace of god/ forſoþe zif riȝtweſneſſe is by  
he lawe: crifſt diede wiþ oure cauſe//

**G**zee wittles men of galathie · who deceyuede zou for  
to not bileyue to he treuhe/ bifore whos yzen ihū ēst  
is dampnyde (or exilide): and in zou crucifide/ his  
þing onely wole I lerne of zou/ hane zee take he  
ſpirit of he werkis of lawe: wher of herynge of bileyue/ ſo zee  
ben foolis · þat whanne zee bigunnen by ſpirit: nowe zee ben  
endide by fleyſche/ zee hane ſuffride ſo many þingis wiþ outen  
cauſe: neþeles zif wiþ outen cauſe/ þerfore he þat zyueþ to zou  
he ſpirit & worchip vertues in zou: wheþer of he werkis of  
lawe · or of herynge of ſeih/ as it is writen/ abraham bileyuede  
to god: and it is rettide to hym to riȝtweſneſſe/ þerfore knoþe  
zee · þat he iþ ben of he ſeih: he iþ ſones of abraham/ for-  
ſoþe he scripture purueyinge · for god iuſtifieþ of ſeih heþen  
men tolde bifore to abraham: for in hee alle folkis ſchulen be  
blesside/ þerfore he iþ ben of he ſeih: ſchulen be blesſide wiþ  
ſeihful abraham/ forſoþe who euer ben of he werkis of lawe:  
ben vndir curse/ for it is writen/ curside eche man þat ſchal  
not dwelle in alle þingis þat ben writen in he book of lawe:  
þat he do hem/ forſoþe for no man is made riȝtwise in he lawe  
anentis god: it is knownen · for a riȝtful man · lyueþ of ſeih/  
forſoþe he lawe is not of bileyue · but he þat ſchal do po þingis:  
ſchal lyue in hem/ crifſt delyueride vs fro he curse of he lawe ·  
made for us curs (þat is ſacrifice for curs)/ for it is writen/  
curside is eche þat hangiþ in hi tree/ þat he blesſyng of abra-  
ham in heþen men ſchulde be made in ēſt Ihū þat we take he  
bihest of ſpirit: by ſeih// ¶ breþeren I ſeþe aftir man · neþe-  
les no man diſpisiþ he conſermyde teſtament of a man: or

Cm 3<sup>m</sup>

## to galatheis

þe spirit of his sone into ȝoure hertis: cryinge abba (þat is fa-  
dir)/ and so nowe þer is not seruaunt: but sone/ þat ȝif sone-  
þanne & eyre by god/ but þanne sohely we unknowyng god-  
serueden to hem þat weren not goddis (in kynde)/ nowe for-  
sohē whanne ȝee hane knowen god: ȝhe rather ȝee ben knownen  
of god: howe ben ȝee turnyde to gedir estesone · to seek (or  
freel) & nedȝ elementis · to whiche ȝee wolen serue estesone  
ȝee kepen dayes & moneȝes & tymes & zeeris/ forsohē I dredē  
zou: leste parauenture I haue traueylide in zou wiȝ outer  
cause/ be ȝee as I: for & I as ȝee/ breheren I biseche zou: ȝee  
haue noþing hirte me/ sohely ȝee witen for by ensirmyte of  
sleþe I haue euangelizide to zou now before: and ȝoure  
temptacioun in my sleþe ȝee dispisiden not never forsoken  
but ȝee receyueden me as an aungel of god · as ēst Ihu/ where  
is þerfore ȝoure blesynges: sohely I bere witnesyng to zou ·  
for ȝif it myȝte be done · ȝee schulden haue putte ouȝe ȝoure  
ȝzen: and hane ȝouen to me/ þerfore am I made enemyes to  
zou · seyng trewe þing to zou: sohely þei louen zou not  
wel · but þei wolen exclude zou þat ȝee sue hem/ forsohē sue  
ȝee good euermore in goode: & not onely whanne I am pre-  
sent anentis zou/ my litil sones · whom I childe (or bryngē  
forþ) by trauel estesone · til crist be fourmyde in zou/ forsohē I  
wolde now be at zou · & chaunge my voyce · for I am con-  
foudide (or schamyde) in zou// ¶ Seye ȝee to me þat wolen  
be vndir þe lawe: haue ȝee not red þe lawe: sohely it is writen/  
for abraham had two sones · one of þe hande mayden · & one  
of þe fre wife/ forsohē he þat of þe hande mayden: was borne  
aftir þe sleþe/ but he þat of þe fre wiȝf · by aȝen byhest/ þe  
whiche þingis ben seyde by allegorie/ forsohē þes þingis ben  
two testamentis/ sohely one in þe mounte syna · gendrynge in  
seruage/ þat is agar/ forsohē syna is an hil in arabie/ þe whiche  
is ioynede to it þat now is in irlan · & serueþ wiȝ hire sones/  
forsohē þat irlan þat is aboue is fre: þe whiche is oure modir/  
forsohē it is writen/ be glad þou bareyn þat childist not (or þat  
bryngist

## to galatheis

ober)/ forsohe I seye in crist/ wander zee in spirit: & zee schulen not parfourme he desiris of fley sche/ for he fley sche coueytijh azenes he spirit: sohely he spirit azenes he fley sche/ forsohe hes ben aduersaries to hem self to gedir/ þat zee done not hes þingis what euer þingis zee wolen/ for ȝif zee ben ledde by he spirit: zee ben not vndir he lawe/ forsohe he werkis of he fley sche ben open/ he whiche ben fornycacion· vnclemesse· vnchastite· leccherie· seruyng to ydolis· (or false goddis)· doingis of venym· enemytees· stryues· enuyes (or solowynges in euyl)/ wrayhes· chydyngis· discenciouns· settis (or heresies)· enuyes· mansleingis· drunkennessis· glotonyes· and liche þingis to hes/ he whiche I preche to zou as I bifore seyde· for hei þat done luche þingis· schulen not haue he kyngdom of god// ¶ forsohe he fruyte of he spirit: is charite· ioye· pees· pacience· benyngnyte (or of gode wille)· godenesse· longe abidynge· myldenesse· feiþ· temperaunce· contynence· chastite· azenes luche þingis he lawe is not/ forsohe hei þat ben of crist: haue crucifiede here fley sche wiþ visis & concupiscencis (or coueytisis)/ ȝif we lyuen by spirit: by spirit walke we/be we not made coueytouse of veyne glorie to gedir stiryng to wijn: [ haupng enuye to gedir//

**B**Reheren and ȝif a man be bifore ocupiede (or ouercomen) in any gilte or trespass: zee þat ben spiritual· techijh luche a maner man in spirit of softenesse· biholdynge hi self: þat & thou be not temptide/ bere zee chargis he toher of he toher: and so zee schulen fulfile he lawe of crist/ forwhi ȝif any man gessijh hym self for to be ouȝte whanne he is nouȝte: he deceyuej hym self/ forsohe eche man proue his owne werke: and so he schal haue glorie onely in hym self· & not in another/ forsohe eche man schal bere his owne charge// ¶ forsohe he þat is tauȝte by wordes· comyne to hym þat techijh hym in alle gode þingis/ nyl

## ye pistel to galatheis

nyl ȝee erre: god is not scornyde/ forsoþe what ȝingis a man  
schal sowe: and hes ȝingis he schal repe/ for he hat sowew in  
his fleyſche: and of he fleyſche schal repe corrupcioun/ forsoþe  
he hat sowew in spirit: of he spirit schal repe euerlastynge liþ/  
forsoþe we doinge good: fayle not/ soþely in his tyme we  
schulen repe: not faylynge/ þerfore he while we haue tyme:  
wirche we good to alle men. forsoþe moste to he houſholde  
meyne of he ſeip// ¶ See ȝee wiþ what maner lettis I haue  
written to ȝou by myn hande/ soþely who euer woole plese in  
fleyſche: hes conſtreynen ȝou for to be circumcidide· onely  
hat hei ſuffre not persecucon of crifis croſſe/ forſoþe neþer hei  
hat ben circumcidide kepen he lawe: but hei wolen ȝou for to  
be circumcidide· hat hei glorie in ȝoure fleyſche/ forſoþe be it  
fer to me for to glorie: no but in he croſſe of oure lorde Ihu  
cſt· by whom he worlde is cruciſſed to me: and I to he  
worlde/ forſoþe in cſt Ihu neþer circumciſſiōn is ouȝte worþ·  
neþer prepucie (hat is heben mennes custom): but a newe  
creature/ and who euer schulen ſue his rewle: pees vpon hem  
& mercy vpon iſt of god/ fro hens forþ no man be heuy to  
me/ forſoþe I bere in my body: he tokenes of oure lorde Ihu  
cſt/ he grace of oure lorde Ihu cſt· wiþ ȝoure spirit breþeren  
Amen.

## ye pistel to ephesies



Dule apostle of Ihū crif by he wille of god: to alle holy men at ephesly & feiþful in Ihū ēſt: grace to zou & pees of god oure fadir: and of he lorde Ihū ēſt/ blesſide be god & he fadir of oure lorde Ihū ēſt: þat blesſide vs in al spiritual: in heuenely þingis in ēſt: as he chees vs in hym: bifore he makynge of he worlde: þat we schulden be holy & wiþ outen wemme in his ſizþ: in charite/ he whiche bifore ordeynyde vs into he adopcion of ſones by Ihū ēſt into hym: aftir he purpos of his wille: into preysyng of he glorie of his grace: in he whiche he made vs able to his grace in his derworþ ſone: in whom we haue azen byinge of his blode: & remyſſioun of synnes aftir richellis of his grace þat aboundide gretely in vs in al wiſdom & prudence: þat he Schulde make he sacrament of his wille knownen to vs aftir he gode plesaunce of hym þat he purposide in hym: in he dispensacioune of plente of tymes: for to inſtore alle þingis in ēſt: he whiche ben in heuenes & in erþe in hym/ in whom also & we by sorte or grace ben clepide: bifore ordeynyde aftir he purpos of hym þat worchiþ alle þingis aftir he counseyl of his wille: þat we ben into he preysyng of his glorie: we þat bifore hopiden in ēſt/in whom & zee whanne zee hadden herde he worde of treuþe: receyueden he gospel of zoure helþe: in whiche & zee bileyngne: ben markide wiþ he holy gost of biheste: þat is wed (or ernes) of zoure heretage into he redempcion of purchasyng: into preysyng of his glorie/ þerfore & I herynge zoure feiþ þat is in ēſt Ihū: & louyngne into alle leyntis: ceese not doinge þankyngis for zou: makynge mynde of zou in my preyers: þat god oure lorde

Ihū

## ye pistel

Ihū crīſt fadir of glorie · ȝyue to ȝou þe spirit of wiſdom & of  
reuelacōn: vnto þe knowyng of him/ þe ȝzen of ȝoure herte  
inliȝtenyde · þat ȝee witen whiche is þe hope of his clepynge·  
& whiche þe richessis of þe glorie of heretage in seyntis/ and  
whiche is þe ouersemyngre gretenesse · of his vertue into vs·  
þat hane billeuede · aftir þe wirchynge of þe myȝte of his vertue·  
þe whiche wrouȝte in crīſt reþyngre hym fro deade (men)  
& sittynge on his riȝthalse in heuenely þingis · aboue eche  
pryncipate (or power of pryncis): and potestate & vertue · &  
lordeschypynge · & eche name þat is namyngde: not onely in þis  
worlde but in þe worlde to come/ and made alle þingis suȝet  
vndir his feet · & ȝaue hym hede vpon al þe chirche þat is þe  
body of hym · & þe plente of hym: þe whiche alle þingis in alle  
þingis is fulſilde//

C- 2<sup>m</sup>



And whanne ȝee weren deade in ȝoure giltis & synnes  
in whiche ȝee wandren sumtyme · aftir þe space  
(or lastynge) of þis worlde · aftir þe prynce of þe  
power of þis eyre · of þe spirit þat wirchis nowe  
into þe sones of vntriste (or vnbileue) in þe whiche we alle  
lyueden sumtyme in desiris of ȝoure fleyſche doinge þe wille of  
fleyſche & þouȝtis · & we weren by kynde þe sones of wrath as  
& oþer/ forsoþe god þat is riche in mercy for his ful myȝte  
charite in whiche he louede vs · & whanne we weren deade in  
synnes · he quykenyde vs to gedir in ēſt · by whos grace ȝee  
ben sauede · & to gedir aȝen reþyde · & to gedir made to ſitte  
in heuenely þingis · in ēſt Ihū · þat he Schulde ſchewe in þe  
worldis comynge ouer þe plenteuous richessis of his grace: in  
godenesse vpon vs in ēſt Ihū/ forsoþe by grace ȝee ben sauylde  
by feiȝ: and not of ȝou/ soþely it is þe zifte of god · not of  
werkis: þat no man glorie/ forsoþe we ben þe makyngre of  
hym · made of nouȝt in ēſt Ihū/ in gode werkis þat god made  
redy bisore: þat in hem we go/ for whiche þing be ȝee myȝte-  
ful þat sumtyme ȝee þat weren heþen in fleyſche · þe whiche  
weren

## to ephesies

weren seyde prepucie · fro þat þat is seyde circumcisoun in  
sleysche made by hande · þat weren in þat tyme wiþ outen ēſt  
alienyde (or made straunge) fro þe lyuyng of isrl · & herbo-  
ride men (or gestis) of testamentis · not hauyng hope of bi-  
heste: and wiþ outen god in his worlde/ now forsohe in crist  
Ihū zee þat weren sumtyme fer: ben made nyȝ in þe blode of  
ēſt/ forsohe he is oure pees · þat made boþe one & þe mydel  
wal of a longewal · vnyndyng [ ] enemyes in his sleysche avoy-  
dyng þe lawe & maundementis: by doomes · þat he make two  
(puples) in hym self into a newe man · makyng pees · þat he  
recounteyl boþe in one body to god by þe crosse: sleinge þe ene-  
mytees in hym self/ and he comynge euangelizide pees to ȝow  
þat weren fer: and pees to hem þat weren nyȝ/ for by hym we  
boþe haue nyȝe comynge in one spirit to þe fadir// ¶ þerfore  
nowe zee ben not herboride men & gestis & comelyngis: but zee  
ben cyteseyns of seyntis & þe houſholde meyne of god · aboue  
bilde on þe foudement of apostlis · & of prophetis: by þat  
hizest corner stoon crist ihū/ in whom eche bildenye made · war-  
þi an holy temple in þe lorde/ in whom & be zee bildenye to ge-  
dir into þe habitacle of god in þe holy gost//



Dr grace of his þing I poul þe bounden of ēſt Ihū  
for ȝou heben men: zil neheles zee haue herde þe  
dispensacon of goddis grace þat is ȝouen to me in  
ȝou/ for astir reuelacon þe sacrament is made  
knowen to me · as aboue wroot in schorte þing: as zee redynge  
mowne vndirstonde: my prudence in þe mysterie of ēſt þe  
whiche is not knowen to oþer generacons to þe sones of men:  
as it is now schewide to his holy apostlis & prophetis in þe spirit:  
heben men for to be euен eyres · & to gedir bodily · & to gedir  
parteners of his bihest in ēſt Ihū by þe euangelie · whos my-  
nystre I am made astir þe ȝiste of goddis grace: þe whiche is  
ȝouen to me astir þe worchyng of his vertue/ forsohe to me  
lesse of alle seyntis þis grace is ȝouen · for to euangelie in he-

C<sup>m</sup> 3<sup>m</sup>

## ye pistel

þen men he vnsurcheable richessis (hat moune not be souȝte  
oute) of cristi/ and for to inlizten alle men · whiche is he dis-  
pensacon of sacrament hid fro worldis: in god hat made alle  
þingis of nouȝt/ hat he mychesolde wisdom of god be knownen  
to prynces & potestates in heuenely þingis by he chirche astir  
he settynge of worldis · he whiche he made in ēst Iþū oure  
lorde · in whom we hane trist & nyȝ comynge in trystynge by  
he seȝ of hym// ¶ for whiche þing I are hat ȝee fayle not in  
my tribulaciouns for zow: hat is ȝoure glorie/ for grace of his  
þing I bowe my knees to he fadir of oure lorde Iþū cristi · of  
whom eche fadirhede of heuenes & in erþe is namyde · hat he  
ȝyue to zow astir he richnessis of his glorie · vertue for to be  
strenghide by his spirit in he inner man · cristi for to dwelle bi  
seȝ in ȝoure hertis/ ȝee rotide & groundide in charite hat ȝee  
mowne comprehendende · wiȝ alle seyntis · whiche is he brede &  
lenghe & hizenes & depnesse: also for to wite he charite of ēst  
aboue semynge to science · hat ȝee be fulfilde into al he plente  
of god/ forsoþe to hym hat is myȝty for to make alle þingis  
more plenteuously han we aren or vndirstonden · astir he ver-  
tue · hat wirchis in vs · to hym be glorie in he chirche & in ēst  
Iþū · into alle he generacons of he worlde of worldis amen//

C<sup>m</sup> 4<sup>m</sup>

**A**nd so I bounden in he lorde biseche hat ȝee walke  
worshily in he clepynge in whiche ȝee ben clepide ·  
wiȝ al mekenesse & myldenesse · wiȝ pacience sup-  
portyng to gedir in charite · bisie for to kepe vnyte  
of spirit in he bonde of pees one body & one spirit as ȝee ben  
clepide in one hope of ȝoure clepynge/ one lorde one seȝ one  
baptym one god & fadir of alle · he whiche is aboue alle men ·  
& by alle þingis & in vs alle// ¶ to eche of vs grace is ȝouen  
astir he mesure of he ȝyuyng of cristi/ for whiche þing he seȝ/  
he steyzinge into hize ledde caytissee caytise · (or prisonnyng  
prisonnynde) · he ȝaue ȝistis to men/ forsoþe hat he ascendide  
what is ity no but for & he descendide firste into he lower par-  
ties

## to ephesies

ties of he erþe/ he it is þat come dounē · & þat steyzede upon  
alle heuenes · þat he schulde fulfille alle þingis/ & he zaue  
summe soþely apostlis · summe forþoþe prophetis · oþer for-  
þoþe euangelistis · oþer forþoþe scheperdis & techers · to he ful  
endyng of seyntis into he werke of mynsterie · into he edifi-  
caon of   is body · til we rennen alle in vnyte of seih & of  
knowyng of goddis sone in a parfite man: into he mesure of  
age of he plente of   / ¶ þat we be not nowe litil childdren  
mouyng as wawis · & be borne aboute wiþ al wynde of tech-  
yng in he waywardenesse of men in sutel witte: to he decey-  
uyng of errour/ forþoþe we doinge treuþe in charite: ware  
in hym by alle þingis · þat is cristi he heed/ of whom al he body  
sette to gedit & bouneden to gedit by eche ioynture of vndit-  
seruynge · vp worchyng into he mesure of eche membre:  
makih encresyng of he body · into he edificacion of it in cha-  
rite/ ¶ þersore his þing I seye & witnesse it in he lorde: þat  
þee walke not nowe as & heþen men walken in he vanyte of  
here witte in dirkenessis · hauyng vndirstondynge dirkenyde  
alienyde (or made fer) fro he liþ of god · by ignoraunce (or  
unkunynge) þat is in hem: for he blyndenesse of here herte/  
þei dispeyryng bitoken hem self to vncastite: into he wir-  
chyng of al vnclemness in coueytise/ forþoþe   e hane not so  
lernyde cristi: zif neheles   e herden hym: & ben tauȝte in hym  
as is treuþe in Iþu/ do   e aþe aftir he firsþe lyuyng he  
olde man þat is corrupte aftir he desiris of etrour/ forþoþe be  
  e renewide by spirit of zoure mynde: & cloþe   e he newe  
man · þat aftir god is made of nowȝte in riȝtwelnessse & holyn-  
nesse of treuþe/ for whiche þing   e puttyng aþe leesyng/  
speke treuþe eche man wiþ his neyȝebore: for we ben mem-  
bres to gedit/ be   e wroþe: & nyl   e synne/ he sunne falle  
not dounē: on zoure wraþ/ nyl   e ȝyue stede to he deuel/ he  
þat stale: nowe stede he not/ more forþoþe trauel he in wyrch-  
yng wiþ his handis þat þat is gode þing: þat he haue wherof  
he schal ȝyue to a man suffryng neðe/ eche euyl worde go not  
oute

## to ephesies

in whom is lecherie· but be ȝee fulfilde wiþ þe holy gosse  
spekyng to ȝoure self in psalmes & ympnes & spiritual songis·  
singyng & seyng psalme in ȝoure hertis to þe lorde/ euer-  
more doinge þankyngis for alle þingis in þe name of ȝoure  
lorde Iñu c̄st· to god & þe fadir/ ȝee suget to gedir in þe drede  
of crist// ¶ Be wymmen sugettis to here men (or housbondis)  
as to þe lorde· for þe man is heed of þe womman· as c̄st is  
heed of þe chirche/ he is faueour of his body but as þe chirche  
is suget to crist· so & wymmen to here housbondis in alle  
þingis/ men loue ȝee ȝoure wifes· as & crist louede þe chirche·  
& ȝauȝ hym self for it· hat he schulde make it holy· clensyng  
it wiþ þe waschynge stoon of water· in worde of l̄if/ hat he  
ȝyue þe chirche glorious to hym self· not hauyng wemme  
(or reuelynge) or any suche þingis· but hat it be holy & unde-  
foulide/ so & men schulen loue here wifes· as here owne  
bodyes/ he hat loueþ his wiſf· loueþ hym self/ forsoþe no man  
hatide euer his fleyſche· but norischiþ & fosteriþ it· as & c̄st  
dōþ þe chirche/ for we ben membris of his body· of his fleyſche  
& of his bones/ for þis þing a man schal forſake his fadir &  
modir· & he schal cleue to his wiſf/ and hei schulen be two in  
one fleyſche/ forsoþe þis sacrament is greet/ forsoþe I seye in  
c̄st & in þe chirche/ neheles & ȝee alle· eche man loue his wiſf  
as hym self/ forsoþe þe wiſf drede hire housbonde//

**S**Ones obesche ȝee to ȝoure fadir & modir in þe lorde/  
forsoþe þis þing is iust (or riȝtful)/ honoure þou þi  
fadir & modir· hat is þe firſte maundement in bi-  
hest· hat it wel be to þee· & hat þou be longe  
lyuyng on þe erþe/ and ȝee faderis nyl ȝee terre ȝoure lones  
to wrah· but norische ȝee hem in þe disciplyne & correccioun  
(or chastyng) of þe lorde/ seruauntis obesche ȝee to fleyſche-  
ly lordis wiþ drede & tremblyng in symplenesse of ȝoure  
herte· as to crist/ not seruyng at yȝe as plesyng to men· but  
as seruauntis of c̄st doinge þe wille of god of inwitte (or re-  
ſoune)

## ye pistel to ephesies

foune) wiþ good wille: seruyng as to he lordē & not to men/  
wityng hat eche man what euer gode hing he schal do: his he  
schal receyue of he lordē/ wheþer seruaunt wheþer fre man/  
and zee lordis do he same hingis to hem forþuyngē manaaſis/  
wityngē for here lordē & zoure is in heuenes: & takyngē of  
persones is not anentis god// ¶ here afterwarde breþerē be  
zee comfortide in he lordē & in he myȝte of his vertue/ cloþe  
zou wiþ he armour of god hat zee mowne stonde azenes aspi-  
yngis (or assaylyngis) of he deuyl/ for struyngē is not to vs  
azenes fleyþe & blood· but azenes he prynces & potestatis·  
azenes gouernours of he worlde· of hes dirkenessis/ azenes  
spiritual hingis of wickidnesse: in heuenely hingis/ þerfore  
take zee he armour of god· hat zee mowne azenstonde in he  
euyl day· & in alle hingis stonde zee parfite/ þerfore stonde zee  
girde aboute zoure lendis in soþfastenesse· & cloþide he hau-  
birioun of riȝtwesnesse· & he feet schod in makyng reedy of he  
gospel of pees/ in alle hingis takyng he schelde of feiþ: in he  
whiche zee mowne quenche al he firy dartyis of he wortie  
enemy/ and take zee he helme of helpe & he swerde of he god·  
hat is he worde of god· by al preyer & bischynge· preying  
al tymc in spirit & in hym wakynge in al bisynesse· & bisch-  
ynge for al holy & for me· hat worde be zouen to me in open-  
yngē of my mouþ: wiþ triste for to make knownen he mysterie  
of he gospel/ for whiche I am sette in legacie (or message) in  
his cheyne: so hat in it I be hardie for to speke as it bihoueþ  
me/ forsoþe hat & zee wite what hingis ben aboute me· what  
I schal do: titycus my moſte dere broþer & trewe mynyſtre in  
he lordē schal make alle hingis knownen to zou whom I ſente  
to zou into his ſame hing hat zee knowe what hingis ben  
aboute vs· hat he comforte zoure hertis/ pees to breþerē &  
charite wiþ feiþ of god oure ſadir: & of he lordē Iþū ēſt/ grace  
wiþ alle men hat loue oure lordē Iþū ēſt: in vncorruptioun  
amen//

þe

## ye pistel to philipenses



Dul & tymothe seruauntis of Ihū ēst to  
alle he holy men in ēst Ihū þat ben at  
philippis wiþ bischopis & dekenes.  
grace to þou & pees of god oure fadir  
& of he lorde Ihū crif/ I do þankynge  
to my god in al mynde of þou euer  
more in alle my preyers for alle þou  
wiþ ioye makynge a bischynge on  
þoure comynynge in he gospel of crif/ fro he firsste day to  
nowe tristynge his ilke þing for he þat bigan in þou a gode  
werke/ schal parfourme til into he day of Ihū ēst/ as it is iuste  
to me for to feel his þing for þou alle for þat I haue þou in  
herte & in my bondis & in defendynge & consermyng of he  
gospel/ alle þou for to be felowis of my ioye/ for god is a wit  
nesse to me how I coueyte þou alle in he bowels of Ihū  
crif/ and his þing I preye þat þoure charite be plenteuouse  
more & more in science (or kunninge) & in al witte/ þat þee  
proue better þingis/ þat þee be clene & wiþ outen offence in  
he day of crif/ fulfilde wiþ he fruyte of riȝtwelnesse bi Ihū  
ēst/ into he preysynge & glorie of god// fforsohe breheren I  
wole þou for to wite þat he þingis þat ben aboute me/ hane  
comen more to he profite of he gospel/ so þat my bondis weren  
made knownen in ēst in eche moorthalle & in alle oþer places/  
þat mo of breheren in he lorde tristynge in my bondis more  
plenteuously durst wiþ outen drede speke he worde of god/  
summe fforsohe & for enuye & ftryse summe fforsohe & for good  
wille/ prechen crif/ summe fforsohe & of charite/ witynge for  
I am putte in he defense of he gospel/ fforsohe summe of con  
tencioun or ftryse schewen crif/ not clenely gessyng hem for  
to reyse pressure to my bondis/ what soþely he while on al  
maner

when alre the conuencion is over the knyfle knif is schewide  
 & is his hing I haue my knife in his hing I schal haue ioye  
 therwyl I knave his hing therwyl come to me into helpe by  
 your godesse & the wolumynge of the spide of ihu chris-  
 tene myn alredone is hape for in no hing I schal be con-  
 fessable or schamable but in al knifles as succour & nothe cō-  
 schal be myngable in my knyfle when the knif is over the dey/ for-  
 give to me for to knye this & for to this wolumynge that gif for  
 to knye in drysche this is knyf of werke to me & what I schal  
 schal I knave not, therwyl I am confesable of two hingis:  
 haunynge desir for to be distaynde (or departide) he knyf  
 for he knyf & for to be my knifle it is myche more better to  
 me therwyl for to dñeelle in drysche is nedful for you/ and I  
 knyf hys hing / knoc that I schal dñeelle & parfity  
 dñeelle to alle you/ to your geofte & ioye of knyf/ that youre  
 haunynge abounde in cō ihu in me/ by my conuynge estelone  
 to you/ onely knye zee myn to be gospel of knif/ that wher  
 I schal come & to you/ over alre I schal here of you/ for zee  
 bounden in one spide of one wille traueylyng to gedit to he  
 knyf of he gospel & in no hing be aferde of aduersaries he  
 knyfiche is to hem cause of peturisone: forsoke to you cause of  
 helpe and his hing of god for it is youen to you for cō/ hat  
 not onely zee breauen into hym/ but also hat zee suffren for  
 hym haunynge he same knyf what manet & zee knyf in me: &  
 nowe zee hane herte of me

C. 2<sup>o</sup>

**T**herfore zif any comforthe in cō/ zif any solace of  
 charite/ zif any felowschip of spirit/ zif any entraplis  
 of mercy doinge: fulfile zee my ioye/ hat zee vndic-  
 stonde he same hing/ haunynge he same charite of one  
 wille: felynge he same hing/ no hing by stife nehet by  
 veyne glorie: but in mekenesse demyng he herte to hem self to gedit (or  
 eche holdynge over in vertue) not eche by hem self bisholdynge  
 what hingis ben here owne: but ho hingis hat ben of over/ for-  
 soke

## to philipensis

sohe feele ȝee his ȝing in ȝou: he whiche & in ȝest Ihu/ he whiche  
whan he was in fourme of god / demyde not raueyne hym  
self for to be euuen to god: but he mekide hym self / takyng he  
fourme of a seruaunt into lickenesse of men made: & in hibite  
souneden as a man/ he mekide hym self made obedient unto  
he deþ / forsohe to he deþ of crosse/ for whiche ȝing & god en-  
haunsde hym / & zaue to hym a name hat is aboue al name/  
hat in he name of Ihu eche knee be bowide of heuenely ȝingis  
& erþely & hellis/ and eche tunge knoweleche: for he lorde Ihu  
est / is in he glorie of god he fadir// ¶ And so my moste der-  
worhe as euermore ȝee hane obeschide not onely in my pre-  
sence: but myche more nowe in myn absence wirche ȝee wiþ  
drede & tremblyng ȝoure helþe/ forsohe it is god hat worship  
in ȝou / & for to wille / & for to parfourme for gode wille/ for-  
sohe do ȝee alle ȝingis wiþ outen grucchyngis & doutyngis:  
hat ȝee be wiþ outen pleynte / & he symple sones of god wiþ  
outen reproue in he mydel of a schrewide nacioun & way-  
warde/ amonge whom ȝee schynen as ȝyuers of lizt in he  
worlde: holdyng to gedit he worde of lizt to my glorie in he  
day of ȝest/ for I haue not runnen in veyne: neher in veyne  
traueylide/ But & ȝif I be offride (or slayne) upon he sacrifice  
& seruyce of ȝoure seih: I haue ioye & to gedit hanke ȝou alle/  
he same ȝing forsohe & ȝee hane ioye: & to gedit hanke me/  
fforsohe I hope in he lorde Ihu me for to sende tymothe soone  
to ȝou: hat & I be in good inwit (or gladnesse): ho ȝingis  
knowen hat be at ȝou/ forsohe I haue no man so of one wille  
(or acorde): hat is bisie for ȝou wiþ clene effeccioun (or de-  
sire)/ forsohe alle men seeken ho ȝingis hat ben here owne:  
not ho hat ben of ȝest Ihu/ fforsohe knowe ȝee he asaye of  
hym: for as a sone to he fadir: he seruyde wiþ me in he gos-  
pel/ forsohe I hope me for to sende hym to ȝou: anone as I  
schal se what ȝingis ben aboute me/ sohely in he lorde I  
triste: for & I myself schal come to ȝou soone/ forsohe I gesseide  
it nedesful for to sende to ȝou epaphrodite my broþer & euer

## ye pistel

wirchir & myn euen knyzt· forsohe zoure apostle & he seruaunt  
of my nede/ for sohely he desiride zou alle· & he was sorowful·  
for þat & zee herden hym made lisk/ forwhi & he was made  
lisk to he deþ· but god hadde mercy of hym/ forsohe not onely  
of hym· but also & of me· leste I hadde heuenesse vpon heue-  
nesse/ perfore more hastily I sente hym· þat hym seyn· este  
zee hane ioye· & I be wiþ outen heuynesse/ and so receyue zee  
hym wiþ al ioye in he lorde· & haue zee suche maner men wiþ  
honoure/ for whi of he werke of c̄st· vnto he deþ he wente·  
zuyng his soule (þat is liss)· þat he schulde fulfille þat þat  
saylde to zou anentis my seruyce//

C<sup>m</sup> 3<sup>m</sup>

**H**ensforþewarde my breþeren haue zee ioye in he  
lorde· for to write to zou he same þingis· forsohe  
to me not slowe forsohe to zou necessarie/ se zee  
houndis· se zee euyl werkemen· se zee dyugisoun/  
sohely we ben circumcisoun þat by spirit seruen to god· & glo-  
rien in c̄st Ihu· & not hauynge triste in he fleysche/ þouȝ I  
haue triste & in he fleysche· zif any oþer man is seen for to  
triste in he fleysche I more· circumcidide in he eyȝthe day· of  
he kynrede of Isrl· of he lynage of beniamyn· an ebrue of  
ebrues· astir he lawe a pharise· astir loue pursuyng he chirche  
of god· astir riȝtwesnesse þat is in he lawe lyuyng wiþ outen  
playnte/ but whiche þingis weren to me wynnynghes· I haue  
demyde þes peyryngis for c̄st/ neþeles I gesse alle þingis for  
to be peyrement· by he cleer science of Ihu c̄st/ for whom I  
made alle þingis peyrement/ and I deme as tordis· þat I  
wynne c̄st· & þat I be founde in hym· not hauynge my riȝt-  
wesnesse þat is of he lawe· but þat þat is of he feiþ of c̄st þat  
is of god riȝtwesnesse in feiþ for to knowe hym & he vertue of  
his risyng azen· & he felowship of his passioun· configuride  
(or made lisk)· to his deþ· zif on any maner I schal come (or  
renne) azen to he resurrecon þat is of deade (men)/ not þat  
nowe I haue taken· or nowe am parfite/ forsohe I sue zif any  
maner

## to philipensis.

maner I schal comprehendē · & in what hing I am comprehendē of Ihū ēst/ breheren I deme me not to haue comprehendē/ one hing forsohe I forzetynge sohely þo hingis hat ben byhynde · strecchynge my self forsohe to þo hingis hat ben þe former to he ordeynyde hing: pursue to þe prisē of þe bize clepynge of god in ēst Ihū/ herfore who euer we ben par-  
site: feele we his hing/ & ȝis we vndirstonden oþer maner any hing: & hat hing god schal schewe to ȝou/ neheles to what hing we hane comen · hat we vndirstonde he same hing: & hat we partifely dwelle in he same reule// ¶ Breheren be ȝee my folowers & wayte ȝee hem hat walken so: as ȝee hane oure fourme/ forsohe many walken: whom I haue seyde to ȝou ofte/ forsohe nowe & I wepynge seye þe enemys of crissis crosse/ whos ende deþ (or perischynge) whos god is he wombe/ & glorie in confusiouñ of hem: hat sauueren erhely hingis/ for-  
sohe oure lyuyngis is in heuenes/ wher of alle we abiden he sauuerout oure lorde Ihū ēst · whiche schal conferme he body of oure mekenesse configuride (or made liȝt) to he body of clere-  
nes· astir he wirchynge by whiche he may also make alle hingis suget to hym//



¶d so my breheren moste derworþ & moste desiride·  
my ioye & my crowne so stonde ȝee in he lorde most  
dere breheren/ I preye eucodian · & I biseche syn-  
ticens: for to vndirstonde he same hing in he lorde/  
also I preye & þee german felowe · helpe þou he ilke (wym-  
men) hat traueylen wiþ me in he gospel wiþ clement & oþer  
myn helpers: whos names ben in he book of liȝt/ ioye ȝee in  
he lorde euermore: este I seye ioye ȝee/ be ȝoure temperaunce  
(or pacience) knownen to alle men: he lorde is nyȝ/ be ȝee no  
hing bisie: but in al preyer & bisechynge wiþ doinge of þank-  
yngis · be ȝoure aringis knownen at god/ and he pees of god  
hat passiȝ al witte: kepe ȝoure hertis & undirstondyngis · in  
ēst Ihū oure lorde// ¶ fro hensforþ breheren · what euer hingis

C" 4"

## ye pistel to colocenses//



Dul apostle of Ihū ēst · by he wille of  
god · & tymothe brother · to hem hat  
ben at colocence · holy & seithful bre-  
heren in crist Ihū: grace to zou & pees  
of god oure fadir · & of he lorde Ihū  
ēst/ we done hankyngis to god & he  
fadir of oure lorde Ihū ēst · euermore  
for zou preyinge · we herynge zoure  
feiþ in ēst Ihū · & he loue hat zee hane into alle holy men for  
he hope hat is kepte to zou in heuenes · he whiche zee herden  
in he worde of treuhe of he gospel hat came to zou · as & it is  
in al he worlde · & makih fruyte & warip as in zou of hat day  
in whiche zee herden & knewen he grace in treuhe as zee ler-  
neden at epaphras oure euer seruaunt moste derworþ · he  
whiche is a trewe mynystre of Ihū ēst for zou/ he whiche also  
schewide to vs zoure lyuyng in spirit// perfore & we fro he  
day in whiche we herden: ceesen not for zou preying & aringe  
hat zee be fulfilde wiþ he knowynge of his wille · in al wis-  
dom & godly vndirstanding hat zee walke worshily to god by  
al he plesynge þingis · makyng fruyte in al good werke: &  
waringe in he science of god/ in al vertue comfortyde astir he  
myȝt of his clerenesse in al pacience: & longe abidyngh wiþ  
ioye/ doinge hankyngis to god he fadir · he whiche made vs  
worþi into he parte of sorte of holy men in lizt · he whiche de-  
lyueride vs fro he power of dirkeness: & translatide into he  
kyngdom of he sone of his louynge: in whom we haue azen  
byinge & remyssion of synnes/ he whiche is he ymage of god  
inuyisble · he firsste bigoten of eche creature/ for in hym al  
þingis ben made · in heuenes · & in erþe · visible & inuyisble ·  
ober trones · oþer domynacōnes · oþer potestates/ alle þingis  
ben

## ye pistel

ben made of nouȝt by hym · & in hym · & he is bifore al · & al  
hingis ben in hym / & he is heed of he body of he chirche · he  
whiche is he bygynnyng (or he firste hing) of alle · & he firste  
bigoten of deade (men) · þat he beholdynge prymacie (or he  
firste dignyte) in alle hingis / for in hym it pleside to gedit al  
plente to inhabite · & by hym al hingis for to be recounseylide  
to hym he plesyng by he blode of his crosse · oþer ho hingis þat  
ben in erhes · oþer þat ben in heuenes / & whan ȝee weren sum-  
tyme alienyde (or made straunge) & enemys by wit in euyl  
werkis · nowe forsoþe he haþ recounseylide ȝou in he body of  
his sleysche by deþ · for to haue ȝou holy · & vnweemyde · &  
wip outeren reproue bifore hym · ȝif neheles ȝee dwellen in he  
feiþ · foundide & stable & vnmouable fro he hope of he gospel  
þat ȝee hane herde he whiche is prechide in al creature þat is  
vndir heuene / for whiche I poul am made mynystre · he whiche  
nowe I haue ioye in passyouns for ȝou · & fulfille ho hingis þat  
saylen of he passiouns of crist · in my sleysche for his body þat  
is in he chirche / of he whiche I poul am made mynystre (or  
seruaunt) vp he dispensacon of god þat is ȝouen to me in ȝou ·  
þat I fulfille he worde of god · he mysterie (or pryuete) þat  
was hid fro worldis & generacons / nowe forsoþe it is schewide  
to his seyntis · to whom god wolde make he richessis knowen  
of he glorie of his sacrament in heuen men · þat is crist in ȝou ·  
he hope of glorie · whom we schewen reprouyng eche man &  
techyng eche man in al wisdom · þat we ȝyue eche man par-  
fite in ēst Iþū / in whiche hing & I traueyl · stryuyng vp he  
wicheyng of hym · þat he worshyp in me in vertue //

Cm 2m

**S**þeþy I wole ȝou for to wite · what bisynes I haue  
for ȝou · & for hem þat ben at laodice · & whiche  
euer sizen not my face in sleysche · þat he hertis of  
hem ben comfortide tauȝte in charite · & into alle  
richessis of plente of undirstandyng · into knowyng of mys-  
terie of god he fadir of Iþū ēst in whom ben alle tresours hid  
of

## to colocenses

of wisdom & science/ forsoþe þis þing þat no man deceyue zou  
in heyzþe of wordis/ for whi & I be absent in body/ but in  
spirit I am wiþ zou · ioyinge & seinge zoure ordre · & þe sad-  
nes of zoure bileue þat is in crist/ þerfore as ȝee hane taken  
Iþu crist oure lorde · walke ȝee in hym· rotide & bildide aboue  
in ȝest · & consermyde in þe bileue · as & ȝee hane lernyde·  
aboundyng in hym in doinge of þankis// ¶ Se ȝee þat no  
man deceyue zou by filosophie & veyne fallace (or gilous false-  
hede) · astir þe tradicion of men· vp elementis of þis worlde  
& not astir ȝest/ for in hym dwellich bodily al plente of þe god-  
hede: & ȝee ben fulfilde in hym þat is hede of al pryncipate &  
power/ in whom & ȝee ben circumcidide in circumcisioun not  
made wiþ handes in nakidnesse of þe body of fley sche: but in  
circumcisioun of crist/ to gedit birtede to hym in baptym/ in  
whom & ȝee haue riȝen aȝen by seih of þe worchyng of god ·  
þat reyside hym fro deade (men)/ and whan ȝee weren deade  
in giltis · & in prepucie of zoure fley sche · he quykenyde to  
gedit zou wiþ hym· forȝyng to zou al giltis · doinge aweye  
þat wrytyng of decree (or doom) þat was aȝens zou · þat  
was contrarie to zou/ & he took þat fro þe mydle · picchynge  
it to þe crosse · spoulyng pryncipates & powers led ȝute tris-  
tlyg· openly ouercomyng hem in hym self/ þerfore no man  
iuge zou in mete or drynke or in party of feest day or noe-  
menye or of sabotis · þe whiche ben schadowe of þingis to  
come· forsoþe þe bodye is of ȝest// ¶ No man deceyue zou  
willyng in mekenes & religion of aungels· þe whiche þingis  
he hah not seyn · walkyng veynely · inblowen wiþ witte of his  
fley sche · & not holdyng he heed of whom al þe body by bondis  
& ioynyngis to gedit vndre mynystride & made· waris into þe  
encreyng of god/ for zif ȝee ben deade wiþ crist fro þe ele-  
mentis of þis worlde· what zit as men lyuyng to þe worlde  
deme ȝee· never ȝee schulen touche never taste · never trete  
wiþ handis ho þingis þe whiche al ben into deþ by þe ilke vse·  
astir preceptis & techyng of men þe whiche ben soþelȝ hau-  
ynge

to colocenses 33

in dede: alle þingis in he name of oure lorde Ihu ēst: doinge  
þankynge to god he fadir by hym/ wymmen by ȝee suget to  
zoure housbondis: as it bihoueþ in he lorde/ men loue ȝee  
zoure wifes & nyl ȝee be bitter to hem/ sones obeye ȝee to fa-  
dir & modir: bi alle þingis/ forsoþe his is wel plesyng to he  
lorde/ faderis nyl ȝee terre zoure sones to indignacion: þat  
þei be not made of litil inwitte (or resoun)/ seruauntis obeye  
ȝee by alle þingis to fleyeschely lordis/ not seruyng at yþe as  
plesyng to men: but in he symplenesse of herte dredyng he  
lorde/ what euer ȝee done / wirche ȝee of inwitte as to he  
lorde: & not to men/ witynge þat of he lorde ȝee schulen take  
retribuon (or azen ȝildyng) of heretage/ serue ȝee to he  
lorde crist/ forsoþe he þat doþ iniurie (or wronge): schal re-  
ceyue þat þat he dide euyl/ & accepcon of persones is not anen-  
tis god//



Ordis þat is iuste & euen: ȝyue ȝee to seruauntis. C<sup>m</sup> 4<sup>m</sup>  
wityng þat & ȝee hane a lorde in heuene/ be ȝee  
bisie to preyer / wakynge in it: in doinge of þank-  
yngis/ preyng to gedit & for vs: þat god open to  
vs he dore of worde for to speke he mysterie of ēst/ for whiche  
also I am bounden þat I schewe it: so þat it bihoueþ me for  
to speke/ in wisdom walke ȝee to hem þat ben wiþ outen forþe  
azен byngyng tyme/ zoure worde be faueride in salte þat is  
wisdom: euermore in grace/ þat ȝee wite how it bihoueþ ȝou  
for to answere to eche man/ titicus my moſte dere broþer &  
feiþful mynystre & euen seruaunt in he lorde: schal make alle  
þingis knownen to ȝou: þat ben aboute me/ whom I sente to  
ȝou to his same þing: þat he knowe what þingis ben aboute  
ȝou/ & conforte zoure hertis wiþ honestimo moſte dere & feiþ-  
ful broþers: he whiche is of ȝou/ he whiche schal make alle  
þingis þat ben done here: knownen to ȝou/ aristark myn euen  
caytife (or pryonner) wiþ me greteþ ȝou wel/ and marke he  
cosyn of barnabas: of whom ȝee hane taken maundementis/

## ye pistel to colocenses

ȝif he schal come to ȝou: receyue ȝee hym/ & Ihu þat is seyde  
iustis: þe whiche ben of circumcisoun/ þei al one ben myn  
helpers in þe kyngdom of god: þat weren to me in solace/  
epaphras þat is of ȝou: gretis ȝou wel: þe seruaunt of Ihu  
crist: euer bisie for ȝou in preyers: þat ȝee stonde parfite & ful  
in al þe wille of god/ sohely I bere witnessyng to hym: þat  
he habþ myche traueyl for ȝou: & for hem þat ben at laodice:  
& þat ben at Jerapolym/ luke þe leche mosse dere & demas:  
greten ȝou wel/ grete ȝee wel þe breheren þat ben at laodice  
& nympham: & þe chirche þat is in his hous/ & whanne þis  
pistel schal be redde at ȝou: do ȝee þat it be redde in þe chirche  
of laodicensis: & þat is of laodicensis: be red at ȝou/ & seye  
ȝee to archipp/ se þe mynystre þat þou hast take of þe lorde:  
þat þou fulfille it/ my salutacion/ by þe hande of poul/ be ȝee  
myndesful of my bondis/ þe grace of oure lorde Ihu crist: be  
wiþ ȝou alle amen//

## ye firste pistel to tessalonicensis

C<sup>m</sup> 1<sup>m</sup>



Dul apostole & siluan & tymothe to þe  
chirche of tessalonicense: in god oure  
fadir & þe lorde Ihu crist: grace to ȝou  
& pees/ we done þankyngis to god  
euermore for alle ȝou: makyng mynde  
of ȝou in oure preyers wiþ oure cees-  
yng/ we myndesful of ȝou: werke of  
seis & traueyl & charite: & susteynyng  
of þe hope of þe lorde Ihu crist: before þe lorde & oure fadir//  
¶ we witynge ȝee mosse louede breheren of þe lorde & oure  
chesyng/ for oure gospel wasnot at ȝou in worde onely: but  
in vertue & in þe holy goost & in myche plente as ȝee witen  
what

## ye firste pistel to tessalonicenses

what maner man we weren in zou · for zou/ and zee ben made  
oure folowers · & of he lorde · receyuynge he worde in myche  
tribulacion · wiþ ioye of he holy gost · sohat zee he made fourme  
(or ensaumple) to al men bileuynge in macedonye & acaye/  
forsoþe of zou he worde of he lorde is defamyde (or gretely  
tolde) · not onely in macedonye & acaye · but in eche place  
zoure feiþ hat is to god is parfite/ so hat it is not nede for to  
speke to zou any þing/ forsoþe hei schewen of zou what maner  
entre we hadden to zou · & how we ben conuertide to god fro  
symulacris · for to serue to quycke god & verrey · & for to  
abide his sone fro heuenes whom he reyside fro deade (men) ·  
Thū hat delyueride vs fro wrabhe to comynge//



Dr whi zee witen breheren oure entre to zou · for Cm 2<sup>nd</sup>

it was not veyne · but firſte we ſuffride & puniſchide  
wiþ wrongis as zee witen in philippis · hadde trifle  
in oure lorde for to speke to zou he gospel of god ·  
in myche bifynesse/ ſohely oure erortacion (or techynge) was  
not of errore neber of vncleſneſſe · neber of gile · but as we  
ben prouede of god · hat he gospel ſchulde be taken to vs · ſo  
we ſpeken/ not as plesyng to men · but to god hat proueh  
oure hertis/ forſoþe neber we were any tyme in worde of  
glosynges · as zee witen/ neber in occaſion of auarice · god is  
witneſſe/ neber ſeekyng glorie of men neber of zou neber of  
ober · whanne we myȝten be charge to zou of ȝſis apouſis/  
but we ben made litil in he mydil of zou · as ȝif a nurse ſoſtre  
hire ſones · ſo we delyryng zou · coueytyngely (or wiþ greet  
loue) wolden bitake to zou not onely he gospel of god · but  
also oure lyues · for zee ben made to vs moſt derworþ/ for-  
ſoþe breheren zee ben myndful of oure traueyl & weryneſſe  
nyȝt & day wiþchiyng he ſchulden not greue any of zou ·  
prechiden in zou he euangelie of god/ zee ben witneſſis & god  
how holilȝ & iuſtly · & wiþ outen pleynte to zou hat bileueden  
we wereſ · as zee wereſ/ how eche of zou as he ſadir his ſones  
preyinge

## to tessalonicenses

zee hane euermore gode mynde of vs · desyrynge for to se vs  
as we also zow · herfore breheren we hen coumfortide in zow  
in al oure nede & tribulacion · by zoure seih / for nowe we lyuen ·  
zif we stonden in he lorde / sohely we doinge of hankygis  
mowne we zilde to god for zow in al ioye · in whiche we ioyen  
for zow bisore oure lorde nyzt & day · more plenteuouslyl prey-  
inge hat we se zoure face · & fulfile ho hingis hat faylen of  
zoure seih / forsohe he same god oure fadir & he lorde Ihū csl ·  
dresse oure weye to zow / forsohe he lorde multiplie zow · & make  
zoure charite for to abounde into gedir into alle · as & we in  
zow · to zoure hertis · to be consermyde wiþ outen pleynte in  
holynesse bisore god & oure fadir in he comynge of oure lorde  
Ihū crist wiþ alle his seyntis amen //

**T**herfore breheren hensforþwarde we preyen zow & C<sup>m</sup> 4<sup>m</sup>  
bisechen in he lorde Ihū · hat as zee haue recey-  
uede of vs how it bihoueh zow for to go & plese to  
god · so & walke zee hat zee abounde more / sohely  
zee witen what comaundementis I haue zouen to zow by he  
lorde Ihū / forsohe his is he wille of god · zoure makyng  
holy · hat zee abstene zow fro fornycacion / hat eche of zow  
kunne welde his vessel in makyng holy (or holynesse) & ho-  
noure / not in passioun of desire · as & folke of kynde hat know-  
en not god / and hat no man ouergo never deceyue his brother  
in cause (or nede) / for he lorde is venger of alle hes hingis ·  
as we bisore seyden to zow · & haue witnesside (or prouede by  
autorite) / sohely god clepide not vs into vnclemness · but into  
holynesse / and so he hat dispisih hes hingis dispisih not man ·  
but god hat zaue his holy spirit in vs // ¶ forsohe of he cha-  
rite of breherethede · we hadden not nede for to write to zow /  
sohely zee zoure self haue lernyde of god · hat zee loue to gedir ·  
& forsohe zee done hat into alle breheren in al macedonye /  
forsohe breheren we preyen zow hat zee abounde more & zyue  
werke (or bisynesse) hat zee be quyete & do zoure nede hat zee  
wirche

## pe firste pistel

wirche wiþ zoure handis: as we have comaundide to zou/ and  
hat zee wandre honestly to hem hat ben wiþ oute sorþ: hat of  
no mannes zee desire any þing/ forsoþe breheren we wolent  
not zou for to vñknowe of men sleþyng (or dyinge) · hat zee  
ben not sorowful · as & oþer hat haue not hope/ soþely ȝif we  
bileuen hat Iþu was deade & roos azen: so & god schal leede  
wiþ hym hem hat sleþten (or dieden) by Iþu/ soþely þis þing  
we seyn to zou: in worde of he lorde/ for we hat lyuen hat ben  
residue (or leste) in he comyng of he lorde schulen not come  
bifore hem hat sleþten (or dieden) for he he lorde in com-  
aundynge & in voyce of he archaungel & in he trumpe of god:  
schal come doun fro heuene/ and he deade men hat ben in ȝis  
schulen rise azen firsle/ azenwarde we hat lyuen hat ben leste:  
schulen be rauyschide to gedit wiþ hem in cloudis · metynge  
to crist in he erþe: & so euermore we schulen be wiþ he lorde:

C<sup>m</sup> 5<sup>m</sup>



Orsoþe breheren of tymes & momentis: zee nedens  
not hat I write to zou/ also zee zoure self diligently  
witen · for he day of he lorde as a heef in nyȝt/ so  
schal come/ soþely whanne hei schulen seye pees &  
sikernes: hanne sodeyn perischynge (or deþ) schal come aboue

## to tessalonicenses

gedir. & edisie zee eche oþer as & zee kunne// ¶forsoþe bre-  
þeren we preyen zou þat zee schulen knoþe hem þat trauey-  
len amonge zou. & ben bisore to zou in he lorde. & monesten  
(or techen) zou. þat zee haue hem more aboundsantly in  
charite/ for he werke of hem/ haue pees wiþ hem/ forsoþe  
breþeren we preyen zou. reproue zee (or chastise) vnquyete  
men/ comforte zee men of litil herte/ receyue zee lîk men/ be  
zee pacient to alle men/ se zee þat no man zilde euyl for euyl:  
but euermore sue zee þat þat is gode to gedir. & into alle  
men euermore ioyze zee. wiþ outen ceesyng preye zee: in  
alle þingis do zee þankyngis/ forsoþe þis is he wille of god in  
c t I  . & in alle zou/ nyl zee quenche he spirit nyl zee dispise  
prophetis/ forsoþe proue zee alle þingis. holde zee þat þing  
þat is gode/ abstene zou fro euyl spice (or likenesse) forsoþe  
he same god of pees make zou holy by alle þingis: þat zoure  
spirit be kepte hool. & soule & body wiþ outen pleynte: in he  
comyng of oure lorde I   c t/ god is trewe þat clepide zou.  
he whiche also schal do/ breþeren preye zee for vs/ grete zee  
wel alle breþeren in hooly cosse/ I coniure zou bi he lorde þat  
þis pisse be redde to alle holy breþeren/ he grace of oure lorde  
I   cristi/ be wiþ zou alle Amen//

## ye secounde pistel to tessalonicenses.



¶ Forsohe breheren we preyen zou by he comynge of  
oure lorde Ihū c̄ſt · & oure congregacon into he  
same þing · þat zee be not mouede sone fro zoure  
witte · neher be zee agast · neher bi spirit · neher  
by worde · neher by epistle · as sente by vs · as he day of he  
lorde he nyȝ · þat no man deceyue zou in any maner/ for no  
but departynge aweye (or discencon) schal come firſte · & he  
man of synne schal be schewide · he sone of perditione þat  
is aduersarie & is enhauncide vpon alle þing þat is leyde god  
or þat is worschipide · so þat he ſitte in he temple (or into he  
temple) of god · ſchewynge hymſelf as he be god/ wher zee  
holden not þat zit whanne I was at zou · I leyde þes þingis  
to zou) & nowe what wiþoldiþ zee witen · þat he be ſchewide  
in his tyme/ forwþy he mysterie (or pryuete) of wickidnesse  
worchip nowe/ onely þat he þat holdiþ nowe · holde · til it be  
made of he myddle/ & hanne he ilke wickide (man) schal be  
ſchewide · whom he lorde ihū ſchal ſlee wiþ he spirit of his  
mouȝ · & ſchal diſtruye wiþ he illumynyng (or ſchynynge) of  
his comynge Ihū ſchal ſlee hym whos comynge is aftir he  
witchyng of sathanas · in al vertue · & signes & grete wondriſ  
liȝyng (or falſe) · & in al deceypte of wickidnesse to hem þat pe-  
riſchen/ for þat hei receyueden not he charite of treuȝe · þat  
hei ſchulden be made ſaaf/ þerfore god ſchal ſende to hem a  
witchyng of errour þat hei bileue to leesyng · þat alle be de-  
myde (or dampnyde) he whiche bileueden not to treuȝe · but  
consentiden to wickidnesse/ ¶ Forſohe we owen for to do þank-  
yngis euermore to god for zou breheren louede of god · þat  
god chees vs prymyſſes (or firſte fruytis) into helpe · in ha-  
liowynge of spirit & feiȝ of treuȝe/ in he whiche & he clepide zou  
bi oure gospel · into getynge of he glorie of oure lorde Ihū c̄ſt/  
and so breheren ſtonde zee & holde zee he tradiconis (or tech-  
yngis) þat zee hane lernede oþer by worde oþer by oure epis-  
tel/ forſohe oure lorde Ihū cristi hym ſelf & god & oure fadir ·

## to tessalonicenses.

place/ þe iorde be wiþ þou alle/ my salutacioune by þe hande  
of pouer þat is signe in eche epistle I write þus/ þe grace of  
oure lord Ihu eſt/ be wiþ þou alle amen//

## ye firſte piftel to tymothe.



Dul apostle of Ihu crifft astir þe comau-  
dement of god oure fauoure & Ihu eſt  
oure hope to tymothe þe louede sone  
in þe seip: grace & mercy & pees of god  
þe fadir & eſt Ihu oure lord/ as I  
preyede þee þat þou schuldest dwelle at  
ephesys whan I wente to macedonye  
þat þou schuldist denounſe to summe  
þat þei schulden not teche oþer weye neþer ȝyue tente to fa-  
blis & genealogies wiþ outen endis þe whiche ȝyuen questiouns  
more han edificacioune of god þat is in þe seip/ forþoþe þe  
ende of comaunderment is charite of clene herte & good con-  
science: & seip not feynede/ fro whiche þingis summen erryng  
ben turnyde to gedit into weyne speche & willynge for to be  
techers of þe lawe & not vndirſtondyng neþer what þingis  
ben spoken: neþer of what þingis þei aſſerment// ¶ forþoþe  
we witen for þe lawe is good: ȝif any men vſe it lawfully  
wityng his þing: þat þe lawe is not putte to a iuste man: but  
to an vniust & not ſuget: to vnpitouse men & synners: to cur-  
ſide men & defoulide: to ſleers of faderis & ſleers of moders &  
fornycatours: to hem þat trespassen wiþ malis aȝenes kynde:  
hem þat putten woundis to men: sellers (or ſtellers & drawers  
aweye of men): leſyng mongers & forſworne/ and ȝif any  
þing is contrarie to holſum techynge: þat is aftir þe euangeliſe  
of þe glorie of blesſide god: þe whiche gospel is bitaken  
to

C<sup>m</sup> 1<sup>m</sup>

## to tymothe.

wiþ schamefastnesse & sobrenesse: ounyng hem self/ not in  
wriþen heris oþer in golde oþer in margaritis (or peerlis)  
oþer precyous closes: but þat bcomes wymmen bihotyng  
pitee by gode werkis/ a womman lerne in scilence wiþ al sub-  
iecon/ forsoþe I luffre not a womman for to teche: neþer for  
to haue lordeschip into þe man (or housbonde) · but for to  
be in scilence/ forsoþe Adam was firsþe fourmyde · astir warde  
eue/ and adam was not deceyued in seih: but þe womman  
was deceyued in seih · in preuaricacioun (or brekyng) of þe  
lawe/ Soþely sche schal be sauued by generacon of sones: ȝif  
sche schal dwelle parfisely in seih & loue & holynesse wiþ so-  
brenesse//



Feithful worde ȝif any man desirþ a bischopriches: C<sup>m</sup> 3<sup>m</sup>  
he desirþ a gode werke/ þerfore it bihoueh a bi-  
schop for to be wiþouten reproue · & þe housbonde  
of one wiþ: sobre · prudent · ounyngde · chaste hold-  
ynge hospitalite · techer not zouen to myche wiþn · not smyter ·  
but temperaunt (or pacient)/ not litigious (or ful of strife or  
chydynge)/ not coueytouse · wel rewlynge his hous · hauynge  
sones soget wiþ al chastite/ forsoþe ȝif any man con not go-  
uerne his hous: how schal he haue diligence of þe chirche of  
god/ not newe conuertide to þe seih/ leste he be borne vp into  
pride: falle into þe dome (or synne) of þe deuyl/ forsoþe it bi-  
houeh hym for to haue gode witnessyng of hem þat ben wiþ-  
outesorþ: þat he falle not into reproue (or schenship) & into  
þe snare of þe deuyl/ ¶ Also (it bihoueh) dekenes for to be  
chaste not double tungide · not zouen to myche wiþn · not so-  
lowyng soule wynnynge · hauynge þe mysterie of seih in clene  
conscience/ & forsoþe be hei prouede firsþe: þat hei mynystre  
so · hauynge no cryme (or greet synne) ¶ Also (it bihoueh)  
wymmen for to be chaste · not bachitynge · sobre · seihful in  
alle þingis/ dekenes be hei housbondis of one wiþ: þe whiche  
(dekenes) gourne wel here sones & here housis/ soþely hei þat  
schulen

卷之三

My dear friend. Will you kindly allow me to have self  
evident truth written down in this form? I  
have written to you before, but I have never done so yet  
without your kind permission. Therefore, here it is. I hope you will  
not mind the boldness of your dear son. The trouble of giving the gods a  
place of honor, I consider, and especially in公开, is a great  
trouble of price. For such a place is no display. It is sufficient in  
such a place to say only. It is possible to have even more. It  
is possible to have even more. It is possible to have even more.



## to tymothe.

is in hee · hat is zouen to hee by prophecye · wiþ puttynge to  
of he handis of prist (or pristhode) · þenke þou þes þingis · in  
þes be þou · hat hi profitynge be schewide to alle men/ take  
tente to hi self & doctryne · and be bisie in hem/ soþely þou doinge  
þes þingis · schalt make hi self saas · and hem hat heren þee//

**G** Lame þou not an eldre man · but biseche as fadir · C<sup>m</sup> 5<sup>m</sup>  
þonge men as breberen · olde wymmen as mode-  
ris · þonge wymmen as listris · in al chastite/ ho-  
noure þou widowis · hat ben verrey widowis/ for-  
soþe zif any widowe haþ sones or children of sones (cosyns):  
lerne sche sirsle for to gourne hire hous · & chaungeable while  
or eche to oþer zilde to fadir & modir/ soþely his þing is ac-  
ceptide bisore god/ forsoþe sche hat is a widowe verreyly · &  
desolate (or dis-coumfortide): hope into god · & wake in bi-  
sechygis & preyers nyȝt & day/ forwhi sche hat is lyuyng in  
delicis: is deade/ and his þing comaunde þou hat hei be wiþ  
outen reþroue/ forsoþe zif any man haue not cure of his owne  
& molte of his housholde men: he haþ denyede he seih · & is  
worse þan an vnfeiȝful (or heben man)/ a widowe be not cho-  
sen of lesse þan fifty zeer · þat was wiȝ of one houþbonde ·  
hauyng witnessyng in gode werkis · zif sche norischide sones ·  
zif sche receyuede pore men to herborwe · zif sche haue was-  
chen he feet of holy men · zif sche vndremynystride to men suf-  
fryng tribulacioun · zif sche folowide al gode werke/ forsoþe  
eschewe þonger widowis · forsoþe whanne hei haue done lec-  
cherie in ēſi · hei wolen be weddide: hauyng dampnacon: for  
hei haue made he sirsle seih voyde/ also forsoþe & hei ydil-  
lernen for to enuyroune housis/ not onely forsoþe ydil · but &  
ful of wordis & curious: spekyng what þingis it bihouȝþ not/  
þersore I wole þonger for to be weddide: for to bryngre forþ  
sones · for to be houȝwifes · for to ȝyue none occasioune to he  
aduersarie · bicause of curȝide þing/ nowe forsoþe summe ben  
turnide abac aftir sathanas/ ¶ zif any feiȝful man haþ wi-  
dowis

## to tymothe

no doute for we mowne not bere aweye any þing/ forsoþe  
hauyng foodis & wiþ what þingis we schulen be cloþide: wiþ  
þes þingis be we payede/ for why þei þat wolen be made  
riches fallen into temptacioun & into gnare of þe deuel &  
many vñprofitable desiris & noþous: þe whiche drenchen men  
into deþ & perdiccione/ soþely þe roote of alle euelis: is  
coueytise/ þe whiche summen coueytynge/ erreden fro þe seip/  
& bisetten (or graffiden) hem wiþ many sorowis/ forsoþe þou  
man of god/ flee þes þingis/ soþely sue þou riȝtweſnesſe/  
pitem/ feiþ/ charite/ pacience/ myldenesſe/ strike þou a gode  
strike of feiþ/ cacche euerlastynge liſf/ into whiche þou art cle-  
pide & haste knowelechide a good knowelechyng/ before  
many witnelliſſ/ I comaunde to þee before god þat quykeney  
alle þingis ēſt Iþū/ þat ȝildide a witnessyng vndir pilate of  
pounce/ a good confession/ þat þou kepe þe comaundement  
wiþ outen wemme irreprehensible/ til into þe comynge of  
oure lord Iþū crif/ whom þe blesſide & al one myȝty kyng of  
kyngis & lord of lordis/ schal scheue in his tymes/ þe whiche  
al one haþ vndeadelynes/ & dwelliþ in liȝte to whiche noman  
may come/ whom none of men size/ but neþer may se/ to  
whom glorie & honoure & empire into wiþouten ende amen/  
comaunde þou to þe riche men of his worlde for to not sauor  
(or vndirſtonde) hiȝely/ neþer for to hope in vncerteynte of  
richessis/ but in quycke god þat ȝyueþ to vs al þingis plen-  
teously for to use for to do wel/ for to be made riche in gode  
werkis/ liȝtely for to ȝyue/ for to comyne/ for to tresoure to  
hem self a good froundement/ into tyme to comynge/ þat þei  
cacche euerlastynge/ þou tymoþe/ kepe þi deposit (or þing bita-  
ken to þee)/ eschewynge curside noueltees or boyces/ & opyn-  
youns of false name of kunnyng/ þe whiche summe bihot-  
ynge/ fallen dounne aboute þe seip/ þe grace of god wiþ þee  
amen//

## ye secounde pistel to tymothe

þou herdist of me: in feiþ in loue in c̄st Ihu/ kepe þou a gode  
deposit (or a þing taken to hi kepynge office): by þe holy gost  
þat dwellicþ in vs/ soþely þou woste þat alle þat ben in aþye  
ben turnyde fro me: of whom is phigelius & ermogynes/ þe  
lorde ȝyue mercy to þe hous of oneseñore: for ofte he refresh-  
ide me: & schamyde not my cheyne/ but whanne he came to  
rome: he souȝte me bisilȝ & fonde/ þe lorde ȝyue to hym to  
synde mercy of god: in þat day/ and how greet þingis he my-  
nystride to me at ephesys/ þou hast better knowen//

**T**herfore þou my sone be comfortide in grace þat is C<sup>m</sup> 2<sup>m</sup>  
in crist Ihu: & what þingis þou hast herde of me by  
many witnessis: bitake þou þes to feiþful men: þe  
whiche schulen be able & for to teche oþer men/  
trauel þou as a good knyȝt of Ihu crist ¶ No man holdyng  
knyȝthode to god: inwappiþ hym self with worldely nedis:  
þat he plese to hym: to whom he haþ mouede hym self/ forwhi  
he þat striueþ (or fȝtþ in batayl): schal not be crownyde: no  
but he þat schal fȝt lawesfully/ it bihoueþ an erþe tiler for to  
recepue firsþe of þe fruytis/ vndirstonde þou what þingis I  
seye/ soþely þe lorde schal ȝyue to þee in alle þingis vndir-  
stondyngē/ ¶ Be þou myndeful þe lorde Ihu c̄st for to haue  
risen aȝen fro deade men: of þe seed of dauyd: astir my gos-  
pel in whiche I traueyl vnto bondis as euyl wyrchyngē: but  
þe worde of god is not bounden/ þerfore I susteyne alle þingis  
for þe chosen: þat & þei gete þe helpe þat is in crist Ihu: wiþ  
heuenely glorie/ ¶ A trewe worde forwþy ȝif we ben togadir  
deade: & we schulen lyue to gedir/ ȝif we schulen susteyne: &  
we schulen regne togadir/ ȝif we schulen denye: & he schal  
denye vs/ ȝif we bileuen not: he dwellicþ feiþful: he may not  
denye hym self/ forsoþe þes þingis I monest witnessyngebisfore  
god/ nyl þou stryue in wordis/ forsoþe to no þing is it pro-  
fitable: no but to þe turnyngē vþsodoune of men herynge/  
forsoþe bisilȝ cure hi self: for to ȝyue þee a prouable werke-  
man

## to tymothe

¶ leden caytis litil wymmen chargide wiþ synnes: þe whiche  
ben ledde wiþ diuerse desiris euermore lernynge: & neuer par-  
fitely comynge to þe kunnynge of treuþe/ forsohe as Iamnes  
& Iambres azenstonden moyles: so & þes azenstonden treuþe/  
men corrupte in soule reprouede aboute þe seih: but forþer  
þei schulen not profite/ soþely þe unwisdom of hem schal be  
knowen to alle men: as & heren was/ þou forsohe hast geten  
my doctryne & ordenaunce · purposynge seih · longe aby-  
dynge · loue · pacience · persecucionis · passiounis · what maner  
ben made to me at antioche · at ychonye · at listris · what  
maner persecucionis I suffride: & þe lorde haþ delyueride me  
of alle/ and alle men hat wolen lyue pitously in crist Iþu:  
schulen suffre persecucion/ soþely euyl men & deceyuours  
schulen profite into worse · errynge & sendynge into errour/  
but dwelle þou in þes hingis hat þou hast lernyde: & ben bita-  
ken to þee/ witynge of whom þou hast lernyde: & for þou hast  
knowen holy lettris fro hi zowhe · þe whiche mowne lerne hee  
to helpe · by seih hat is in crist Iþu/ forsohe al scripture of god  
enspirit is profitable to teche · to argue (or proue) · to þe re-  
profe wiþ for to lerne in ritzwelnesse/ hat þe man of god be  
parfite: lernyde to al gode werke//



Witnesse bisore god & crist Iþu · hat is to demyng  
þe quycke & deade by þe comynge of hym & þe  
kyngdom of hym: preche þe worde · be þou bisie  
couenably wiþ outen restie · argue (or proue): bi-  
seche · blame: in al pacience & doctryne/ forsohe tyme schal  
be whanne men schulen not suffre holsum doctrynes: but at  
desiris þei schulen gedir to gedir maystris · icchynge (or ple-  
synge) to þe eris/ treuely þei schulen turne awey þe herynge  
fro treuþe: but to sabilis þei schulen be turnyde to gedir/ for-  
sohe wake þou: in alle hingis traueyl þou/ do þe werke of  
euangelist/ fulfile hi seruysse: be þou sobre/ forsohe I am  
sacrificide nowe: & þe tyme of my dep (or resolucon) is nyȝ/ I  
haue

C<sup>m</sup> 4<sup>m</sup>

## pe secounde pistel to tymothe

haue stryuen a good strise · I haue endide þe course: I haue  
kepte þe seip in þe toþer tyme · a crowne of rizwesnesse is  
kepte to me: þe whiche þe lorde schal ȝilde to me in þat day  
iuste domesman/forsoþe not onely to me: but to hem þat louen  
his comynge/ ¶ Hize for to come to me soone/ forsoþe demas  
has forsaken me: louyng his worlde · & wente to tessalonyk ·  
crescens · into galathie/ tyte into dalmatichy · luke alone is  
wiy me/ take marke & leede to wiy þee/ forsoþe he is profitable  
to me into seruyce/ penulam: (þat is cloþe of romayn) ·  
whiche I leste at troade anentis carpe: þou comynge bryng  
wiy þee & þe bookis: mosie forsoþe parchemyn/ alisaundre þe  
treisourer: schewide to me many euyl þingis/ þe lorde schal  
ȝilde to hym astir his werkes: whom & þou eschewe/ ful  
gretely forsoþe he aȝenstode my wordis/ in my fyrste defensce  
noman was to me: but alle forsoken me/ be it not rettide to  
hem// ¶ forsoþe þe lorde stode nyȝ to me & comfortide me:  
þat þe prechynge be fulfilde bi me · & þat alle folkis here: & I  
am delyueride for mouȝ of þe lioune/ forsoþe þe lorde dely-  
ueride me fro al euyl werke: & schal make saaf into his  
heuenely kyngdom · to whom glorie into worldis of worldis  
Amen/ ¶ Grete wel prischa & aquyyla & þe hous of oneseñore/  
forsoþe erastus dwellide at corrÿnþe/ forsoþe I leste trophy-  
mus sijk at mylite/ soþely hize for to come bisore wynter/  
eubolus & prudente & lynus & claudia and alle breheren gre-  
ten þou wel/ oure lorde Jhū crist wiy þi spirit/ þe grace of  
god wiy þou amen//

## ye epistel to tyte



Dul he seruaunt of god & apostle of Ihu  
crist astir he seip of god & knowyng of  
he treuhe he whiche is after pitee • in  
hope of euerlastyng liff • hat god bihizte  
hat lieb not bisore worldely tymes/ for-  
sohe he schewide in his tymes his worde  
(or sone): in prechynge hat is bitaken  
to me • astir comaundement of oure sa-  
ueour god: to tyte bilouede sone astir he comouune seip • grace  
& pees of god he fadir • & of Ihu crist oure saueour/ for grace  
(or cause) of his hing I leste hee at creete hat hou amende ho  
hingis hat faylen • & ordeyne by cytee prissis: as & I dispositide  
to hee/ zif any man is wiþ outen cryme or greet gilte • hous-  
bonde of one wiþ • hauyng feisful sones not in occasioune of  
lecherie or not fuset/ forsohe it bihoueh a bischop for to be  
wiþ outen cryme • as dispendour of god • not proude • not  
wrapsful • not vynolent (hat is myche zouen to wijn) • not  
smyter • not coueytouse of soulwynnyng: but holdynge hos-  
pitalite • benyngne • prudent • sobre • iuste • hooly • contynent  
biclippynge hat trewe worde hat is vp doctryne/ hat he be  
myzty for to amonestie in holsum techynge: & to reproue hem  
hat azen seyn/ forsohe per ben many vnobedient • & veyne  
spekers • & deceyuours: moste hei hat ben of circumcisoun  
whom it bihoueh for to be reprouede/ he whiche subuerten alle  
housis • techynge whiche hingis it bihoueh not: for grace of  
soulwynnyng/ summe one of hem here propre prophete of  
hem seyde/ men of crete euermore liers • euyl bestis • slowe of  
wombe • his witneslyng is trewe/ for what cause blame hem  
soore • hat hei be hool in seip • not zyuyng tente to fablis of  
zewis

C. 1<sup>m</sup>

## to tyte

**A**monest hem for to be fugettis to prynces & C<sup>m</sup> 3<sup>m</sup>  
powers & for to obesche to seyinge & for to be reedy  
to al gode werke & for to blasphemē noman & for to  
be not litigious (or ful) of chydynge & but tempe-  
raunt (or pacient) schewynge al myldenesse to alle men/ for-  
sohe & we weren sumtyme vnwise vnblisueful & errynge &  
seruyng to desiris & dyuerse voluptees in malice & enuye do-  
inge hateful (or worhi to be hatide) & to gedit hatynge ¶ for-  
sohe he benyngnyte & humanyte (or manhede) of god oure  
saueoure apperide not of werkis of riztwesnesse hat we diden  
but astir his mercy he made vs saaf/ by he wachynge (or  
baptym) of azen bigetynge azen newynge of he holy gost  
whom he sched oute into plenteuously/ by oure saueoure Ihu  
crist/ hat we iustifiede by his grace be eyres astir hope of euer-  
lastynge liff/ a trewe worde/ and of hes hingis I wole hee to  
conferme oþer men/ hat hei hat bileuen to god/ curen (or do-  
bitynesse) & for to be bifore in good werkis/ hes hingis ben gode  
& profitable to men/ forsohe eschewe hem foltische questiouns  
& genealogies & stryues/ & fiztyngis of he lawe/ forsohe hei ben  
unprofitable & veyne/ schone hem a man heretike astir one &  
he secounde correccioun (or reprouyng)/ wityng hat he hat  
is suche maner man/ is subuertide & trespassid/ dampnyde by  
his owne doom/ soþely whanne I schal sende to hem archeman  
or titicum/ hize hem for to come to me to nycopolis/ forsohe  
I haue purposide for to dwelle in wynter here/ bysily sende  
bifore ȝenam a wiseman of lawe & apollo/ hat no hing sayle  
to hem/ forsohe & oure men lerne for to be bifore in good  
werkis & necessarie usis/ hat hei be not unfructuouse/ alle  
men hat ben wiþ me/ gretene hem wel/ grete hem wel hem/ hat  
louen vs in seip/ þe grace of god wiþ ȝou alle amen//

## ye pistel to philomon

he hab any hing anoyede hee or owh: rette you his hing to  
me/ I poul wrote wiþ myn honde/ I schal ȝilde hat: I seye not  
to hee hat & you owest to me & hi self/ So brother I schal vse  
hee in he lorde: fulfille myn entrayles in crist/ I tristynge of  
hiȝt obedience wrote to hee: wþtynge for you schalt do & ouer  
hat hat I seye/ also forsoþe & make reedy to me an osie (or  
hous for to dwelle inne)/ forwhi I hope wiþ ȝoure preyers: me  
for to be ȝouen to ȝou/ epaphras myn euuen caytise (or pry-  
soner) to gedit in ȝest Iþu: gretiþ hee wel/ and marke artis-  
tarke demas & lucas myn helper/ he grace of ȝoure lorde Iþu  
crist: wiþ ȝoure spirit Amen//

## here bigynnes ye pistil to ebrues: ye firste chapitre



Anyfolde & many maners sumtyme god C<sup>m</sup> 1<sup>m</sup>  
spekyng to sadris in prophetis: at he  
laste in þes dayes spac to vs in he sone:  
whom he ordeynyd eyre of alle hingis:  
by whom he made & he worldis/ he  
whiche whanne he is he schynynge of  
glorie & sygure of his substaunce &  
verynge alle hingis by worde of his  
vertue: makyng purgacon of synnes: sittiþ on he riȝthalse of  
mageste in hize hingis/ so myche made better han aungels:  
bi how myche he hab enhauncide a more different (or excel-  
lent) name bisore hem/ forsoþe to whiche of he aungels leyde  
god any tyme: you art my sone: I haue to day gendride hee:  
and estesone/ I schal be to hym into sadis: & he schal be to  
me into sone/ and whanne estesone he bringiþ in he firste bi-  
goten.

## to ebrues.

dir his feet/ forsohe in þat þing þat he fugettide alle þingis to  
hym: he leste no þing unsugettide to hym/ forsohe now we seen  
not zit alle þingis fuget to hym/ forsohe we seen hym þat a  
litil is made lasse þan aungelis · Ihu for passioun of deþ ·  
crownyde wiþ glorie & honoure · þat he þorwe grace of god ·  
schulde taste deþ for alle men/ forsohe it bicame hym for whom  
alle þingis · he whiche hadde to gedir manye sones into glo-  
rie: he maker of he helpe of hem/ for to ende by passyouns/  
sohely he þat halowiþ & hei þat ben halowide: of one alle/ for  
whiche cause he is not confoundide (or schamyde): for to clepe  
hem breheren seyinge/ I schal telle hi name to my breheren:  
in þe mydel of þe chirche I schal herie þee/ and estesone I  
schal be tristynge into hym/ and estesone to I & my children:  
þe whiche god zaue to me/ whersore for children comynyden to  
sleysche & blood: & he also toke perte of hi same · þat bi deþ he  
schulde distruye hym þat had lordeschip of deþ: þat is to seye  
þe deuyl/ and schulde delyuer hem þat bi dreede of deþ: by al  
liȝt weren bounden to seruage/ forsohe he neuer toke to aunc-  
gels: but he took to he seed of abraham/ whersore he auȝte  
for to be lickenyde to breheren by alle þingis: þat he schulde  
be made mercysful & feiȝful bischop to god/ þat he schulde be  
mercysful to trespassis of þe puple/ forsohe in þat þing in  
whiche he suffride & was temptide: he is myȝty for to helpe &  
hem þat ben temptide/



Whersore holy breheren · parteners of heuenely clep-  
yng: biholde zee he holy postil & bischop of oure  
confession Ihu: he whiche is trewe to hym þat  
made hym · as & moyses in al he hous of hym/ for-  
sohe his bischop is hadde worhi of more glorie bisore moyses:  
by how myche þanne he hous haþ he more honoure þat made  
it/ forwhi eche hous is made of summan/ forsohe he þat made  
alle þingis of nouȝt: is god/ and sohely moyses was trewe in  
al his hous: as a seruaunt into witnessyng of ho þingis þat  
weren

C<sup>m</sup> 3<sup>m</sup>

## to ebrues.

werkis/ and in his estesone/ zif hei schulen entre into my reste/  
perfore for it leueh (or is ouer:) summen for to entre into it·  
& hei to whiche he firste it is tolde· entreden not for here vn-  
bileue· estesone he termyngh sumday to day· seyinge in da-  
uyd/ astir so myche of tyme as it is bisore seyde/ to day zif zee  
hane herde his voyce· nyl zee harden zoure hertis· as in he  
ilke wrabbinge/ for whi zif Ihe hadde zouen reste to hem· he  
schulde never speke of oþer astir þat day/ perfore saboth ha-  
lowyng is leste· to he puple of god/ forsoþe he þat entride into  
his reste· & he restide of his werkis· as & god of his/ ¶ perfore  
haste we for to entre into þat reste· þat no man falle into he  
same ensaumple of vnbileue/ forsoþe he worde of god is quycke  
& spedy in wirchyng· & more able for to peerse han al two  
eggide swerde· & strecchyng departide of soule & spirit· & of  
ioyntours & merzwis· & he departer (or demer) of þouztis &  
intencions of hertis/ & no creature is invisible· in he lizte of  
god/ forsoþe alle þingis ben nakide & open to his eyzen· to  
whom a worde to vs/ perfore we hauyng a greet bischop þat  
perside heuenes Ihu he sone of god· holde we he confessioune  
of oure seih/ forsoþe we haue not a bischop þat may not suffre  
to gedir to oure infirmytees (or frelltees)· but temptide (or  
prouede) by alle þingis for lickenesse wiþ outen synne/ perfore  
go we wiþ crist to he trone of his grace· þat we gete mercy &  
synde grace· in couenable helpe//



Orwhi eche bischop taken vp of men· is ordeynyd  
for men in his þingis þat ben to god· þat he offre  
ziftis & sacrifices for synnes/ he whiche may to ge-  
dir sorowe· wiþ hem þat unknowen & erren/ for &  
he is enyrounyde wiþ infirmytees/ and perfore he owiþ· as  
& for puple· so also & for hym self to offre for synnes/ never  
any man takiþ to hym honoure· no but he þat is clepide of  
god as aaron/ so & crist clarifieþ not hym self þat he were bi-  
schop· but he þat spac to hym/ þou art my sone· to day I gen-  
dride

C<sup>m</sup> 5<sup>m</sup>

## to ebrues.

¶ breris · is reprovable & nexte to curse: whos endyngē schal  
be into brennyngē/ forsoþe ȝee moſte derworþe · we tristen  
of ȝou better ȝingis & nere to helpe: neþeles þouȝ we speken  
so/ soþely god is not vniuste þat he forȝete ȝoure werke & loue:  
þe whiche ȝee hane schewide in his name: for ȝee hane mynys-  
tride to seyntis & mynystren/ forsoþe we coueyten eche of ȝou  
for to schewe þe same bisynesse to þe fulfillyngē of hope til  
into þe ende: þat ȝee ben not made slowe · but also suers of  
hem: þe whiche by feiþ & pacience schulen enherite bihestis/  
forwhi god bihetyngē to abraham/ for he had no man more  
by whom he schulde swere: swore by hym self seyingē/ no but  
I blesyngē schal blesse þee: & I multiplyingē schal multiplie  
þee/ and so by longe suffryngē: gate he azen bihestis/ forsoþe  
men sweren by þe more of hem/ and þe ende of al here con-  
trouersie (or debate) · is an oþe to confirmacioun/ in þe whiche  
þing god willyngē for to schewe to þe eyris of his byhestis · þe  
vnþouablenesse (or sadnesse) of his counseyl: putte bitwix  
an oþe/ þat by two ȝingis vnþouable by whiche it is vnpos-  
sible god for to lize: we hane strengest solace (or comforþe) ·  
þe whiche streen to gedir: for to holde þe hope putte forþe/ þe  
whiche as an anker we haue siker to þe soule · & sad ingoingē:  
til þe innermore ȝingis of hydlynge: where þe forgoer for vs  
entride in: Iþē made bischop into wiþ outen ende: astir þe  
ordir of melchisedech//

**S**þeþely þis melchisedech kyng of salem: prist of þe  
hizest god þe whiche mette wiþ abraham · gon azen  
fro sleinge of kyngis & blesseþ hym · to whom &  
abraham departide tipes of alle ȝingis/ firſte so-  
þely þe whiche is interpretide kyng of riztwesnelle · astirwarde  
forsoþe & kyng of salem · þat is to seye kyng of pees · wiþ ou-  
ten fadir · wiþ outen modir · wiþ outen genologie · neþer hau-  
þnge bygynnyngē of dayes never ende of iþis · forsoþe he lick-  
enþde to þe sone of god: dwelliþ prist into wiþ outen ende/

C<sup>m</sup> 7<sup>m</sup>

## to ebrues.

¶ And sohely over mo ben made pristis astir he lawe: for hat  
hei weren forbed by deþ for to dwelle/ sohely his man for hat  
he dwelliþ into wiþ outen ende: haþ euerlastynge pristhode/  
wherfore & he may saue into wiþ outen ende: comynge nyȝ  
by hym self to god euermore lyuyng for to preye for vs/ for-  
sohe it bicame hat such a man were bischop to vs: holy in-  
nocent inpolute (or vndesouliide) · departide fro synners &  
made hizet han heuenes/ he whiche haþ not ned eche day as  
pristis · firste for to offre for his owne giltis oostis (or sacri-  
fices): astirwarde for he puple/ sohely he dide his hing: ones  
offryng hym self/ forsohe he lawe ordeynyde men pristis ·  
hauyng sikenesse (or freelite)/ forsohe he werde of sweryng ·  
he whiche astir he lawe: ordeynyde he sone parsite into wiþ  
outen ende//

**F**orsohe a capitile vpon ho hingis hat ben seyde/ we  
haue such a bischop · hat satte to gedir in he rizt-  
halfe of he seet of gretenesse in heuenes: mynystre  
of seyntis & of he verrey tabernacle hat god sette &  
not man/ forsohe eche bischop is ordeynyde for to offre ziftis  
& oostis/ wherfore it is ned & his man: for to haue sum hing  
hat he schal offre/ herfore zif he were vpon erþe: he were no  
prist/ whanne hei weren hat schulden offre ziftis astir he lawe ·  
he whiche seruen to he saumplere & schadowe of heuenely hingis:  
as it is answeride to moyses whan he schulde ende he  
tabernacle/ se he seip · make you alle hingis: vp he saumplere  
hat is schewide to hee in he mounte/ nowe forsohe he haþ  
geten a better mynystre: by how myche & he is a mediatour  
of a better testament/ he whiche is halowide (or consermyde):  
wiþ better bihestis/ for zif he ilke firste had he voyde fro blame:  
sohely a place of he secounde schulde not be souȝte/ forsohe  
reþrouyng hem he seip/ lo dayes comen seip he lorde · & I  
schal ende a newe testament vpon he hous of isrl & vpon he  
hous of Iuda/ not astir he testament hat I made to here sa-  
deris

C<sup>m</sup> 8<sup>m</sup>

## to ebrues.

ziftis & oostis (or sacrificis) ben offride: he whiche mowne not make a man seruyng parsite by conscience/ onely in metis & dyuerse waschyngis & riztwesnessis of fleysche putte vnto he tyme of correccioune// ¶ forsohe est beinge a bischop of godis to comynge by a larger & parfiter tabernacle not made by honde: hat is to seye not of his makyng: neher bi blode of goot buckis or of calves: but bi his owne bloode entride ones into holy hingis: euerlastynge redempcon founden/ forsohe zif he blood of goot buckis & booris & he aske of a cowe calve spreynde: halowih unclene men to he clensyng of fleysche: how myche more he blood of crist: he whiche by he holy gost offride hym self unwemmyde to god: schal clense oure conscience fro deade werkis: for to serue to lyuynge god/ and þersore he is a mediatour of he newe testament: he deþ fallynge bitwile into redempcion of he trespassyngis þat weren vndir he former testament: þei þat ben clepide take he repromyssion of euerlastynge heretage ¶ Soþely where is a testament: it is nede: þat he deþ of he testament maker: come bitwile forsohe he testament is consermyde in deade men/ ellis it is not worsh he while he lyueth þat made he testament/ whersore soþely neher he firste testament is halowide wiþ outen blode/ forsohe eche maundemente of he lawe red of moyse to al he puple: he takyng he blood of calves & of buckis of goot wiþ water & rede wolle & ysop: spreynde & he ilke booc & al he puple: seyinge/ his is he blood of he testament: þat god comaundide to þou/ also he spreynde wiþ blode he tabernacle & alle he vessellis of seruyces: in liche maner/ and almoſt alle hingis ben clenside in blood astir he lawe: & wiþ outen schedyng of blood: remyssion of synne is not made/ þersore it is nede he saumpieres forsohe of heuenely hingis ben clenside wiþ þes hingis: forsohe he ilke heuenely hingis wiþ better oostis þan þes: forsohe Ihes entride not into he holy hingis made by hondis: he saumplers of verrey hingis: but into he ilke heuene þat he appere nowe to he cheer of god for

## to ebrues.

for euermore halowide men/ forsohe & he holy god witnessip  
to vs/ forsohe aftirwarde he seyde/ forsohe his is he testament  
he whiche I schal witnesse to hem aftir ho dayes seij he lorde/  
in ȝpugnge my lawes in he hertis of hem: & in he soulis of  
hem I schal aboue write hem/ and nowe I schal no more  
penke of he synnes & wickidnessis of hem/ forsohe wher is re-  
myssioun of hes: nowe none offrynge for synne/ and so bre-  
þeren we hauyngre triste into he entrynge of seyntis in he  
blood of crist he whiche he halowide to vs a newe weye & lyu-  
yngre by a veyle (or couertynge): þat is to seye his fleysche &  
he greet prist vpon he hous of god: go we to wiþ verrey herte:  
into he plente of seij/ we spreynte (or clenside) he hertis fro  
euyl conscience & waschen he body wiþ clene water: holde  
we he confessioun of our hope vnbowyngre (or þat may not be  
folden)/ forsohe he is trewe þat azenbihizt/ & biholde we into  
gedir in he styringe of charite & of good werkis/ not forslakyng  
oure gederynge to gedir/ as it is of custome to summen: but  
consortyngre/ and by so myche he more: by howe myche ȝee  
schulen se he day neyzinge/ forsohe to vs synnyngre wilfully  
aftir he knowyngre of treuþe taken: nowe an oþre for synnes  
is not leste/ forwhi summe abydynge of doom is dredeful &  
he suyngre of fijr: he whiche to wastyngre aduersaries/ any man  
makyngre voyde (or brekyngre) he lawe of moyses: deþ wiþ  
outen any mercy by two or þre witnessis/ how myche more  
gesse ȝee hym for to deserue worse turmentis: he whiche schal  
desoule he sone of god & schallede (or holde) he blood of he  
testament polute/ in whom he is halowide & schal do wronge  
(or disperte) to he spirit of grace: soþely we witen hym þat  
seyde/ to me vengeance: & I schal ȝilde/ and este/ for he  
lorde schal deme his puple/ it is ferful for to falle into he  
handis of lyuyngre god/ forsohe hane ȝee mynde on he former  
dayes/ in he whiche ȝee liȝtenyde/ suffreden greet strife (or  
fizte) of passiouns/ and soþely in he toþer ȝee made a spectacle  
(or wondryngre) bi schenschipis & tribulacionis/ in he toþer  
forsohe

## to ebrues.

ynge whidir he schulde go/ by seij he dwelte in he lande of  
azen bihest: as in an alien in litil houses dwellynge wiþ ysaac  
& Jacob euен eyres of he same azen bihest/ soþely he abode  
a cytee hauynge foudementis: whos crafty man & maker is  
god/ bi seij & he ilke bareyn sara: toke vertue into conseynge  
uyng of seed: þe bisidis (or wiþ outen) he tyme of age: for  
sche billeuede hym trewe þat had azen bihizte/ for whiche þing  
& of one & hym nyȝ deade (men) ben borne as sternes of  
heuene in multitude: & as grauel þat is at he see side vn-  
nowmbreable/ by seij alle þes ben deade he azenbihest not  
taken: but hei biholdynge hem afer: & gretynge wel & knowe-  
lechynge for hei ben pilgrymes: & herboride men upon he  
erþe/ soþely hei þat seyen þes þingis: signyfien hem for to  
seek a cuntrē/ and soþely ȝif hei had have mynde of he ilke  
of he whiche hei oute wenten: soþely hei hadden tyme of turn-  
ynge azen: nowe forsoþe hei desiren a better þat is to seye  
heuenely/ þersore god is not confoundide (or schamyde) for  
to be clepide he god/ forsoþe he made redy to hem a cytee/ by  
seij abraham offride ysaac when he was temptide/ and he  
offride he onebigoten: he whiche had taken azen bihestis (or  
reþromyssions) to whom it was seyde/ in ysaac: seed to hee  
schal be clepide/ demyng: for & fro deade men god is myȝty  
for to reyse hym/ wher of he took hym & into a parable/ bi  
seij & of þingis to comyng: Isaac blesside iacob & esau/ bi seij  
iacob dyinge: by alle he sones of Joseph blesside & honoride he  
hizenesse of his zerde/ by seij ioseph dyinge hadde mynde of  
he passyng forþ of he sones of isrl: & comaundide of his bones/  
by seij moyses borne: was hid þre moneþes of his fadir &  
modir: for þat hei sizen he ȝonge childe fayre (or semely): &  
hei dredden not he maundement of he kyng/ By seij moyses  
made greet: denyede hym for to be he sone of pharaois douȝ-  
ter: chesynge more for to be turmentide wiþ he puple of god:  
þan for to haue myrþe of temporal synne/demyng he reprofe  
of est more richessis: þan he tresours of egipcians/ forsoþe he  
bihelde

## to ebrues.

þe crosse & confessioun dispiside: & sittih on þe riȝt halfe of þe  
feet of god/ forsoþe byþenke ȝee on hym þat suffride (or susþe-  
nede) such azenseyinge of synful men azenes hym self: þat  
ȝee be not made wery & faylynge in ȝoure inwittis/ forsoþe  
ȝe azenstoden not ȝit unto blood fiztynge azenes synnes & ȝee  
hane forzeten þe coumfort þat spekiȝ to ȝou as to sones: sey-  
inge: my sone nyl þou dispise þe disciplynē of þe lorde & never  
be þou made wery. þe while þou art chastiside of hym/ forsoþe  
þe lorde chastisih hym þat he loueþ/ forsoþe he scourgiȝ euery  
sone þat he receyueþ/ laste ȝee stille in disciplynē god offriȝ hym  
to ȝou as to sones/ soþely what sone is it whom þe fadir schal  
not repreoue (or chastice) þat ȝis ȝee ben oute of disciplynē of  
whiche alle ben made parteners: þerfore ȝee ben auoutrers  
& not sones/ astirwarde soþely we hadden faderis of oure  
sleysche lerners: & we wiȝ reuerence dreden hem/ wher not  
myche more we schulen obesche to þe fader of spiritis: & we  
schulen lyue: & þei soþely in tyme of fewe dayes & astir here  
wille lerneden vs/ forsoþe his fadir to þat þing þat is profit-  
able in receyuyng þe halowynge of hym/ forsoþe eche disci-  
plynē in his present tyme is seen treuly for to be not of ioye:  
but of sorowe & astirwarde forsoþe it schal ȝilde fruyte of riȝt-  
wesnesse mosse peesible: to men excerside (or hauntide) bi it/  
for whiche þing reyse ȝee up slowe hondis & knees vnboun-  
& make ȝee riȝtful goingis to ȝoure feet þat no man haltyng  
erre: but more be helide/ sue ȝee pees wiȝ alle men & holyn-  
nesse: wiȝ outen whiche no man schal se god/ byholdynge þat  
no man fayle to þe grace of god & þat no root of bitterness  
upwarde buriounyng lette: & by it be defoulide by many men/  
þat no man be lecchour & oþer vnholy (or curside) as esau:  
þe whiche for one mete solde his fyrste þingis/ soþely wite ȝee  
for & astirwarde he coueþyng for to enheryte blesyngs: was  
reproouede/ forsoþe he sonde not place of penaunce: þouȝ he  
souȝte it wiȝ teeris/ forsoþe ȝee haue not comen to þe treta-  
ble (or couenable & able to come to) & greet wynde (or quirle-  
wynde)

## to ebrues.

of god/ of whom ȝee bisholdynge he goinge oute of lyuyngē:  
sue he seip/ Ihes crist ȝistirday & to day he & into worldis  
¶ Nyl ȝee be ledde awey wiþ dyuerse techyngis & pilgryms  
(or straunge)/ forsohe it is beste for to stalle he herte wiþ  
grace & not wiþ metis/ he whiche profidē not to men wan-  
drynge in hem/ we haue an auter of he whiche hei hat seruen  
to he tabernacle of he body/ haue not power for to ete/ for-  
sohe of whiche beestis he blood is borne in for synne into holy  
ȝingis bi he bishop/ he bodies of hem ben brente wiþ oute he  
castels/ for whiche ȝing & Ihes hat he schulde halowe he purple  
bi his blood/ suffride wiþ outen he zate/ perfore go we oute  
to hym wiþ oute castels/ berynge his reproue (or schenschip)/  
sohely we haue not here a dwellynge cytee/ but we seeken a  
cytee to comynge/ perfore by hym offre we an ooste of her-  
yngē euermore to god/ hat is to seye he fruyte of lippis  
knowelechyngē to his name/ forsohe nyl ȝee forzete of wel  
doinge (or ȝuyngē) & of comunyngē/ forsohe by luche oostis  
god is deseruyde/ ¶ Obeye ȝee to ȝoure prouostis (or pre-  
latis)/ & vndirleye ȝee to hem/ hei parfityly waken/ as to  
ȝildynge resounē for ȝoure soules/ hat hei do his ȝing wiþ  
ioye & not sorowynge/ forsohe his ȝing spedis not to ȝou/  
preye ȝee for vs/ sohely we tristen for we haue gode conscience  
in alle ȝingis wiþlynge for to lyue wel/ moreouer forsohe I  
besechē ȝou for to do/ hat I sunner be restoride to ȝou/ So-  
hely god of pees hat ledde oute fro deade men he grete schep-  
erd of scheep/ in he blode of euerlastynge testament oure lorde  
Ihes crist/ schape (or make) ȝou able in al gode ȝing/ hat ȝee  
do he wille of hym/ doinge in ȝou hat ȝing hat schal plese  
hifore hym by Ihes ȝist/ to whom is glorie into worldis of  
worldis amen ¶ fforsohe breheren I preye ȝou hat ȝee suffre  
a worde of solace/ fforsohe by ful fewe ȝingis I haue writen  
to ȝou/ knowe ȝee ȝoure broþer tymoþe leste/ wiþ whom ȝis  
he schal come more hastely/ I schal se ȝou/ Grete wel al ȝoure  
souereynes & alle holy men/ he breheren of ȝtalie/ greten ȝou  
wel/ he grace of god wiþ ȝou alle Amen//

here

## ye apocalips

epheso & smyrma & targamo & tiatira & sardo & pholodel-  
phia & laodicia/ and I turnyde hat I schulde se he voyce hat  
spac wiþ me/ and I turnyde size seuene candilstikis of golde/  
and in he mydil of seuene golden candilstikis a liche to he  
sone of man · cloþide wiþ a longe prystely cloþe · & bisore girde  
at he tetis: wiþ a golden girdel/ soþely he heed of hym &  
heris weren white · as whist wolle: & as snowe/ and he yzen  
of hym al flawme as flawme of fyr · & his feet liche to drosse  
of golde (or latoune): as in a brennyng chymney/ and he  
voyce of hym: as he voyce of many wattris/ and he hadde in  
his rizthande seuene sterres/ and a scharpe swerde on boþe  
sidis wente oute of his mouþ: & his face schyneþ as he sunne  
in his vertue/ and whanne I had seen hym: I fel dounne at  
his feet as deade: and he puttide his rizthande on me seyinge/  
nyl thou drede: I am he firste & he laste · & I am alyue · & I  
was deade/ and lo I am lyuyng into worldis of worldis: & I  
haue he keyes of deþ & helle/ þerfore write thou whiche þingis  
þou hast seen · & whiche ben: & whiche it bihoueþ for to be  
done astir þes þingis/ þe mysterie (or pryuete) of seuene sterres  
whom þou size in my rizthalse · & he seuene golden candil-  
stikis/ þe seuene sterres ben aungelis of seuene chirchis/ and  
þe seuene candilstikes: ben seuene chirchis//



¶d to he aungel of he chirche of ephesis: write C<sup>m</sup> 2<sup>nd</sup>  
þou/ þes þingis seþ he hat holdiþ seuene sterres  
in his rizthalse: he whiche walkiþ in he mydel of  
seuene golden candilstikis/ I wote þi werkis &  
trauel & þi pacience: & for þou mayste not suffre euyl men/  
and þou hast temptide (or assayde) hem þat seyn hem self  
for to be apostlis & ben not: & þou hast founden hem liers ·  
& þou hast pacience/ and þou hast susteynyde for my name:  
& saylidist not/ but I haue azenes þee fewe þingis: þat þou  
hast leste þi firste charite/ and so be þou myndesful of whens  
þou hast fallen: & do penaunce & do þi firste werkis/ zif not  
I come

## ye apocalips

flaume of fyr: & his feet lisk to drosse of golde/ I haue knowe  
hi werkis & seip & charite & mynysterie (or seruyce) & hi pa-  
cience: & hi laste werkis mo han he former/but I haue azenes  
hee a fewe yngis/ for thou suffrist he womman Jezebel · he  
whiche seip hit for to be a prophetesse · for to teche & de-  
ceyue my seruauntis · for to do lechtherie: & for to ete of yngis  
offride to ydolis/ and I zaue to hire tyme hat sche schulde  
do penaunce: & sche wole not do penaunce of hire fornyca-  
cioun/ lo I sende hire to a bed · & hei hat done lechtherie wiþ  
hire schulen be in moste tribulacion no but hei do penaunce of  
here werkis/ and I schal selle hire sones in deþ and alle chirchis  
schulen wite: for I am sekyng reynes & hertis/ and schal ȝyue  
to eche man of zou: aftir his werkis/ forsoþe I seye to zou &  
oþer hat ben at tiatire who euer haue not hiȝ techynges · & hat  
knewen not he hizenesse of sathanas: how hei seyn I schal not  
sende on zou an oþer charge: neþeles hat hat ȝee haue holdiþ  
til I come/ and to hym hat schal ouercome & hat schal kepe til  
into he ende my werkis: I schal ȝyue to hym power on folkis·  
& he schal gouerne hem in an yren ȝerde · & hei schulen be  
broken to gedit as a vessel of a potter/ as & I receyuede of my  
fadur · & I schal ȝyue to hym a morne sterne/ he hat haþ eris  
here: what he spirit schal seye to he chirchis//



Ad to he aungel of he chirche of sardis: write thou  
yis yngis seip he hat haþ he seuene spiritis of  
god: & seuene sterres/ I woot hi werkis · for thou  
haþ name hat thou lyuest: & thou art deade/ be thou  
wakynge · & conferme oþer yngis hat weren to dyinge/ for-  
soþe I fynde not hi werkis ful: bisore my god/ þerfore haue  
thou mynde how thou receyuedist & herdist: & kepe & do pen-  
aunce/ þerfore ȝif thou schalt not wake/ I schal come to þee  
as a nyȝt heif · & thou schalt not wite in what houre I schal  
come to þee/ but thou hast a fewe names in sardis: he whiche  
desouilden not here clothes · & hei schulen walke wiþ me in

C<sup>m</sup> 3<sup>m</sup>

## ye apocalips

(bat is medycynal for yzen made of dyuerse erbis) · bat pou  
se/ I whom I loue reproue & chastise/ perfore sue (or loue) &  
do penaunce/ lo I stonde at he dore & knocke/ zif any man  
schal here my voyce & open he zate: I schal entre to hym &  
soupe wiþ hym & he wiþ me/ I schal ȝyue to hym bat schal  
ouercome · for to sitte wiþ me in my trone: as & I ouercame  
& satte wiþ my fadir in his trone/ he bat hah eris here: what  
he spirit schal seye to chirchis//

**A**ftir hes hingis I size & lo a dore openyde in heuene/ C<sup>m</sup> 4<sup>m</sup>  
and he firste voyce bat I herde: as a trumpe spek-  
yng wiþ me seyinge/ seyze vp hidir & I schal  
schewe to hee whiche hingis bihoueh for to be done  
soone aftir hes hingis/ anone I was in spirit/ and lo a feit  
was putte in heuene: & on he feit one sittyng/ and he bat  
fate was lisk to he sizte of a stone iaspis & to sardyn/ And he  
reynbowe was incumpas of he feit: lisk to he sizte of sma-  
ragdyn/ and incumpas of he feit fourre & twenty smale feitis/  
and vpon he trones fourre & twenty eldre [ ] sittynges/  
girde aboute wiþ whiþ cloþes · & in he hedis of hem golden  
crownes/ and leytyngis & voyces & hundryngis: camen oute  
of he trone/ and seuene laumpis brennyng before he trone:  
he whiche ben seuene spiritis of god/ and in he sizte of he seete  
as a see of glasse: [ ] to crystal/ and in he mydil of he feit  
& in cumpas of he feit: fourre beestis ful of yzen before & by  
hynde/ and he firste beest lisk to a lioun/ and he secounde beest  
lisk to a calue/ and he hridde beest hauynge a face as of a  
man/ and he fourthe beest: lisk to an egle stinge/ and he fourre  
beestis hadden euery of hem sixe wengis: & in cumpas & wiþ-  
inne · hei ben ful of yzen/ and hei hadden not resse day & nyȝt  
seyinge/ holy · holy · holy · he lorde god al myȝty · bat was  
& bat is [ ] to comyng/ and whanne he fourre beestis  
zauen glorie & honoure & blesyng to he sittyng on he trone  
to lyuyng into worldis of worldis: he fourre & twenty eldre  
men

## ye apocalips

take vertue & dyuynyte (or godhede) & wisdom & strenghe & honoure & glorie & blesynge & eche creature hat is in heuene & hat on erhe & vndir erhe & he see & whiche hingis ben in it: I herde alle seyinge to he sittynge in trone & to he lombe: blesynge & honoure & glorie & power into worldis of worldis/ and he soure beestis seyden amen/ and he soure & twenty eldre men fellen doune into here facis: and worshipe- den he lyuyng into worldis of worldis//

**A**nd I size hat he lombe had openyde one of he feu-  
ene signetis: & I herde one of he soure beestis sey-  
inge as a voyce of hundre: come & se/ and I size.  
& lo a whiſt horse: & he hat satte on hym had a bowe/  
and a croune is zounen to hym: and he wente ouercomyng/  
hat he schulde ouercome/ and whanne he had openyde he se-  
counde seale: I herde he secounde beest seyinge/ come you &  
se/ and anoher reed horse wente oute: & it is zounen to hym  
hat fate on hym: hat he schulde take pees fro erhe: and hat  
hei flee to gedir hem self/ and a greet swerde is zounen to hym/  
And whanne he had openyde he þridde seale: I herde & he þridde  
beest seyinge/ come you & se/ and lo a blac horse: & he hat satte  
upon hym had a balaunce in his hande/ and I herde as a voyce  
in he mydil of he soure beestis seyinge/ a bilibre of wheet (hat  
is a weyze of two pounde): for one peny/ and hre bilibris  
of barly: for one peny & hurte you not wyn & oyle ¶ And  
whanne he had openyde he fourthe seale: I herde he voyce of  
he fourthe beest seyinge/ come you & se/ and lo a paal horse:  
& he name deþ to hym hat fate on hym: and helle suede hym/  
and power is zounen to hym on fourte parties of he erhe: for  
to flee wiþ swerde & hungre & deþ & wiþ beestis of erhe  
¶ And whanne he had openyde he fiftie seale: I size vndir an  
auter he soules of men slayne for he worde of god: & for wit-  
nessynge hat hei hadden/ and hei crieden wiþ greet voyce  
seyinge/ how longe lorde holy & trewe demest you not & ven-  
gest

## ye apocalips

markide/ of he lynage of symeon: twelue housande markide/ of he lynage of leuy: twelue housande markide/ of he lynage of ysachar: twelue thousande markide/ of he lynage of zabu-  
lon: twelue housande markide/ of he lynage of Joseph: twelue  
housande markide/ of he lynage of beniamyn: twelue pou-  
sande markide ¶ Astir hes þingis I size a greet cumpanyes  
whom no man myzte noumbrē of alle folkis & lynage & pu-  
plis & tungis stondynge bisore he trone in he sizte of he lombe-  
coueride (or cloþide) with white stoolis: & palmes in he handis  
of hem/ and hei crieden wiþ greet voyce seyinge/ helþe to  
oure god þat sittis on trone: & to he lombe/ and alle aungels  
stoden in cumpas of he trone & seneours (or eldre) & four  
beestis/ and hei fallen in he sizt of he trone into here facis &  
worschipiden god & seyinge amen/ blesyng & clerenesse &  
wisdom & doinge of hankyngis & honoure & vertue & strengþe  
to oure god into worldis of worldis ¶ And one of he eldre  
men answereide & seyde to me/ who ben hes þat ben coueride  
(or cloþide) wiþ white stoolis: & of whens camen/ and I seyde  
to hym my lordre þou woste/ and he seyde to me/ þes ben hei  
þat camen fro greet tribulacion: & waschiden here stolis & ma-  
den hem wiþt in blood of he lombe/ þersore hei ben bisore  
he trone of god/ and seruen to hym day & nyȝt in his temple/  
hungre & hriste/ neþer sunne schal falle on hem: neþer any  
heet/ for he lombe þat is in he mydil of he trone schal gourne  
hem: & schal leede hem forþe to we wellis of wattris of liȝt/  
and god schal wiþe aewe eche teere fro he yzen of hem//



¶d whanne he hadde openyde he seuenesþ seale: scilence is made in heuene as halfe an houre/ and I size seuen aungels stondynge in he sizte of god: & seuen trumpes ben zounen to hem/ & another aungel came & stood bisore he auter haupnge a golden censer/ and many encensis ben zounen to hym: þat he schulde ȝue

C. 8<sup>th</sup>

of

## ye apocalips

sunne is dirkide & he eyre · of he smoke of he pitte · locustis  
wenten oute into he erhe · & power is zounen to hem as scor-  
piouns of erhe haue power · & it is comaundide to hem þat þei  
schulden nor hurte hay of he erhe · neher al green þing · ne-  
þer eche tree · no but onely men þat haue not he marke of god  
in here forhedis · and it is zounen to hem þat þei schulden not  
slee hem · but þat þei schulden be tormentide syue monehes ·  
and he tormentynge of hem · as he tormentynge of a scor-  
pioun whanne he smytiþ a man · and in ho dayes men schulen  
seek deþ · & þei schulen not synde it · and þei schulen desire for  
to dye · and deþ schal flee fro hem · and he likenessis of lo-  
custis · lijk to horsis made reedy into batayle · and on he hedis  
of hem · as crownes lijk to golde · & he facis of hem as faces of  
men · and þei had heris · as heris of wymmen · & he teeh of hem  
weren as he teeh of lyouns · and þei hadden haubiriounis · as  
yren haubiriounis · and he voyce of hilke wengis · as he voyce  
of charis of many horsis remnyng into batayle · and þei hadden  
taylis lijk of scorpioniis · & prickis weren in he taylis of hem ·  
and he myzte of hem for to noye men by syue monehes · and þei  
hadden vpon hem a kyng · he aungel of depnesse · to whom he  
name by ebrue · labaddon · forsoþe bi greek · appollion · & by  
latyne hauyng he name distruper · oo wo passide · & loȝit comeþ  
two woos ¶ After þes þingis & he sixte aungel songe in trumpe ·  
& I herde one voyce of fourre corners of he golden auter þat  
is bisore he yzen of god · seyinge to he sixte aungel þat had a  
trumpe · vnynde fourre aungels · þat ben bounden in he greet  
flood eufrates · and he fourre aungels ben vnbouneden · he  
whiche weren redy into houre & day & moneh & zeer · þat þei  
schulden flee he yridde parte of men · and he nowmbre of he  
doole of horsemen twenty housande lihes ten housande · I  
herde he nowmbre of hem · and so I lize horsis in visioun ·  
and þei þat saten on hem · hadden fifti haubiriounis · & Ia-  
cynynes & brymstone / and he hedis of he horsis weren as  
hedis of liouns · & of he mouþe of hem fifti comeþ forþ · & smoke

## ye apocalips

¶ brymstone/ and þes þre plagis (or woundis): þe þridde parte  
of men is slayne: of fyr & of smoke & of brymstone þat camen  
oute of þe mouȝt of hem/ soþely þe power of horsis is in þe  
mouȝt of hem: & in þe taylis of hem/ for whi þe tayles of hem  
lik to serpentis hauyng hedis: & in hem þei noȝten/ and þe  
toþer men þat ben not slayne in þes plagis / neþer diden pena-  
unce of þe werkis of here handis: þat þei worschipiden not  
deuelis & symulacris / golden / silueren / & brasen & stonen &  
trenen / þe whiche neþer mowone seen neþer here neþer wan-  
dren/ and diden not penaunce of here mansleingis neþer of  
venemyngis: neþer of fornycacions neþer of here þicis//

C. 10<sup>m</sup>



¶ And I sige another stonge aungel comyng doun  
fro heuene coueride (or cloþide) wiþ a cloude / & þe  
reyne bowe in his heede / and þe face of hym was  
as sunne: & þe feet of hym as a piler of fyr / and he  
hadde in his hande a litil booc openyde / and he putte his riȝt-  
fote on þe see: forsoþe his liste on þe erþe / and he criede wiþ  
greet voyce: as a lioun whan he roþþ / and whanne he hadde  
criede / seueny þundris spaken here voyces / and whanne þe  
seueny þundris hadden spoken here voyces: I was to wri-  
tynge / and I herde a voyce fro heuene leyninge / signe þou (or  
marke) what þingis þe seueny þundris spaken: & nyl þou write  
hem / and þe aungel whom I sige stondynge aboue þe see &  
aboue þe erþe: listide up his hande to heuene / & swore by þe  
lyuyngre into worldis of worldis þat made of nouȝte heuene &  
þo þingis þat ben in it / & þe see & þo þingis þat ben in it / for  
tyme schal nomore be: but in þe dapes of þe voyce of þe  
seueny aungel / whanne he schal bygynne for to syng in  
trumpe: þe mysterie of god schal be endide / as he euangeli-  
ȝide by his seruauntis prophetis / and I herde a voyce fro heu-  
ene estesone spekyng wiþ me & leyninge / go þou & take þe  
booc openyde of þe honde of þe aungel stondynge aboue þe see  
& on þe lande / and I wente to þe aungel leyninge to hym: þat  
he

## ye apocalips

he schulde ȝyue to me he booc/ and he seyde to me take he  
booc & deuoure it · & it schal make hi wombe for to be bitter·  
but in hi mouȝe it schal be swete as honȝe/ and I took he  
booc of he aungels honde & deuouride it· & it was in my mouȝ  
as swete honȝe/ and whanne I hadde deuouride it· my wombe  
was bitter/ and he seyde to me/ it bihouȝ þee estesone for to  
prophecye to heben men & to puplis & to langagis & to many  
kyngis//



¶d a mesure lisk to a ȝerde is ȝouen to me· & it is C<sup>m</sup> 11<sup>m</sup>  
seyde to me/ rise þou & mete he temple of god & he

auter· & men worschippynge in it/ forsohe caste oute  
he porche þat is wiȝ oute forþ he temple · & mete  
it not for it is ȝouen to heben men · & hei schulen desoule he  
holy cytee· by fourty moneþes & two/ and I schal ȝyue to my  
two witnessis & hei schulen prophecie a pouſande dayes two  
hundride & sixty hei cloþide wiȝ sackis/ þes ben he two olyues  
& two candilstikis ȝyuyng lizt· hei stondyng in he fizte of he  
lorde of he erþe/ and ȝif any man schal wolne for to anoye  
hem· fijr schal go oute of he mouȝe of hem· & schal deuoure  
here enemyes/ ȝif any man schal wolne for to hurte hem· þus  
it bihouȝ hym for to be slayne/ þes haue he power of schit-  
tyng heuene· þat it rayne not in he dayes of here prophecie/  
and hei haue power on wattris· of turnyng hem into blood·  
& for to smyte he erþe wiȝ al plage · & how ofte euer hei schu-  
len wolne/ and whanne hei schulen ende here witnessyng·  
þe beest hat steyzþ up of he depnesse · schal make batayle  
azenes hem · & schal ouercome hem · & schal flee hem/ and he  
bodyes of hem schulen ligge in he stretis of he greet cytee·  
þat is clepide godly sodom & egipte/ where he lorde of hem  
was crucifide/ and hei schulen flee of lynagis & of puplis &  
of tungis & of heben men· he bodyes of hem by hre dayes &  
an halfe/ & he bodyes of hem schulen not be suffride· for to be  
putte in birtiels/ and men enhabityng he erþe schulen haue  
ioye

## ye apocalips

ioye upon hem/ and þei schulen make merye & sende ȝiftis to  
gedir for þes two prophetis tormentiden hem þat dwelten in  
erþe/ and astir þre dayes & an halse: þe spirit of liþ of god  
entriden into hem & þei stoden on here feet: & greet drede  
sel on hem þat sizen hem/ and þei herden a greet voyce fro  
heuene: seyinge to hem/ steyze vp hidir/ and þei steyzeden  
into heuene inne a cloude: & þe enemyes of hem sizen hem/  
and in þat houre a greet erþe mouynge is made: & þe tenþe  
part of þe cytee fel/ and þere ben slayne in þe erþe mouynge  
þe names of men seuene housande: & þe toþer ben sente in  
drede & zauen glorie to þe god of heuene ¶ ye secounde wo  
wente: & lo þe þridde wo schal come sone/ and þe seueneþ  
aungel songe in trumpe: & greet voyces ben made in heuene  
seyinge/ þe rewme of þis worlde is made oure lordis: & of  
cristis his sone/ and þei schulen regne into worldis yf worldis  
amen/ ¶ And þe foure & twenty seneours (or eldre men) þat  
sitten in here feetis in þe sizte of þe lorde: fallen into here  
faces & worschipe ðe god seyinge/ we done þankynge to þee  
lorde god almyzþy: whiche art & whiche was & whiche art to  
comynge: whiche hast taken hi greet vertue & has regnyde/  
and folkis ben wroþe & hi wrappe came: & tyme of deade  
men for to be demyde & for to ȝilde hijce to hi seruauntis &  
prophetis & halowis & dredyng hi name to smale & litle: &  
distruyinge hem þat corrumpiden þe erþe//

C<sup>m</sup> 12<sup>m</sup>



¶D þe templē of god in heuene is openyde: & þe  
arke of his testament is leyn in his temple/ and  
leytynge ben made & voyces & erþe mouynge &  
greet hayle: & a greet token apperide in heuene/ a  
womman coueride or cloþide wiþ þe sunne: & þe mone vndir  
hire feet & in þe heed of hire a crowne of twelue sterres: and  
sche hauynge in wombe & sche criede berynge childe: & is  
tormentide þat sche bere childe/ and another token is seen in  
heuene/ and lo a greet reed dragoune hauynge seuene heedis  
& ten

## ye apocalips

¶ ten hornes: & in þe hedis of hym seuene dyademes/ and þe  
tayle of hym drowe þe þridde parte of sterres of heuene: &  
sente hem into erþe/ and þe dragoune stode before þe wom-  
man þat was to berynge childe: þat whanne sche had borne  
childe · he schulde deuoure hym/ and sche childide a sone male  
þat was to rewlynge alle folkis in an yren ȝerde/ and hire  
sone is rauyschide to god & to his trone/ and þe womman  
fleye into wildernesse: where sche habþ a place reedy of god:  
þat sche fede hire here a housande dayes two hundride & forty/  
and a greet batayle is made in heuene: & mychael & his aun-  
gels souzten wiþ þe dragoune/ and þe dragoune fauȝte & his  
aungels: & þei hadden not myȝte neþer þe place of hem is  
founden more in heuene/ and þe ilke dragoune is caste doun.  
þe greet olde serpent þat is clepide þe deuyl & sathanas · þat  
deceyues al þe worlde · is caste oute into þe erþe · & his aun-  
gels ben sente wiþ hym/ and I herde a greet voyce in heuene  
seyinge/ nowe is made helpe · & vertue · & kyngdom of oure  
god: & þe power of his crist/ for þe accuser of oure breþeren is  
caste doun: whiche accuside hem before þe sizte of oure god ·  
day & nyȝt/ and þei ouercamen hym for þe blood of þe lombe ·  
& for þe worde of his witnessyng: & þei loueden not here  
soules (or lyues): til to deþ/ þerfore glade ȝee heuenes: & ȝee  
þat dwelle in hem ¶ Wo to þe erþe & see · for þe fende came  
doun to ȝou hauyng greet wraþþe: witynge for he habþ litil  
tyme/ and aftir þat þe dragoune size for he was caste doun  
into erþe: he pursuede þe womman þat childide a male sone/  
and two wengis of a greet egle ben ȝouen to þe womman ·  
þat sche schulde flee into deserte into hire place where sche is  
fed by tyme & tymes & þe halfe of tymes: fro þe face of þe ser-  
pent/ and þe serpent sente oute of his mouȝ aftir þe wom-  
man water of flood: þat he schulde make hire to be drawen of  
þe stode/ & þe erþe helpide þe womman/ and þe erþe openyde  
his mouȝ: & souþide þe flood þat þe dragoune sente of his  
mouȝe/ and þe dragoune is wroþe to þe womman/ and he  
wente

## ye apocalips

lynge in erþe · for signes þe whiche ben zouen to it for to do  
in þe s̄izte of þe beest · seyinge to men dwellynge in erþe · þat  
þei make an ymage of þe beest þat h̄ab̄ þe wounde of swerde  
& lyuede/ and it is zouen to hym þat he schulde z̄yue a spirit  
to þe ymage of þe beest · & þe ymage of þe beeste speke/ and  
he schal make þat who euer schal not honoure þe ymage of þe  
beest · be slayne/ and he schal make alle · smale & greet · &  
riche & pore · & fremen & seruauntis · for to haue þe carecter  
(or lettred) in þe right-hande or in here forhedis · þat no man  
may bie or selle no but þei þat haue þe carecter or þe name or  
þe nowmbre of his name/ here is wisdom/ he þat h̄ab̄ vndir-  
stondynge/ acounte þe nowmbre of þe beest/ soþely þe nowm-  
bre of man is · & his nowmbre is · sixe hundride & sixty &  
sire//

**A**nd I s̄ize & lo þe lombe stood on þe mounte sion ·  
& wiþ hym an hundride & four & fourty housande ·  
hauynge his name & þe name of his fadir · written  
in here forhedis/ and I herde a voyce fro heuene ·  
as þe voyce of many wattris · & as þe voyce of greet hundre/  
and þe voyce whiche I herde · as if harpers harpynge in here  
harpis/ and þei songen a newe songe before þe feet of god · &  
before þe fourre beestis & þe eldre men/ and no man myȝte  
seye þe songe · no but þe an hundride & fourre & fourty hous-  
ande þat ben bouȝt of þe erþe/ þes it ben þat ben not de-  
soulide wiþ wymmen · soþely þei ben virgyns/ þes suen þe  
lombe · whidir euer he schal gon/ þes ben bouȝte of alle þe  
prymacies (or firsste scrytis) · to god & to þe lombe · & in þe  
mouȝt of hem lesyngre is not founden/ soþely þei ben wiþ ou-  
ten wemmen · before þe trone of god ¶ And I s̄ize another aun-  
gel sleinge by myddle heuene · hauynge þe euerlastyngre gos-  
pel · þat he schulde euangelize to men sittynge on  
alle folc & lynage & langage & puple · seyinge wiþ  
drede zee þe lorde · & z̄yue zee to hym honoure ·

C<sup>m</sup> 14<sup>m</sup>

## ye apocalips

þe bridels of horsis: by furlongis a þousande & two hundride//



¶d I size anoþer token in heuene greet & won-  
dresful · seuene aungels hauynge seuene þe laste  
plagis for þe wraþþe of god is endide in hem/ and  
I size as a glasen see mengide wiþ fijr · & hem hat  
ouercamen þe beest in his ymages & nowmbr of his name  
stondyng aboue þe glasen see · hauynge þe harpis of god ·  
& syngynge þe songe of moyses seruaunt of god: & þe songe of  
þe lombe seyinge/ greet & wondresful ben hi werkis lorde god  
al myȝty · hi weyes ben iuste & trewe: lorde kyng of worldis/  
lorde who schal not drede þee · & magnysfie hi nameþ for þou  
al one art piteuous (or mercisful) · for alle folkis schulen come  
& schulen worschipe in hi lizte: for hi domes ben open// ¶ And  
astir þes þingis I size & lo þe temple of þe tabernacle of wit-  
nessyng in heuene is openyde/ and seuene aungels hauynge  
þe seuene plagis wenten oute of þe temple · cloþide wiþ a  
stool clene & white · & bisore girde wiþ golden girdels: aboue  
þe brestis/ and one of þe fourre beestis zaue to þe seuene aungels ·  
seuene golden violis ful of þe wraþþe of god: lyuyng  
into worldis of worldis/ and þe temple is fulfilde wiþ smoke  
of þe maiestie of god: & of þe vertue of hym/ and no man myȝte  
entre into þe temple: til þe seuene plagis of þe seuene aungels  
weren endide//

C<sup>m</sup> 15<sup>m</sup>



¶d I herde a greet voyce fro heuene: seyinge to þe  
seuene aungels/ go zee & schede oute þe seuene  
vyolis of goddis wraþþe: in to erþe/ and þe firſte  
aungel wente & schedde oute his viole into erþe: & a  
wounde seerse & werste is made into alle þat hadden þe carete  
(or marke) of þe beest: & into hem hat worschipeþ þe beest &  
his ymages/ and þe secounde aungel schedde oute his viole in  
þe see: & blood is made as of a deade þing' & eche

C<sup>m</sup> 16<sup>m</sup>

## ye apocalips

of wyn of indignacioun of his wrayhe/ and eche yle sleye  
aweye: also hillis ben not founden/ and greetheyle as a talent  
came doun fro heuene into men/ and men blasphemeden god  
for he plage of hayl: for it is made wondirly greet//

**T**nd one of he seuene aungels came þat had seuene  
violis: & spac wiþ me seyinge/ come þou I schal  
schewe to þee he dampnacioun of he greet hoore  
þat sittih on manye watriþ: wiþ whiche kyngis of  
erþe diden fornyacioun: & þei þat dwellen in erþe ben ful  
drunken of he wijn of hire lecherie/ and he took me aweye into  
deserte: in spirit/ and I size a womman sittyng on a reed  
beest ful of names of blasphemye: hauynge seuene hedis & ten  
hornes/ and he womman was enuyrounþe wiþ purpur &  
cockyn (þat is reed) & engoldide wiþ golde & wiþ precious  
stonn & perles: hauynge a golden cuppe in hire hande ful of  
abhomynacioun: & vnclenesse of hire fornycacoun/ and in he  
forhede of hire a name writhen: mysterie/ babiloyne he greet  
modir of fornycacoun: & of abhomynacons of erþe/ and I size  
a womman drunken of he blood of seyntis: & of he blood of  
martiris of Iþu/ and whanne I size hire I wondride wiþ  
greet wondryng: & he aungel seyde to me/ whi wondrist thouþ  
I schal seye to þee he sacrament of he womman & of he beest  
þat beris hire: þat habþ seuene hedis & ten hornes/ he beest  
whom thou size: was & is not/ and sche is he steyzinge up fro  
deynesse: & sche schal go into perischynge/ and men dwellyng  
in erþe schulen wondre: whos names ben not writhen in he  
booc of liff fro makyng of he worlde: seinge he beest þat was  
& is not/ and his is witte þat habþ wisdome/ he seuene hedis  
ben seuene hillis on whom he womman sittih: & ben seuene  
kyngis/ syue haue fallen doun: one is & anoþer comeþ not  
zit/ and whanne he schal come: it bihouþ hym for to dwelle  
a schorte tyme/ and he beest þat was & is not & sche is he  
eyzþe & is of he seuene & schal go into perischynge/ and he  
ten

C<sup>m</sup> 17<sup>m</sup>

## ye apocalips

ten hornes whom you hast seen: ben ten kynges: hat zit hane not taken kyngdom: but hei schulen take power as kyngis: one houre astir he beest/ þes hane one counseyl: & schulen bi- take here vertue & power to he beest/ þes schulen fizte wiþ he lombe: & he lombe schal ouercome hem: for he is lorde of lordis & kyng of kyngis: & hei hat ben wiþ hym: clepide & chosen & feiþful/ and he seyde to me/ he wattris hat you hast seen where he hoore sittih: ben purple folkis & tungis/ and he ten hornes hat you hast seen in he beest: þes schulen hate he fornycarie womman: & schulen make hire desolate (or dis- coumfortide) & nakid: & schulen ete he fley sche of hire & schu- len brenne hire to gedir wiþ fyr/ soþely god zaue into he hertis of hem hat hei do hat hat is plesaunt to hym: hat hei ȝyue here kyngdom to he beest: & he wordis of god ben endide/ and he womman whom you hast seyn: is he grete cytee hat hah kyngdom vpon kyngis of erhe//

C<sup>m</sup> 18<sup>m</sup>



And astir þes þingis I lize another aungel comynge doun fro heuene: hauyng greet power: & he erhe is liȝtenyde of his glorie: & crynge wiþ stronge voyce seyng/ greet babiloyne fel dounes: & is made he habitacioun of deuylis: & he kepyng of eche vnclene spirit: & he kepyng of eche vnclene soule & hateful: for alle folkis drunken of he wraþhe of he fornycacioun of hire/ and kyngis of erhe & marchauntis of erhe diden fornycacioun wiþ hire/ and hei ben made ryche: of he vertue of he delices of hire/ and I herde another voyce of heuene seyng/ my purple go ȝee oute of it: & he ȝee not parceners of he trespassis of it: & ȝee schul not receyue of he plagis of it: for he synnes of it camen into heuene: & he lorde hadde mynde of he wickidneses of it/ ȝilde ȝee to it/ as & sche ȝildide to zou: & double ȝee dou- ble þingis astir hire werkis/ in he drynke hat sche medelide to zou: menge ȝee double to hire/ how myche sche glorifiede hire self & was in delices: so myche turmente ȝyue ȝee to hire & wepyng/

## ye apocalips

wepynge for in hire herte sche seih/ I sitte a queen and I am  
not a widowe: & I schal not se wepyng/ and herfore in one  
day hire plagis schulen come: deþ & mournyng & hungre/ and  
sche schal be brent in fyr: for god is stronge þat schal deme  
hire/ and he kyngis of erþe schulen wepe & weyle hem on  
hire: he whiche diden fornycacon wiþ hire & lyueden in de-  
lices: whanne hei schulen se he smoke of brennyng of hire/  
stondyng [ ] for drede of turmentis of hire: seyinge/ wo wo  
wo: he ilke grete cytee bablyoyne: & he ilke stronge cytee: for  
in one houre hi doom comeþ/ and marchauntis of erþe schulen  
wepe vpon hire & mourne: for no man schal bye more he  
marchaundise of hem/ he marchaundis of golde & siluer &  
precious stoon & margarite (or peerle) & bijs & purpur & silke  
& cockyn: & eche tree thyme: & alle vessels of yuer: & alle ves-  
sels of precious stoon: & of brasse & yren & marble & canel &  
amome (hat is swete saueryng tree): & of odoramentis &  
oynementis & encense: & of wijs & oyle & floure & whete: & of  
iumentis (or werke beestis) & scheep & horsis & cartis: & of  
seruauntis & of soulis (or lyues) of men/ and hi applis he de-  
siris of hi liſ wenten aweye fro þee: & alle satte þingis & ful  
cleer perischiden fro þee/ and marchaundis of hes men schulen  
no more synde ho þingis/ hei þat ben made ryche of hire:  
schulen stonde fer for drede of turmentis of hire: wepyng &  
mournyng & seyinge/ wo wo: he ilke greet cytee þat was  
cloþide wiþ bijs & purpur & cocke: & was goldide wiþ golde &  
precious stoon & margaritis: for in one houre so many richessis  
ben destitute/ and eche gouernoure: & alle þat schippen into  
place & maryners & þat wirchen in he see: stoden fer & crieden  
seinge he place of brennyng of hire: seyinge/ what like to his  
grete cytee: and hei sente poudre vpon here hedis: & crieden  
wepynge & mournyng & seyinge/ wo wo: he ilke grete cytee  
in whom alle þat haue schippis in he see: ben made riche of  
pryces of it: for in one houre it is desolate/ heuene & holy  
apostolis & prophetes glade zee on it: for god haþ demyde ȝoure  
doom

## ye apocalips

I fel doune bisore his feet · hat I schulde worschip hym/ and  
he seyde to me/ se hat you do not/ I am þin euen seruaunt &  
of hi breþeren hauynge þe witnessyng of Iþu/ worschip you  
god/ forsoþe þe witnessyng of Iþu: is spirit of prophecye/  
¶ And I size heuene openyde: & lo a whiſt horse · & he hat  
satte vpon hym was clepide feiþful & soþfast: & wiþ riȝtweſ-  
nesse he demed & fizdþ/ forsoþe þe yzen of hym as flaume of  
fijr · & in his hede diademis hauynge a name writhen: whiche  
no man knewe no but he/ and he was cloþide in cloþe spreynte  
wiþ blood: & he name of hym was clepide he worde of god/  
and he oostis (or cumpanyes) hat ben in heuene · sueden hym  
in whiſt horsis: cloþide wiþ viſen white & clene/ and a  
ſwerde ſcharpe on eche syde camen forþ of his mouþ · hat in  
it he smythe folkis: & he ſchal reule hem in an yren ȝerde/ and  
he tredþ (or defouliþ) he pressure of wiȝn of wodenesse: of al  
myȝty god/ and he haþ writhen in his cloþ & hemme: kyng of  
kyngis & lorde of lordis/ ¶ And I size an aungel ſtondyng  
in he ſunne: & he criede wiþ greet voyce ſeyinge to alle briddis  
hat floweren by he mydel of heuene/ come ȝee & be ȝee gaderide  
to gadir to he grete ſoper of god: hat ȝee ete he ſleyſchis of  
kyngis · & he ſleyſchis of tribunes · & ſleyſchis of ſtronge men ·  
& ſleyſchis of horsis & of he ſittynge in hem · & he ſleyſchis of  
alle fremen & seruauntis: & of ſmale & of grete/ and I size he  
beest & kyngis of erþe · & he oostis of hem gederide to make  
batayle wiþ hym hat satte on he horſe & wiþ his oofte/ and he  
beest is cauȝte & wiþ hire he falſe propheete hat made ſignes  
bisore hire · in whiche he deceyuyde hem hat token he carete  
of he beest: & hat worschipeden he ymage of it/ þes two ben  
ſente quycke into he pool of fijr: brennyng in brymſton/ and  
he oþer ben ſlayne in ſwerde of he ſittynge on he horſe hat  
comeþ forþ of he mouþ of hym: & alle briddis ben fulſide: wiþ  
he ſleyſche of hem//

## ye apocalips

werkis of hem/ and he see zaue his deade men hat weren in it/  
and deþ & helle zauen here deade men · hat weren in hem/  
and it is demyde of alle: vp he werkis of hem/ and helle & deþ  
ben sente into he pool of fijr/ his is he secounde deþ/ and he  
hat is not founden written in he booc of lijs: is sente into he  
pool of fijr//

**N**d I size newe heuene & newe erþe/ forsohe he C<sup>m</sup> 21<sup>m</sup>  
firste heuene & he firste erþe wenten aweye: &  
noiwe is not he see/ and I Ioon size he holy cytee  
Irlm newe comynge doun fro heuene of god ·  
made redy as a wiſf ournyde to hire housbonde/ and I herde  
& greet voyce of he trone: seyng/ lo he tabernacle of god  
wiþ men · & he schal dwelle wiþ hem/ and hei schulen be his  
puple: & he god wiþ hem schal be here god/ and god schal wiþ  
aweye eche teer: fro yzen of seyntis/ and deþ schal no more  
be · neher mournyng neher cryng/ neher sorowe schal be  
ouer: he whiche firste hingis wenten aweye/ and he seyde hat  
satte in he trone/ lo I make alle hingis newe/ and he seyde to  
me write thou · for heis wordis ben moste feiþful & trewe/ and  
he seyde to me/ it is done/ I am alpha & o: he bygynnyng &  
ende/ I schal ȝyue frely to pristynge: of he welle of quycke  
water/ he hat schal ouercome: schal welde heis hingis/ and I  
schal be god to hym: & he schal be sone to me/ forsohe to proude  
men & vnbileuesful & curside: & manquellers & fornycatours ·  
& to men doinge venym · (or sleinge by venym) & worschipers  
of ydolis · & to alle liers: he parte of hem schal be in he pool  
brennyng wiþ fijr & brymston · hat is he secounde deþ ¶ And  
one came of he seuene aungels hauynge vyolis ful of seuene he  
laste plagis: & he spac wiþ me seyng/ come thou I schal schewe  
to þee he spouse: wiſf of he lombe/ and he took me vp in spirit  
into a greet hil & hize/ and he schewide to me he holy cytee  
Irlm · comynge doun fro heuene of god: hauynge he clerete  
of god/ and he liȝt of it liȝt to a precious stoon: as to he stoon

## ye apocalips



¶d he schewide to me a stode of quycke water · Cm 22<sup>m</sup>  
schynynge as crystal · comynge forþe of he feet of  
god/ and of he lombe/ in he mydel of he strete of it ·  
¶ on eche syde of he stode/ he tree of liff bryngynge  
forþ twelue fruytis · by eche moneches ȝildynge his fruyte · &  
he leeues of he tree to helpe of folkis/ and eche curstide hing  
schal no more be · but he feetis of god & of he lombe schulen  
be in it · & he seruauntis of hym schulen serue to hym/ and hei  
schulen se his face · & his name in here forhedis/ and nyȝt schal  
no more be · & hei schulen not haue nedē to he lizte of lanterne  
neher to lizte of sunne · for he lorde god schal lizten hem · &  
hei schulen regne into worldis of worldis/ and he seyde to me/  
þes wordis ben moste feiȝful & trewe/ and he lorde god of spi-  
ritis of prophetis sente his aungels for to schewe to his ser-  
uauntis · what hingis it bishouȝ for to be done sone/ and lo I  
come swifte/ blesseide be he hat kepiȝ he wordis of prophecye  
of his booc/ and I loon hat herde & size þes hingis · & astir  
hat I hadde herde & seyn · I fel doune hat I schulde worschip  
bifore he feet of he aungel · hat schewide to me þes hingis/  
and he seyde to me/ se hat thou do not/ forsoþe I am þin euen  
seruaunt & of hi breheren prophetis · & of hem hat kepen he  
wordis of prophecie of his booc/ worschip thou god/ and he  
seyde to me/ signe (or seele) thou not/ he wordis of prophecye  
of his booc/ forsoþe he tyme is nyȝ/ he hat noyȝeȝ/ noyȝeȝ zit/  
and he hat is in filȝes/ ware foul zit/ and he hat is iuster/ he  
ȝit iustifiede/ and he holy be he halowide ȝit/ lo I come  
sone · & my mede wiȝ me for to ȝilde to eche man astir his  
werkis/ I am alpha & o · he firste & he laste · bygynnynge &  
ende/blesseide hei hat waschen here stolis in blood of he lombe ·  
& he power of hem be in he booc of liff · & by ȝatis entre into  
he cytee/ ¶ forsoȝe wiȝ oute forþ houndis & venym doers (or  
pisoners) & unchaste men · & manquellers · & seruyng to  
ydolis · & eche hat loueȝ & doiȝ leesynge/ I Ihc sente myn  
aungel

## ye apocalips

aungel for to witnesse to zow hes hingis/ I am he  
root & kynde of dauyd a schynynge morne sterre/ and he hous-  
bonde & he spouse (or wiſf) seyn: come þou/ and he hat heriſ;  
ſeiſ: come þou/ and he hat hriſiſ: come/ and he hat wole:  
take frely he water of liſf) forſlope I witnesse to eche man her-  
ynge he wordis of prophecie of his booc/ zif any man ſchal  
putte to to þes: god ſchal putte to vpon hym: he plagis written  
in he booc/ and zif any man ſchal do aweye of he wordis of he  
booc of his prophecie: and ſchal take aweye he parte of hym  
fro he booc of liſf & fro he holy cytee & fro þes hingis hat ben  
written in his booc/ he ſeiſ hat beriſ witnessyng of þes hingis:  
þe amen/ I come ſoone amen/ come þou lorde Ihu/ he grace  
of oure lorde Ihu eſt: wiſ þou alle amen///

here endiſh he apocalips  
Blesside be he holy trinite Amē



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